

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, APRIL 14, 1887.

[No. 15]

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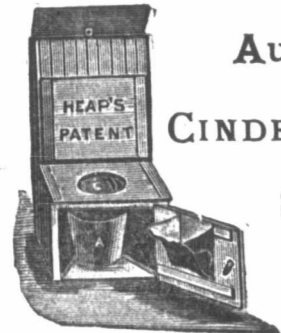
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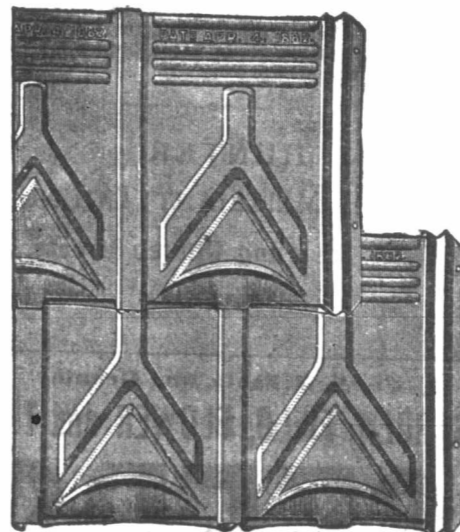
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# Dominion Churchman.

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## LESSONS for SUNDAYS and HOLY-DAYS.

APRIL 17th—1 SUNDAY AFTER EASTER  
Morning—Numbers xvi. to 36 1 Corinthians xv. to 29  
Evening—Numbers xvi. 36; or xvii. to 22. John xx. 24 to 39;

THURSDAY, APRIL 14, 1887.

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

## TO CORRESPONDENTS.

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

A FEW PROTESTANT NOTES.—Those who know the tactics of the Roman Church have not far to seek to find what it is that inspires the deadly enmity of that Church to British rule everywhere where there is any chance of that enmity being effectively displayed in the interests of Popery. Only recently the Church of Ireland was declared by the Government to be entitled to that name to the intense chagrin of the Romanists. Now they have had another rebuff. In the case of Allcard v. Skinner, recently tried in England, a passage-of-arms occurred between Sir Edward Clarke, Solicitor-General, who is a High Churchman, and Sir Charles Russell, Attorney-General, who is a Roman Catholic, upon the usage by the latter of the word "Catholic" as if equivalent to "Roman Catholic." Upon appeal to the judge the correction was affirmed as proper, and Sir Charles subsequently bowed to the decision of the court by saying "Roman Catholic" when he meant Roman Catholic. A correspondent of the *Mail* justly says, "The episode is instructive, as showing that the claim of the Church of England as a part of the Catholic Church is not to be overlooked by her enemies, who coolly assume that the only Catholic Church is that of the Roman obedience, ignoring not only the Church of England, but all other national sections of the Holy Catholic Church." This question is of the utmost importance in reference to the Church union question and should be kept before our people as a fact of vital interest.

The "sweet reasonableness" of Romanism is seen in a brief pastoral just issued by Archbishop Fabre. His Grace declares in reference to the Pope, who he impiously terms "Vicar of Jesus Christ." "We will implore heaven to give the freedom he is entitled to as the head of the Church,

to give him free power and predominance over the Christian world, temporal power that has been wrenched from him by usurpation, and peace and a long reign." That phrase, "predominance over the Christian world" is delightful! He might as well whistle for the moon, although we admit that the craven cowardice of certain political Protestants is quite enough to encourage Archbishop Fabre in supposing Canada to be on the eve of coming under the dominance of the Papacy.

We rejoice to find Montreal Protestantism at last awakened by an attempt to crowd out Protestant students from passing into professional career in Quebec. At a late meeting of the corporation of McGill University, it was,

"Resolved. That the course of study prescribed by the Protestant Council of Public Instruction and of Protestant universities and academies should be considered sufficient for Protestant students who desire to study for the professions; that the Arts degree of Protestant institutions should be recognized as a qualification to enter for the study of the professions; that Protestant universities have a right to decide for themselves the course of study adequate for a degree; that their rights and privileges cannot be infringed; and that it is unjust to hand over the educational rights of Protestants to a council of whom all may be, and the majority must be, Roman Catholics."

In our report of Bishop's College an allusion will be found to this matter. If Quebec Protestants do not stand firm they will find all the higher walks of life closed to their sons by Popish legislation.

PUBLIC SCHOOLS IN ONTARIO TEACH ROMANISM.—During the recent contest in Ontario, statements were made in the public press showing that the public schools were being perverted and used to propagate Popery. This was strenuously denied by those who knew nothing about it. The Rev. D. J. Macdonnell, of Toronto, took the trouble to test the question, and at a meeting of ministers on the 4th April, read the following from a correspondent at L'Original, Ontario. "The Public school house here is a large two-storeyed brick building, divided into four commodious classrooms having every convenience desirable. The majority in numbers of school population are children of French parentage. Until 1886 the headmaster was always an English-speaking person, having as assistant teachers one English and one French, the latter such as the priest of the parish might approve, and English and French were taught as the pupils or parents desired. At the trustee election in January, 1886, the French acquired a majority on the board and assumed control of the school, declined to consider the wishes of the English-speaking people, engaged a Frenchman, one Famillard, for head master, and a Miss Miellette for assistant, both French Roman Catholics, and neither capable of teaching English, even the elementary branches. The English-speaking Protestants during the summer months obtained leave and organized a Protestant Separate school, which has been in operation since the commencement of the current year. The French are running the Public school. Their teachers are a Miss Miellette and a Madame Rcuillean. Neither is capable of teaching English, although the first named can read and speak it imperfectly. They are teaching under special permits, and I believe some of the French children are supposed to be taught the rudiments of English by Miss Miellette. For the pupils learning English the authorized books are used. For the French pupils the books used are A. N. Montpetit's series of graduated readers, approved of by the Council of Public Instruction for the Province of Quebec. I have procured and send you by book post a set of books used in the Public school here, and I would ask you to look over the First Book and say whether it is consistent with the supposed non-sectarian character of the Public schools of Ontario."

This first book we have already described, it is simply the primer of the Roman Church, which is

being substituted in Ontario schools for the authorized text books.

GOOD RESOLUTIONS.—Although somewhat late in the day the Ministerial Association of Toronto, which fairly represents the whole body of Nonconformists, discussed the Ross Bible and the school laws which discriminate so scandalously against Protestants. They then passed the following resolutions:

"That as a ministerial association we object to the principle found in the late amendment, which treats a class of the citizens *prima facie*, as being out of sympathy with the public school system, and request the Government to return to the regulations prior to 1878; and that the public schools be opened and closed with the reading of Scripture and prayer."

On motion of Rev. D. J. Macdonnell, "That the public school laws be enforced in every part of the province, and that the English language should be taught in all the schools receiving a subsidy of public money; that in this connection the attention of the Minister of Education be called to the fact that in certain schools in the eastern portion of Ontario the books used are not those authorized for use in the public schools of Ontario, but those authorized by the Council of Public Instruction of the Province of Quebec for use in 'Catholic schools,' in which the teachings of the Roman Catholic Church are distinctly set forth. And, further, that in some of said schools there is no adequate provision made for the teaching of English."

On motion of Rev. G. M. Milligan, "That this association believes in the principle of selections from Scripture for reading in our public and high schools, and recommends that such selections be indicated by a list of Scripture passages on the school roll or otherwise, said passages to be read from the Bible itself, which should be in the hands of pupils as well as teachers."

In the course of the discussion Mr. Macdonnell said he thought it was, to say the least, an impertinence on the part of his Grace the Archbishop to give his approval and sanction to Scripture selections that pertained to and exclusively affected Protestant children.

A Voice—"What about the 50,000 Roman Catholic children?"

Mr. Macdonnell—Well, simple-minded people like myself at one time thought there was force in that argument. The Minister of Education disingenuously made use of it up and down the country as a strong reason why the selections had been adopted, but what can be said of that position when some months before the selections were issued this same Minister had passed a regulation which practically excluded the Roman Catholic children? (A voice—"It's the vice of party politics.") You may say so, but we have been assured again and again that the subject of education would be kept out of party politics.

We have in the above resolutions a full and complete endorsement of the policy we have pursued in condemning the school laws, in protesting against public schools being turned into Romanist nurseries, and in demanding the withdrawal of the Ross Bible. We are greatly rejoiced at this victory over party trimming and expediency. If our Nonconformist friends will stand with the Church shoulder to shoulder the tactics of Rome will be powerless.

POLITICIANS AND THE CHURCH.—The author of "*Curiosities of Literature*," has the following shrewd saying:

"When we discover that the heads of all parties are of the same hot temperament, and observe the same evil conduct in similar situations, an impenetrable mystery seems to hang over the bloodless code of Jesus; but try them by a human standard; treat them as *Politicians*, and the motives once discovered, the actions are understood."

## JUBILEE REMINISCENCES.

BY THE AUTHOR OF "CHURCH THOUGHTS."  
Part I.

NOW that the song of jubilee is rising on the air, probably interest may attach to some personal reminiscences of the Queen. We have a lively recollection of an incident prior to the accession of Victoria to the throne. It is no secret that the Duchess of Kent, the Queen's mother, was not rich, neither is it unknown that her financial circumstances were rendered less difficult by the kindness of that noblest of men, Earl Fitzwilliam, whose memory we have reason to revere, and whose death bitterly lament. A short time before the death of King William, a visit was paid by the Duchess and Princess Victoria to their friend at Wentworth House, in the west riding of York. On the day of arrival, no Midland railway was then running as now, a vast crowd assembled to catch a glimpse of the honored and beloved Queen-Mother and her royal daughter. On a bridge over the Don we were placed in charge of a protector, being then only just breaking through the shell or nursery bondage. The carriage made its way through the throng at a snail's pace, for curiosity was drifting the crowd closely around the be-jockeyed horses. At the crown of the bridge the crush was dangerous. It became necessary for safety that our tender frame should be lifted to avoid the wheels. As we were just being hoisted by strong arms breast high, the royal carriage came alongside and in our alarm we grasped the panel door, and there hung for a few seconds. On the side nearest to our audacious fingers, within a few inches of our cap, sat a young lady in a cottage bonnet, oval framed, projecting beyond the features. Inside that simple, straw setting, was the face you may see on any coin of the realm. If you could open the heart of this writer you would also see the same face pictured therein, a living photograph from the glance into that cottage bonnet worn by Princess Victoria. The other lady was more richly adorned, we recall the ostrich feather, and the sweet, refined dignity of her calm expression, with lips half open and eyes dilated, just bordering on a smile. We have seen other royal and imperial personages since, and shared in the surging of the multitudes as they passed, but never saw again faces so absolutely free from restraint or anxiety, or sign of consciousness, that they were the occasion of such gathering of the people. We have, however, never since ridden on the same carriage as the Queen, save the chariot of time that bears us all from beggar to monarch onward to the end of life's rough road. Our first memory of the Queen, as Queen, centres in a white medal bearing her image, and on the reverse the words Queen Victoria Coronation Day, June 28th, 1838. Every child in Britain, many an adult too, on that bright day wore this medal, suspended by a blue or white ribbon from neck or button hole. Where now are all those millions of coronation medals? Gone to keep the pins company whose futurity is the

greatest of mysteries! The metallic symbols of loyalty have disappeared, as other symbols have come up and gone, but the living principle they set forth, still lives even stronger than when its first manifestations thrilled every heart in Britain—a point worth reflecting upon by mere symbol worshippers. The local papers next day were little else than a record of coronation festivities. One we saw contained a speech made by the poet Montgomery that will bear quoting for its eloquence and prophetic forecast. The veteran who had twice been imprisoned for so-called offences against the crown showed that it was not he the victim, who was an enemy of the crown, but his persecutors, who in their stupidity sought to put the crown in a most dangerous position by making it a barrier to the freedom of the press. Montgomery said: "This day, among all the days of our country's recorded existence, will have its peculiar mark of distinction in history. It will be crowned with the very crown which it will place upon the brow of our young Queen, and that crown, long after she shall have slept with her fathers, it will wear—wear to the end of time. No sovereign ever ascended the throne of an era more indicative of beneficent change in the destinies of the human race." In a brilliant passage depicting the glories of the reigns of Elizabeth and Anne, Shakspear, Spenser, Raleigh, and Bacon, Pope, Addison, Locke and Newton, Montgomery said: "Greater than these cannot be expected to arise in the age of Victoria, but rivals, worthy of the greatest our country has produced under any sovereign, and multitudes of others, less only in comparison with the greatest, "the march of intellect" will surely bring to swell the triumph of its train, and adorn with the imperishable trophies of genius and learning the reign of beauty and youth, such as never before had been called to so early in life to gladden with the mildness of that "sweet hour of prime," and refresh with the dews and beams of hope and promise our beloved isle; and thence to diffuse its blessings to the utmost points of sea and land, where "east and west become the same."

## PREVENTION OF CRUELTY.

IN our diocesan columns will be found a copy of a petition addressed by the Ottawa society for prevention of cruelty, to the police authorities of that city. We are indebted to Dr. Wicksteed for drawing our attention to this subject, and earnestly hope that the efforts of this and kindred societies will be effectual.

We are, however, somewhat at a loss to understand why such societies are needed.

There is no question as to the infliction of cruelty to a dumb animal, or to a human being, constituting a criminal offence. Happily the law is clear on that point, and thousands of cases are on record of the conviction and punishment of offenders. Why then organize special societies to bring the law into force? We leave burglary, larceny, and so on, to be repressed as far as possible by the police, and the criminals of this class to be arraigned and

punished by ordinary justiciary arrangements. Is it credible, is it conceivable, in a Christian country, that public sentiment is so debased that in order to check one of the foulest crimes of which man can be guilty, a special provision is needed to move the police into doing their duty in regard to this crime as they by mere virtue of their office do in regard to other crimes? It seems to us a scandal to our civilization that any outside influence is needed to put the law in motion in preventing cruelty. We commend to our police authorities throughout the country, to Magistrates, to Commissioners, to the Constabulary and Police individually, the question whether in the past they have not been grievously recreant to duty in neglecting to enforce the law without fear, favour, or affection against all guilty of inflicting cruelty. Society as a whole is, in so far as it is civilized, a society for the prevention of cruelty; and in whatever degree it falls short of fulfilling that function, society is lapsing into barbarism and savagery. Every police officer should receive a positive and special charge to watch out for and to bring to trial all persons found perpetrating this brutal offence.

In some cities in Europe we know that one or two officers are detailed for this special service, but we know that the plan is not regarded with approval by the authorities in large cities for obvious reasons. It has been found that where there is an officer detached for this special work, the police generally neglect their duty in such cases. We knew a friend who herself kept a constable solely for this duty; but she found it a most unsatisfactory enterprise, as, however active he might be, he could not keep watch over a large town. The experience in Toronto was similar, and led to the disruption of the society for preventing cruelty. No! the duty of the whole body of the police is plain: they are preservers of the peace and any act of cruelty is a criminal breach of the peace. We rejoice over the movement in Ottawa and Toronto for the prevention of cruelty, but would beg those who are stirring in this matter to bring their influence to bear upon the higher police authorities, so that every constable and every policeman in the land may be definitely charged with the duty of preventing cruelty and bringing whoever inflict cruelty upon man or beast to quick account and sure punishment as the law directs. At Birmingham, England, a sermon is preached yearly by the clergy on the duty of kindness to animals. It would be well for the pulpit universally to set forth this lesson so that public sentiment may be so roused against a savage form of crime, that the whole force of the law may be put forth for the suppression of cruelty to animals, and for the improvement of the law where needed, to provide more effectually for its enforcement.

—To carry with us the thought of God in every employment and entertainment of the day—this is to walk with God. In reading, in studying, in working with the hands, in walks and drives, to keep fresh the presence of God is to bring the divine into our lives.

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EASTER QUESTIONS.

**B**UT think! Remember what St. Paul tells you about this very matter in that glorious chapter which is read in the burial service, "how when thou sowest seed, thou sowest not that body which it will have, but bare grain; but God gives it a body as it hath pleased Him, and to every seed its own body," for the wheat-plant is in reality the same thing as the wheat seed, and its life the same life, different as the outside of it may look. Dig it up just at this time of year, and you will find the seed-corn all gone, sucked dry; the life of the wheat-seed has formed it into a wheat-plant—yet it is the same individual thing. The substance of the seed had gone into the root and the young blade; but it is the same individual substance. You know it is, and though you cannot tell why, yet you say, "What a fine plant that seed has grown into," because you feel it is so, that the seed is the very same thing as the plant which springs up from it, though its shape is changed, and its size, and its colour, and the very stuff of which it was made is changed, since it was a mere seed. And yet it is at bottom the same individual thing as the seed was, with a new body and shape. So with Christ's body. It was changed after He rose. It had gone through pain and weakness and death, gone down to the lowest depth of them, and conquered them, and passed triumphant through them and far beyond their power. His body was a nobler, a more beautiful, a glorified body, a spiritual body, one which could do whatever His spirit chose to make it do, one which could never die again, one which could come through closed doors, appear and vanish as He liked, instead of being bound to walk the earth, and stand cold and heat, sickness and weariness. Yet it was the very same body, just as the wheat-plant is the same as the wheat-seed—the very same body. Everyone knew His face again after His resurrection. There was the very print of the nails to be seen in His hands and feet, the spear wound in His blessed side. So shall it be with us, my friends. We shall rise again, and we shall be the same bodies, and yet nobler, purer, spiritual bodies, which can know neither death, nor pain, nor weariness. Then, never care, my friends, if we drop like ripe grain, into the bosom of the mother earth, if we are to spring up again as seedling plants, after Death's long winter, on the resurrection morn. Truly, says the poet, how

Mother Earth, she gathers all,  
Into her bosom; great and small.  
Oh, could we look into her face,  
We should not shrink from her embrace.

No, indeed, for if we look steadily with the wise, searching eye of faith into the face of mother earth, we shall see how death is but the gate of life, and this narrow churchyard, with its corpses close packed underneath the sod, would not seem to us a frightful charnel house of corruption. No! it would seem like what it is—a blessed, quiet, seed-filled God's garden, in which our forefathers, after their

long life labour, lay sown by God's friendly hand, waiting peaceful, one and all, to spring up into leaf, and flower, and everlasting paradise fruit, beneath the breath of God's Spirit at the last day, when the Sun of Righteousness arises in glory, and the summer begins which shall never end. One and all, did I say? alas! would God it were so! We cannot hope as for all, but they are dead and gone, and we are not here to judge the dead. They have another Judge, and all shall be as He wills. But we—we in whose limbs the breath of life still stirs—we who can still work, let us never forget all grain ripens not. There is some falls out of the ear unripe, and perishes; some is picked out by birds; some withers and decays in the ear, and yet gets into the barn with the ripe wheat, and is sown, too, with it, of which I never heard that any sprang up again—ploughed up again it may be—a withered, dead husk of chaff as it died, ploughed up to the resurrection of damnation, to burn as chaff in unquenchable fire; but the good alone, ripe, and safe with the wheat-plant till it is ripe, that only will spring up to the resurrection of eternal life. Now, consider again that parable of the wheat-plant. After it has sprung up, what does it do next, but tiller?—and every new shoot that tillers out bears its own ear, ripens its own grain, twenty, thirty, or forty stems, and yet they are all the same plant, living with the life of that one original seed. So with Christ's Church—His body the Church. As soon as He rose, that new plant began to tiller. He did not keep His spirit to Himself, but poured it out on the Apostles, and from them it spread and spread—each generation of Christian ripening, and bearing fruit, and dying, a fresh generation of fruit springing up from them, and so on as we are now at this day. And yet all these plants, these millions and millions of Christian men and women, who have lived since Christ's blessed resurrection, all are parts of that one original seed, the body of Christ, whose members they are, and all owe their life to that one spirit of Christ, which is in them all and through them all, as the life of the original grain is in the whole crop which springs from it. And what can you learn from this? Learn this, that in Christ you are safe, out of Christ you are lost. But really in Christ, I mean—not like the dead and dying grains, mildewed and wormeaten, which you find here and there on the finest wheat-plant. Their end is to be burned, and so will ours be, for all our springing out of Christ's root, if the angel reapers find us not good wheat, but chaff and mildew. Every branch in Christ which beareth not fruit, His heavenly Father taketh away. Therefore, never pride yourself on having been baptized into Christ, never pride yourself on showing some signs of God's spirit, on being really good, right in this and right in that—the question is, not so much, are you in Christ at all, are you part of His tree, a member of His body? but, are you ripening there?—If you are not ripening, you are decaying, and your end will be as God has said. And do you wish to know whether you

are in Christ—safe, ripening? See whether you are like Him. If the young grain does not show like the seed grain, you may be sure it is making no progress, and as surely as a wheat-plant never brought forth rye, or a grape tree thistles, so surely, if you are not like Christ, in your character, in patience, in meekness, in courage, truth, purity, piety, and love, you may be of His planting, but you are none of His ripening, and you will not be raised with Him at the last day, to flower anew in the gardens of Paradise, world without end—*Kingsley.*

SOMETHING NEW.

We have often longed for a cosmopolitan pictorial work that would give us a glance of those places and paintings all over the world that are so well-known to us from sacred interest, historical association, or artistic repute. Think of natural pictures of Jerusalem, Gethsemane, Bethlehem and the Mount of Olives; think of Rome, St. Peter's, the Catacombs, and the Palace of the Cæsars; of the galleries of Florence, Venice, Milan, Brussels, Berlin, Vienna, Paris, London, Edinburgh and a thousand others, and then let us ask what would be the value and utility of a work that would lay faithful and artistic pictures of these places and copies of paintings before us. Such a treat, in effect, has been done, though not in a book form.

The Soule Fine Art Photograph Co. has reproduced from some 10,000 original paintings and views, such as we have described, at least 100,000 photographs, the excellency of which is endorsed by high testimonials. The catalogue:—

PART I.—Consists of Photographic Reproductions of Original Paintings, Frescoes and Designs by the Old Masters, commencing as early as 800 years B.C.

PART II.—Sculpture, Architectural Subjects and Miscellaneous Views of the Chief Cities, Buildings, etc., of Every Nation on Earth.

PART III.—Engravings, Drawings, Etchings and Modern Paintings of Every Known School.

They are chiefly circulated in an unmounted form, so that buyers can either mount them on cards, arrange them in albums, or frame to taste. The prices place them within the reach of all: cabinet size, 25 cents; medium, 50 cents, and so on, with a discount to large buyers. The catalogue of 208 pages, 20 cents.

We have given these details that our readers may understand what the "something new" means that heads this column. A painting, for instance, of "Christ before Pilate," by Muncacay, has lately been sold to Mr. Wannamaker, of Philadelphia, for the sum, it is stated, of \$150,000! Here we can have a faithful copy of this great work for 25 cents, and so of others! What more would taste and economy have? But this closes our space for laudatory comment, and we cordially advise our friends to purchase a catalogue and choose their pictures for themselves.

Mr. Alex. S. Macrae, of 127 Wellington street, Toronto, who is a member of the Society of Arts, London, England, represents this Company in Canada, and will promptly reply to any enquiries that may be made from him.

BOOK NOTICES.

HOURS WITH THE BIBLE, by Dr. Geikie, vol. v., with illustrations and notes. Publisher, John B. Alden, New York.

THE LIFE OF JESUS according to Extra-Canonical sources, by Rev. Dr. Pisk. John B. Alden, New York.

A MANUAL OF CHRISTIAN EVIDENCES, by the Rev. C. A. Row, M.A., Prebendary of St. Paul's Cathedral. Published by Thomas Whittaker, New York; may be had of Rowsell & Hutchison, Toronto. We very earnestly commend this work to the attention

of teachers, and the clergy will help themselves by increasing its circulation.

ALDEN CYCLOPEDIA OF UNIVERSAL LITERATURE, vol. 6. John B. Alden, New York.

FROM DEATH TO LIFE: fragments of teaching to a village congregation, with letters on the life after death, by Charles Kingsley, edited by his wife. Rowse & Hutchison, Toronto. We commend this deeply interesting little volume, to all lovers of Kingsley, whose name must be legion. Especially we ask it a careful perusal by those who have had some misgivings as to his orthodoxy. Mrs. Kingsley well and truly says, "While incurring a charge of heresy in some quarters, he opened a door of hope to many a thoughtful, sensitive and despairing soul." Some heresy hunters will find that out when Kingsley's crown is seen outshining theirs! At this season the work has peculiar interest; but its value is not bound by a season. We trust it will be largely read. The binding is worthy of much praise for elegance.

THE METHODISTS AND THE CHURCH OF ENGLAND, by F. C. Ireland. Published at the Witness Office, Montreal. We propose to give an extended notice of this pamphlet in an early number.

#### TO CORRESPONDENTS.

We have received a circular from the Rev. Styleman Herring, M.A., London, England, appealing for contributions on behalf of the distressed clergy of England. We deplore the necessity for such an effort; it is no news to us that there is very great suffering amongst the English clergy, the fact has been a familiar one for years. But we cannot help in making this appeal to the Churchmen of Canada. Our own clergy are suffering equal distress to those of their brethren in England, and our people are far, very far indeed, less able to mitigate their condition than are the Churchmen of England to relieve the English clergy. We are punished in Canada severely by the habits acquired by Churchmen in the old land in this regard, owing to the notion there prevailing that the sustenance of the pastor is not the duty of the flock. Our missions are all in deep poverty—shameful poverty indeed, for the liberality of Churchmen in Canada has been paralyzed by the wickedness of party strife. We say this for Mr. Herring's information, who seems not to be aware of the impecunious condition of the Church in Canada. *Our first duty is to be honest and pay our debts to the home workers; when that is done, we may indulge in the luxury of benevolence to those in a wealthier field of labor.*

A friend scolds us for allowing a news item to appear in which the attendants at a Church gathering were spoken of as "ladies and gentlemen." We take our friend's rebuke all in good part, for he means well. He says that in the Church, we all are "men and women, not ladies and gentlemen." This is partly true, but not wholly; for we trust that all the Churchmen of Canada are "gentlemen," and we are sure that all the Churchwomen are "ladies." Our friend would feel hurt if we said of him, that he was "no gentleman." We, however, appreciate his intention, which was to condemn class distinctions; and writers of news items will kindly avoid using terms which are open to objection on this ground. A Christian man is a gentleman and a Christian woman a lady necessarily.

#### AN ESSAY ON CHURCH MUSIC.

Delivered before the "Ontario Music Teachers' Association by Mr. G. B. SIFFI, Organist of St. Paul's Cathedral, London, Ontario, on Dec 30th, 1886.

The grandest hymn of the middle ages, and we might add of all ages, is the *Dies Irae* of Thomas of Celano a. d. 1250.

As a reverential description of the awe and tenor of the last judgment, it has never been equalled, and Sir Walter Scott has preserved the spirit of the original beginning:—

"That day of wrath, that dreadful day  
When heaven and earth shall pass away."

We now come to the great Martin Luther (a. d. 1546), the father of German Hymnody and Church music.

In 1523 Luther published eight hymns, of his own, which increased to one hundred and twenty two in 1545.

These hymns were sung into the hearts of the German people by itinerant singers from village to village, and were effective agencies for spreading the reformation. Luther's hymns were joyful and confident outbursts of a manly and unwavering trust in God, so thoroughly personified in his *Ein feste Burg ist unser Gott*, translated by Carlyle—"A safe stronghold our God is still." This was the trumpet blast of the Reformation and bade defiance to Satanic and human foes.

Hymns of the present differ from those of the past, inasmuch that the definition of a hymn would also include psalms, the latter being a sacred song, and, in former times, came under the same heading.

If we now speak of psalms, we mean those of David or a version of one; but the Christian hymn is a song of praise to God, based upon some thought or setting of words found in the Bible.

So conservative were our forefathers in the use of any metrical composition, except versions of the psalms of David, that a century elapsed after the Reformation, before hymns were looked upon with favour.

The first hymns actually used in public worship were in 1683 published by John Mason, under the title of "Songs of Praise." I am now speaking more particularly of English Hymnology, as we are aware the old Latin and Greek hymns during the so called dark ages, were used in public worship. But the word hymn, as we now regard and use it, has its date from 1707. When Isaac Watts published his first hymns, they were met with such favour as to be cherished and used even to the present day.

Before his eventful life closed, the next leader in English Hymnody was Charles Wesley, who produced seven thousand hymns, of which "Love Divine all love excelling," "Blow ye the Trumpet, blow," "Jesu lover of my soul," are samples.

English Hymnology has been greatly enriched during the present century, through the agency of two chief sources—the so called Oxford movement, and the contributions from those who have joined the Roman Catholic Communion, including the names of Caswell, Newman, and Faber.

Also the wealth of mediæval Greek and Latin Hymnology has enhanced our collection, through the able translations of John Mason Neale, including the "Fierce was the wild billow," "The Royal banners forward go," "Safe home, safe home in port," "Jerusalem the golden," etc., etc.

The progress has indeed been steady. Advancing from the rugged style to that of elegance and beauty, until our hymns to-day are superior in almost every respect to those which gratified our ancestors.

Our hymn books combine the hymns of the Greek and Latin Churches with those of Watts and Wesley, mingled with the experience of a Lyte or Mahlenburg. For the tunes we use besides those that are adapted from the German Chorale, we possess some excellent ones from the pens of Macfarren, Steggatt, Sullivan, Barnby, Hopkins, with a host of others, foremost of whom is the late Dr. Dykes, vicar of St. Oswald, Darham, who has done more for the modern style of Church music than any of our present composers, I mean particularly as regards hymn tunes, many of which will live in the hearts of the Church community for generations to come. As far as Church music is concerned, England, from the tenth to the fifteenth centuries was in advance of the other nations, until the Flemish came to the front, yet she continued abreast with those that followed, and here again I cannot but speak of Dr. Dykes in less eulogistic terms than to style him (as regards to tunes), the main pillar of English Hymnody.

Aught else would be desecration to the soul that is now in the atmosphere of song, amid the angelic chorus of God's great choir. He has suffered much here on earth to advance the cause of Christianity, and because those under whom he served could not feel in the same strain of thought, harassed him much, but his works still live, and the English have proved their worth, by a magnificent gift to his bereaved family.

"He sleeps the sleep that knows no breaking,  
Morn of toil, nor night of waking."

Of the third division of my subject I shall now speak, under the subdivided heading of the ornate portion of Church music, styled the Anthem.

An Anthem is a vocal composition, accompanied or unaccompanied, and sanctioned by the ritual of the Anglican Church. The words selected and paraphrased from the psalms or other portions of the Bible, and may be divided into four forms.—The Full, the Full with Verse, the Verse, and the Solo.

The Full Anthem is the most ancient, and consists altogether of chorus.

The Full and Verse of Solos, and choruses either to commence or conclude.

The Verse, the words of which are often taken from parts of Scripture, different from the main portion of the Anthem by way of gloss.

The Solo, from its title is perfectly clear, and concludes with a chorus, even with the word Amen once sung.

The Anthem is, as a production, purely English. A development of the Motett, and has reigned within a period of a little more than three centuries, and divided into three periods—the Motett period, the Verse period, and the modern period. From the Reformation to the Death of Henry Lawes, 1550 to 1650, the Motett form was adopted. During the agitation of the Commonwealth, Church music, with the exception of hymn tunes, had very little life or character. From 1670 to 1777, at the death of the elder Hayes, the Verse period existed, and over forty years elapsed, during which time, this portion of the service was supplied, by adaptations from Oratorios and Masses, in fact, no encouragement was given to many able composers, among whom the elder Samuel Wesley, a writer of genius whose *Omnia vanitas* and *In excelsis Israel*, proved him as such. The modern period began with Thomas Attwood, and continued by the younger Samuel Sebastian Wesley, John Goss, &c.

Most of the Anthems by the early English writers were adaptations of English words put to music, originally set to Latin words, which was a great convenience during the transitory period succeeding the Reformation.

The first music to English words, in connection with the Church service, (Marbecke's plain song excepted), were the compositions of Thomas Tallis, Court organist in the reign of Henry VIII., Edward VI., Queens Mary and Elizabeth.

(To be continued.)

## Home & Foreign Church Notes.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

BISHOP'S COLLEGE: ANNUAL CONVOCATION.—The annual meeting of the convocation of Bishop's College, for the purpose of conferring degrees in the Faculty of Medicine, was held on 31st March, in the Synod Hall. Chancellor Heneker presided, and present on the platform were Vice-Chancellor, Canon Norman, and professors and other friends of the College.

The Chancellor, in declaring the convocation, said: "As the Chancellor of the University, I may be permitted to occupy your attention a short time by some accounts done by the work of other faculties. The work at Lennoxville, comprising the Arts and Divinity Faculties, is very satisfactory. The number of students, although not so large as could be desired, is still large enough for satisfactory work, and perhaps as large as may be reasonably expected in a new country, where but few men use the advantages offered of high class education for the mental training it affords, independent of any special training in life.

In some countries—democratic Norway for instance—no man can enter into the civil service or learned professions without taking a University degree. The consequence of which is that even with such a small population as Norway possesses—consisting for the most part of comparatively poor people—the University of Christiania numbers some 2,500 students. In Canada the State not only gives special advantages for men of trained intellect for the public service, but so far as the Province of Quebec is concerned it seems positively to cramp education by giving to the professions a controlling power in the primary education of candidates seeking admission to the study of the professions. So long as this exists, liberal education in its broad, true sense, i. e., the cultivation of the powers of the mind by following abstract studies, must of necessity be brought down, more or less, to that character of "cram" which prepares men for mere examinations according to the curriculum laid down by each professional body. Nothing can be worse than this system, even for the higher work of the professions themselves, for the broader the culture the more comprehensive will be the view which the student will take of all subjects brought within his grasp.

It is satisfactory to know that the Protestant Committee of the Public Instruction is taking a right view of this question and in concert with our Protestant Universities of McGill and Bishop's College, is endeavoring to educate the public mind on this important subject.

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Dr. Campbell, Dean of the Faculty, then read the following report, prize and honor list:—

The number of Matriculated students for the session 1886-7 was thirty-one, being an increase of eight over last year's attendance. Of these, one comes from the United States; six from Ontario; sixteen from Quebec; two from the West Indies; one from British Guiana; three from England; one from Italy, and one from India. Sixteen of our students are residents of Montreal.

After addresses from Canon Norman and Dr. Adams, Principal, convocation adjourned after singing "God Save the Queen."

MONTREAL.

MONTREAL.—*St. Luke's Church.*—A crowded congregation greeted the Bishop on his annual visit to this church on Sunday evening the 27th ult. The zealous young rector, Rev. George Rogers, presented a class of twenty five candidates, several of whom were adults. The future of this parish, once enjoying the ministrations of the present Bishop of Huron, is full of promise, and its prosperity assured by the building of the Canadian Pacific shops. Even now, every pew is assigned, and the balance in the annual account is encouraging to the members who are striving to build a rectory for their pastor.

*Christ Church Cathedral.*—Instead of the usual services on Palm Sunday afternoon at the Cathedral, the Bishop had the confirmation of a very large number of candidates. The renewed life in Church lines of the parish is very observable in the careful preparation of the young for confirmation by the rector and his able assistant, Canon Norman. The Bishop was unusually happy and cheerful in his remarks and addresses on this occasion.

The annual convocation of the medical faculty of Bishop's college was called to meet at the Synod in this city on Wednesday the 30th inst. The Chancellor Dr. Heneker, and the vice-Chancellor Dr. Notman, and Dr. Campbell the Dean of the medical Faculty, took part in the proceedings. The Chancellor, in his address, touched upon three points of vital interest to our provincial universities. 1st. The attempt of the French Canadian profession to control the course of studies to be followed in the Universities. 2d. The attempt on the part of others to lower the standard of University degrees. 3rd. The need of our Universities having parliamentary representation, following the example of English and European custom. We are happy to say that the first attempt will prove abortive, the second has already proved abortive in a notable case, and the third is being favourably considered in the provincial legislature of Quebec.

The arrangement of services for Holy Week is a wonderful improvement on the past. There are three services daily at the Cathedral, five at St. John's, and daily service with address, either in the morning or evening, at nearly all the other churches.

ONTARIO.

BATH.—On Palm Sunday, the Rev. E. H. M. Baker, for the first time since his appointment to the Rectory, conducted divine service in St. John's Church. He was assisted by the Rev. Rural Dean Forneri. The congregation at both services were good. The services were hearty, the singing excellent; Mrs. Seaward presiding ably at the organ. Twenty-six communicants received the Holy Sacrament. The sermons by the new incumbent were highly appropriate, his theme in the morning being "Christ," and in the evening, "His Church." Mr. Baker produced a decidedly favourable impression. Church warden Seaward had worked hard in and about the Church to have everything in as good a shape as possible in view of Mr. Baker's coming; while Mr. M. Davy, the clergymen's warden, met him at Earnestown Station and took him home with him. A sad incident to be related was the burial of the good old sexton, Wm. Johnson, the day of Mr. Baker's arrival.

A correspondent of the New York *Churchman* writes that "the Bishop of Ontario has been very successful in his appeals to the societies, for and towards the fund for the division of his large diocese. He has obtained a conditional grant of \$5,000 from the colonial bishops' fund, and has excellent prospects of obtaining a similar sum from the Society for promoting Christian Knowledge. He is visiting his son-in-law in Kent, finds his health much improved, but says that this winter has been exceedingly trying to Canadians. We all know what that means—cold, raw weather, and damp houses, with only fires in the grates and smoky chimneys. How Canadians long for their favorite base burners during an English winter,

and how they rail at the insensate conservatism of Englishmen who don't want to be warm."

OTTAWA.—*Woman's Auxiliary.*—On the 29th inst., a meeting of the above was held, followed by a Diocesan Board meeting. "The jubilee appeal was received most enthusiastically and a committee selected for the city. The Secretary was instructed to communicate with the various branches, and to ask their co-operation in the work."

OTTAWA.—The following petition has been sent in to the Chairman of the Board of Police Commissioners. There is a rumor that the re-organised Toronto Society will follow suit. It were well if all cities were to adopt the same method of repression of cruelty.

The petition of the Metropolitan Society for the prevention of cruelty sheweth: That your petitioners did, on the 5th of April, 1882, organise themselves into a voluntary society for the prevention of cruelty to animals throughout the city of Ottawa and the county of Carleton; to enforce all laws or by-laws which are now or may hereafter be enacted for the protection of animals; and to secure by lawful means the arrest, conviction and punishment of all persons violating such laws or by-laws.

That for the more effectual carrying out of the objects of the Society, your petitioners did appoint as the Inspector of the Society one, J. Mackenzie. The said Inspector was to be paid out of the funds of the Society a certain sum for his services.

That the members of the Society in general, and more particularly the said Inspector, have done good and effective work in carrying out the objects of the Society, in the repression of that most brutal, degrading and hardening form of vice, viz., cruelty to animals, and brutality to weak and helpless human beings.

That the Society has, by its counsel to other similar institutions in Canada, and by its endeavours to promote legislation tending towards the improvement of the laws which have been enacted for the prevention of cruelty, commanded the respect and confidence of all kindred associations; and has been recognised as the leader in the promotion of legal amendment and reform; that the services of the Society, as a moral agent and instructor, have been recognised by the citizens of Ottawa, who have subscribed towards the maintenance of the Society, and have thereby assisted it in meeting its engagements; that the subscriptions obtained from the citizens of Ottawa have not been, so far, sufficient to enable it to meet the charges on your petitioners, more especially their engagement to pay the Inspector his monthly dues; wherefore your petitioners submit that they, the members of the Society for the Prevention of cruelty, have evidently, for the reasons hereinbefore set forth, a claim upon your Honorable Board for special Police assistance. And would suggest that their Inspector, the said J. Mackenzie, be enrolled as a constable for the city, subject to the government of your Honorable Board, and shall be directed to make the objects of the Society his first care. And that your Board will pay the said J. B. Mackenzie fair and reasonable wages for performing such duties as may be imposed upon him as the Inspector of your petitioners, and as a police constable acting in and for the city of Ottawa. Alex. McD. Dawson, L.L.D., &c., Chairman; Robert Mark, M.D., F.R.C.P., W. E. Brown, T. W. Thompson, Thos. P. S. Kirkpatrick, W. C. Baker, G. S. Macfarlane, R. J. Wicksteed, Counsellor. Ottawa, 23rd March, 1887.

BEAR BROOK.—On Sunday, the 27th March, the Rev. E. H. M. Baker preached his farewell sermons here, in Navan and at Cumberland Front. At all the churches there was a full turn out of the Church people. At Bearbrook and Navan even the aisles were crowded; indeed, at the latter place, it is said St. Mary's Church was never seen so full before. The offerings, which were for the W. and O. Fund of the Diocese, amounted in all to \$11.19, an increase of 50 per cent. on last year's returns.

On Wednesday, the 23rd March, a numerously attended Vestry Meeting was held in St. Mary's Hall, Navan, for the transaction of general business. The Rev. Mr. Baker occupied the chair. During the meeting the question of the division of the Mission and the formation of a new Parish with Navan as its centre, came up for discussion, and the action of the authorities in reference thereto received the unanimous endorsement of the meeting. It is earnestly to be hoped that a mission manifesting the amount of Church life and the capacity for growth that this one exhibits, will not be long without a clergyman, and two should be appointed if they can possibly be found. To think of Navan with its 100 communicants and an average of 75 receiving at every celebration, a great while without a pastor, is, to say the least, a very painful reflection, involving as it would, disaster to the Church and injury to precious souls.

The Rev. Mr. Baker left here for Bath on Saturday, the 2nd of April, but will return in a few weeks to pack up his effects and remove his family to their new home, where in common with all sorts and conditions of men in this mission, we wish him and Mrs. Baker much happiness and prosperity.

TORONTO.

THE SUNDAY ENTERTAINMENTS.—On the 3rd April, owing to a lack of comic attractions the attendance was limited at the Prohibitionist entertainment. The gentlemen who, on the previous Sunday, said that the human stomach was constructed like the inside of an egg, was not on hand with his "science." A vigorous letter appeared in a daily paper this week from a Sunday School teacher, complaining in terms showing much feeling, that his Bible class and the classes of other workers were being broken up by these prohibitionist gatherings. That is to say, these young people were drawn from religious influences and instruction to listen to ranting oratory in favor of a movement which has not one word of approval in the Bible, but is contrary to all scriptural teaching.

NIAGARA.

ST. CATHARINES.—*St. Barnabas.*—On Sunday morning, March 27th, the Lord Bishop of the Diocese preached in this church, and at Evensong administered the Apostolic rite of Confirmation to a large number of candidates at St. Thomas' church, there not having been any confirmation held in that parish for several years previous. On the evening following, his lordship confirmed in St. Barnabas twenty-two persons,—about the annual number usually presented in this church. The sacred edifice was crowded, many being obliged to go away for lack of room. The choir numbered 28 choiristers, and entered by the western door followed by the clergy and Bishop's chaplain (bearing the Pastoral Staff) singing the Litany of the Holy Ghost. The service was extremely impressive, and characterized by great reverence and heartiness. The Bishop's earnest address was listened to with marked attention. A striking feature was an interval allowed for silent prayer, followed by the singing of the "Veni Creator," all kneeling, immediately before the presentation of the candidates.

HURON.

STAFFA.—The opening of a new English church took place on Sunday, the 20th day of March, '87. Services were held both morning and evening, the preacher for the occasion being the Rev. A. F. Burt, of Alvinston. This mission was first opened out by the Rev. Pierre de Lom, late rector of Trinity church, Mitchell, and part of the subscriptions towards the building of the church, was collected by him from friends in England.

WARDSVILLE.—Five week-day services are held in this parish during Holy Week; three have been held regularly all through the season of Lent. The attendance has been most encouraging.

LONDON.—*Woman's Auxiliary Missionary Association.* The annual meeting was held at Bishopstowe on Monday afternoon, the 28th March. After a long and most interesting resume was given of work accomplished during the past year, and of an outline of much which it was hoped would be undertaken in the coming year, the subject of the "proposed Church women's Jubilee offering to the Widows' and Orphans' Fund of Algoma" was heartily entered upon.

Theoretically, the Association had taken it up a month ago, but circumstances had necessitated some delay in actual working. Now, it could be carried on without let or hindrance. Words of encouragement were read from the Bishops of Fredericton and Niagara; Mrs. Williams, of Quebec; Mrs. Tilton, of Ottawa; and many others, either presidents or officially connected with the various branches of the W. Auxiliary in other dioceses. The proposal that all the collections when made should be sent to London, so that the presentation to the Bishop of Algoma should come from thence where its cradle was first rocked, was the suggestion of the President of the Toronto Diocesan Association. It was agreed that Huron must deserve that graceful and kindly intentioned tribute before it dare venture to accept it. So long as success crowns the efforts made in the good cause throughout the Dominion, it matters but little which Diocese adds up the "Total," and has the honor of handing it over to the Bishop of Algoma. After telling the tale of a mother's meeting where the members had asked to have a box put on the table for their weekly offerings into which "chink," clatter, clatter, went the coppers chasing the rarer silver bits which slipped into it, the speaker said, "After this, who

will despair of our fund, not I! Not you! We have asked God to help us; we will ask Him to continue to bless our efforts, and with Him on our side, who need be afraid?" To quote again, "I would say we have laid our needs before the Lord, and now mention them hopefully to the stewards of His bounty."

Let our motto be 'Love the Sistershood, Honor the Queen,' and the question for our own hearts "What shall I render under the Lord for all His gifts to me?" It was decided to send the notices to every parish in the Diocese, and for London itself, willing workers volunteered to take each a collecting book, so that no one shall be uninvited to contribute.

GALT.—His Lordship the Bishop of Algoma preached the annual Missionary Sermons and addressed an unusually large gathering in the school-room at the missionary meeting on Monday evening. Great enthusiasm was kindled, so much so that the offerings for missions have been more than doubled, while a special Algoma committee has been formed and a permanent subscription list for Algoma guaranteed. One gentleman gave the Bishop a cheque for \$100 and has promised \$25 annually. Galt will thus contribute \$75 to \$100 specially to Algoma, without any personal solicitation from its Bishop.

Anniversary services in connection with Trinity Church were held on Sunday, March 27th, just one year having elapsed since the re-opening, after the extensive alterations and improvements, costing over \$12,000. Professor Clark, M.A., of Trinity College, Toronto, preached morning and evening, both sermons being most impressive and eloquent expositions of Christ, his life and teachings. The congregations assembled at both services were large. Prof. Clark is a master of close, continuous reasoning, and lays his subject so clearly before his hearers that there is no doubt or obscurity, and grand thoughts clothed in simple language, furnish his hearers with matter for grave reflection. The choir, under Mr. R. S. Strong, Jr., assisted the impressive services with music suitable for the season and the occasion.

The lecture announced to be delivered by Professor Clark, in the School Room, on Monday evening, was well attended. The lecturer took for his subject Charles Kingsley's "Water Babies," and in his treatment of the same, took the ground that beyond the peculiar thoughts and wording of the work there was the wonderful lesson of a christian's life.

Professor Clark has won for himself golden opinions in Galt, and his return at any time will be hailed with delight.

On Monday afternoon the Rev. Professor accompanied by the Rev. J. Ridley—visited the Collegiate Institute. Through the courtesy of Principal Carscadden the Professor was taken through the different departments and introduced to the respective Masters. The Students afterwards assembled in the Principal's room, and were appropriately addressed by Professor Clark, who expressed himself as highly pleased with his visit.

In addition to the offerings presented at the anniversary services on Sunday, a member of the congregation has since handed to the Rector a special thank offering of \$50, thus bringing the whole amount up to a very handsome sum. The scriptural principles concerning the raising of money for church purposes, as acted upon by the Rector since he assumed charge of the parish, are not only being heartily endorsed by the congregation, but have already been very fruitful, and clearly show the wisdom and excellency of the procedure.

Lenten services have been held in the church with encouraging results. Wednesday Evenings at 7.30, Litany Service, Friday at 11. a.m. The Rector gave a series of nine short practical extempore addresses on 'The Heart.' During Holy Week Service was held daily at 11. a.m., with full Services morning and evening on Good Friday.

DUNDALK.—The Lenten services in this little village, which has recently been made the centre of a separate mission, have met with the most marked success. The incumbent, the Rev. Octavius Edgelow, who was appointed to the mission in October last, established a regular Wednesday evening service throughout the winter, a privilege which has never before been enjoyed by the people in this mission. Since the beginning of Lent, a Friday evening service has also been held, and during Passion Week a course of evening services every night in the week, all of which have been steadily attended by a very fair proportion of the congregation. The sermon on Wednesday, 29th March, was preached by the Rev. H. G. Moore, rector of St. Paul's church, Shelburne, and on Friday, April 1st., by Mr. Bowden, of Trinity College, Toronto.

#### ALGOMA.

LANCELOT.—The churchwardens of St. George's, beg to acknowledge, with many thanks, the gift of 72

new S. P. K. volumes, by the Rev. W. Crompton, for their S. S. library, making in all 200 books, for which they are indebted entirely to W. C.

Through the past winter a week-day service has been held, concluding with an exposition of the ensuing Sunday's Collect, Epistle and Gospel; the large attendance shewing how much they have been appreciated.

### FOREIGN.

Trinity Church, Boston, (Dr. Phillips Brooks), has given \$365,000 to missions in the last ten years.

At Newcastle on a Sunday a house was broken into while the family were at church. The burglars left the following exhortation behind them, chalked on the kitchen table: "Watch, as well as pray."

By the Scottish Episcopal Church Directory for 1887, there appears that there are in that communion 301 churches with 259 clergy; the membership is 87,392, being an increase of 5,846. The number of communicants is 34,479, an increase of 698.

The Bishop of Chester is making earnest efforts to increase the church accommodation for the rapidly increasing population in the Stockport Rural Deanery. The Duke of Westminster has promised to contribute \$5,000 annually for life for this object.

At an ordination held in his cathedral on St. Thomas's Day, the Bishop of Adelaide ordained Mr. W. Cooke and Mr. Young to be deacons. A few years ago there was a serious dispute in the Primitive Methodist body in South Australia. Mr. Wayland and Mr. Cooke, two of their leading ministers, headed the rival parties. Each of these gentlemen, after due probation, has now been ordained in the Church of England.

St. Paul's Church, Marquette, Mich., under the administration of the Rev. Dr. Hall, is making substantial progress. About \$30,000 will be expended within the current twelve months in the completion of the tower of the church, and in the doing of other work which will make the church building one of the most beautiful in the west. Otherwise, too, great progress is making. A vested choir of fifty men and boys, under the direction of a competent leader, will lead the devotions of the people within a few weeks.

The twenty-second annual report of the Peabody Trustee has been issued. The sum given by Mr. Peabody was 500,000l., to which has been added rent and interest, 410,668l. 3s. 1d., making a total on the 31st of December of 910,668l. 3s. 1d. Of 390,000l. borrowed of the Public Work Loan Commissioners and others, the trustees have paid off 88,666l. 13s. 4d. Within the past year they have expended on land and buildings 5,911l. 11s. 9d., making a total expenditure of 1,216,462l. 2s. 7d., and during the year five blocks of buildings at Old Pye street, Westminster, containing 262 rooms, were opened. The trustees have provided for the artisan and laboring poor 11,150 rooms, occupied by 20,228 persons.

The Queen has received at Windsor Castle an address from the members of the Convocation of the Province of Canterbury. The deputation appointed to wait upon Her Majesty consisted of the Archbishop of Canterbury, the Bishops of London, Oxford, Chester, and St. Albans, and the representatives of the Lower House. The Archbishop read the address, which acknowledged with thankfulness the good providence of God in preserving the Queen to the fiftieth year of her reign, referred to the steady progress made by the Church during the past year, and gave expression to the assurance that was felt that Her Majesty's sympathy would be extended to those clergy upon whom much suffering has fallen, owing to the period of great depression which has been experienced. The Queen read a suitable reply in acknowledgment of the address.

There is no richer Church than that of England. No Church has so many grand livings, and at the same time so much poverty among the clergy. At this moment, largely on account of the reduced value of the tithes, this poverty has assumed aggravated forms. At a meeting of the local Clergy Society, held at Bristol, the Dean of Wells drew attention to the distress of the poorer brethren. They were witnessing, he said, disendowment by degrees. The endowment smaller year by year. Some of the clergy were so held down that not luxuries only but necessities were wanting and even old and cast-off clothing was

gladly welcomed. These statements were indorsed by others of the Church leaders who were present. A similar meeting was held at Chester cathedral, where Bishop Stubbs presided, and where arrangements were made to raise £30,000 (\$150,000) in aid of the poorer clergy. At this meeting a letter was read from the Duke of Westminster expressing regret for unavoidable absence, as well as sympathy with the movement, and offering to give £500 (\$2,500) a year for five years.

The following extract from the *Church Times* is clear and to the point. Cut it out and paste it in your scrap book:

The High Church school has never taught that conversion takes place at Baptism. In the case of adults, conversion must take place before baptism; in the case of children it may never need to take place at all. The Low Church school, from not knowing anything of theology, have long held that conversion and regeneration are two names for the same thing, but they are quite different in meaning. Regeneration is the equivalent, in religion, of naturalization in politics. By naturalization, a foreigner renounces his original nationality and allegiance, and becomes a citizen of another country, subject to another sovereign, and other laws, than those he was born under. And by regeneration, which takes place in baptism, we are brought out of the kingdom of this world, we renounce the prince of this world, we are made citizens of the kingdom of heaven, subjects of its King and its laws. Conversion means the act of "turning round," away from sin and error, towards holiness and truth, and is always necessary for heathens before they can be baptized; while even regenerate persons who have fallen into sin or heresy need to turn away from all such evil, and set their faces in the right direction. On the other hand, there are people who have kept up to their lights always, and do not need to be converted, though they may need to make far more progress than they have ever done.

### Correspondence.

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

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

#### W. AND O. FUND—DIOCESE OF ONTARIO.

SIR,—The letter of a correspondent on the above subject is all based on so erroneous a premise, and therefore drawing an absurd conclusion, that I beg to write a few lines. They may serve to set him and others who are, and have been, misled by the printed statement, right as to the non-subscribing clergy. I myself happen to be one of these. The simple reason for this is that provision for the maintenance of my widow and orphan children—should there be such in the providence of God—has been made otherwise than by dependence on the charity of the Church.

The misstatement of your correspondent "Faith"—I hope an unintentional misstatement, is contained in the following sentences: "We are informed only 60 pay or take any interest in the fund; what benefit do the fund derive from the other 40? None."

First of all, I may say, that Faith was informed of nothing of the kind, and it looks not a little disingenuous to insert those words I have italicised. The W. and O. Fund committee did inform the synod that only 60 clergy were subscribers, *i.e.* with a view to their families becoming beneficiaries. But from this it certainly does not follow that the other 40 clergymen of the diocese "take no interest" in the fund, so that the fund derives no benefit from their contributions. On behalf of, I am sure, the majority of the 89, as well as myself I must deprecate so unjust an imputation on our fraternal sympathy and christian charity. I venture to assert that in all probability the fund derives as much substantial benefit from the stigmatised 40 as from 40 of the prospective beneficiaries. Certainly I can speak for myself. If others do as I have for many years preferred to do—place our \$5 or \$10 per annum in the offerings of our congregations on the 5th Sunday in Lent, and at the same time earnestly plead with our people for the cause of widows and orphans, are to be told that we "take no interest" in the fund, and that it derives no benefit from our appeals and our alms? To me personally, it makes no difference through what channel my contribution goes—whether per the clerical secretary, or per the churchwarden; but in this, as in many other collections, I think we like to associate ourselves with our people, and make the best of what is given by the parish. Usually it is pretty well known by the parishioners who are the contributors of the five dollar

April 14, 1887  
bills, and the ability, especially in no unfrequent case of say \$10 the balance of most, if not all. But the parishioner—a creature. How far this the parishioner's case, but their selfishness of. Before coming to the sneering to those of the families, with Church, but a laity. While Christ and H like many practices. I am bound of our laymen supposed that tained by the. To make the possible, with to stipulate t often do not chanic, shall they are un widows and respectability of knowing w the Church's small yearly light do our is a charity, a enterprise, yo very founded successfully due to these diocese was funds to mee by the clerg requirements apprehensions will be less o Napanee, I

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SIR,—I re Harley's "L of them he a knowledge. following from he says: "I ledge, where justly account in comparison receive from Egyptian i wherewith national, mo excelled all and oratoric Apostle St. cal, which feet of Gam were to inji which none lights when sparkles re which they to study Ho manship in

P. S.—I b read of him though I mu a trained m and his like never have imperium in or of mind,

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SIR,—Ma the Church and buy so be turned to lars are equ being bought well teach miserable p long will t day. A gol a-days, but and the cle



bills, and the example of such is encouraging to liberality, especially in our small congregations. There it is no unfrequent occurrence to find an offertory collection of say \$10, of which the clergyman gives \$5, and the balance comes from a hundred others, of whom most, if not all, are far better off than their minister. But the parish gains the credit of a generous contribution—a credit which too often is but little discerned. How far this is conducive to the self-righteousness of the parishioners is a question that I cannot now discuss, but there can be no two opinions as to the unselfishness of the clergy.

Before concluding, however, I must demur not only to the sneering tone of your correspondent in reference to those of the clergy who prefer to provide for their families, without leaving them to the charity of the Church, but also to the slur which he casts on our laity. While to many of these brethren, liberality to Christ and His Church is still an unknown luxury, like many privileges of the higher Christian civilization. I am bold to affirm that by the vast majority of our laymen of the better sort, it has never been supposed that the W. and O. fund should be sustained by the slender purses of the poorest clergymen. To make the charity wear as respectable a look as possible, with the pretence of a little insurance, they stipulate that these worthy men, whose stipends often do not average the wages of a respectable mechanic, shall pay a trifling sum of \$5 per annum, if they are unable otherwise to make provision for widows and orphans. But it is only for the sake of respectability, and as an indirect and delicate way of knowing who are to be the deserving recipients of the Church's benevolence. In no other light can this small yearly fragment be regarded, and in no other light do our clergy regard it. The W. and O. fund is a charity, and the moment you make it a commercial enterprise, you change its whole nature, and sap the very foundation of the appeal made annually and successfully to the hearts of our liberal laity. It is due to these good brethren to state that since our diocese was formed they have always provided ample funds to meet the claims of widows and orphans left by the clergy, who complied with the simple requirements of the Canon, and we need have no apprehension whatever that our future necessities will be less cared for than those of the past. Yours, Napanee, March 31st, 1887. T. BEDFORD JONES.

THE POSITION OF THE CHURCH TOUCHING SCIENCE.

SIR,—I remember well a few years ago reading Harley's "Lay Sermons," and observing how in one of them he attacks Churchmen for their opposition to knowledge. What a commentary upon this is the following from Hooker, in Book III., chap. viii. 9-10. He says: "There is in the world no kind of knowledge, whereby any part of truth is seen, but we justly account it precious, yes, that principle truth, in comparison whereof all the knowledge is vile, may receive from it some kind of light, whether it be that Egyptian and Chaldean wisdom mathematical, wherewith Moses and Daniel were furnished; that national, moral, and civic wisdom, wherein Solomon excelled all men, (1 Kings iv. 29, 30, or that national and oratorical wisdom of the Grecians, which the Apostle St. Paul brought from Tarsus, or that Judaical, which he learned in Jerusalem, sitting at the feet of Gamaliel: to detract from the dignity thereof were to injure even God himself, who being that light which none can approach unto, hath sent out these lights whereof we are capable, even as so many sparkles resembling in the bright fountain from which they rise. If each one of our young clergy were to study Hooker, we should have a different Churchmanship in Canada from that we have to-day. I am, sir, yours. X.

P. S.—I believe Hooker is like Butler, the more we read of him the better we understand his drift, although I must confess it, one wants a clear brain and a trained mind to fully comprehend him. If Huxley and his like only knew the Church's classics he would never have been the bitter foe he has been. There is an *imperium in imperio* whether it be the power of arms or of mind, and this latter is held by the *ecclesia Dei*.

THE CHURCH AND THE ACQUISITION OF PROPERTY.

SIR,—May I ask why it is the bishops and clergy of the Church of England in Canada are so slow to try and buy some properties which might, in the future, be turned to such good account? Thousands of dollars are squandered in other ways while no acres are being bought, even in new countries. Rome might well teach us a lesson; but as long as we have this miserable partyism from highest to lowest in office, so long will the Church be that wretched body it is to-day. A golden opportunity is presenting itself now—days, but it seems the bishops have "no money" and the clergy no interest in the matter. Oh! that

the dry bones were shaken and Canada could be aroused. There are thousands to-day who ought to take an interest in that Church which has given them their freedom, but in the blindness of their ignorance they are her foes. Well may Canada hide her face in the Jubilee year of our Queen. I am, Sir, yours, TRAVELLER.

AM I IN A CIVILIZED LAND.

SIR,—In the *Mail* of March 17th, I see where Boston gave Sam Jones \$19,000 for one month's excitement, and from the *DOMINION CHURCHMAN* of the same date, I see that Canada could only spare \$100 for all the Church's missionaries in Labrador. Yet people say we are civilized here. I certainly doubt the truth of this. No such thing would have ever happened in a really civilized country.

ONE WATCHING AND PRAYING.

ARCHBISHOP LYNCH AND LORD RANDOLPH CHURCHILL.

SIR,—As an Irishman I would like to point out that all land and criminal laws in existence in Ireland affect Protestant and Roman Catholic subjects alike, but it never occurs to a Bishop of the Church of Ireland or a Bishop in the Canadian Church to address a letter to Lord Randolph Churchill on this terrible Irish grievance. The fact is, as we all know, the Irish priesthood and a fair agitation are doing bad work because the Roman Catholic peasantry are so ignorant and insolent they think political agitation is going to make them rich. England is not so foolish as not to know that out of 60,000,000 of people in the United States only about 10,000,000 are Roman Catholics, and therefore anti-English and anti-Irish unless it be towards an Italian Ireland. Wherever Romanism is found it is plainly anti-national. Where would united Italy be if the Pope had his say. Where would France, Germany, England, the United States of America, India, Russia, and all the rest. They would be under a Bishop of Rome as supreme Director, and a lot of uneducated priests, who would never rest until half the country was church property. English intelligence has not to fight against Irish landlordism but against a clerical despotism that brought the neck of monarchs under the foot of a man calling himself Christ's vicar. In Canada to-day you can see hundreds of the most intelligent Frenchmen who cannot speak a word of English, although for more than one century this has been the language of this country and the language of America. They are worse off than the Indians. Will Archbishop Lynch tell us why this is so. If not we can tell him. It is because in Canada Roman Catholicism is anti-Canadian. Ireland's hope rests in the Scriptures of God—Canada's rests in the same. Thank God the "Rose Bible" goes. I am, sir, yours, CANADA FOR CANADIANS.

P. S.—If Canada does not take care we may have the ignorant French Fenians, making a move should England and old France go to war. It is becoming the opinion in England that a secret combination is on foot of a clerical order to crush her. It must fail. We must, nevertheless, never sleep at our posts. As Peter was not "all the apostles" (allowing that Peter founded Rome which we do not allow) so Rome is not "all the churches." The world has had enough of the crafty, money-making, Italian cheat, and like all cheats he must go. If it was not for true Christianity he would be in the Tiber long ago. If ever he comes to it he may thank "his friends." They have made Socialists what they are, and Italian socialism will demolish the Vatican before people are aware of the fact. The Irish priesthood are trying to hound the Protestants out of Ireland, but they themselves will go first. How many millions are shut up in convents, church lands, etc. How many?

WHAT IS TO BE DONE WITH THE INDIANS?

SIR,—The above question was asked lately in a sort of supplement to the "Algoma Missionary News," with much freshness and simplicity, but which has no force or meaning except in reference to the Indians in the North-West, since the vast majority of the Indians in Eastern Canada have already been civilized and Christianized. And in the means so successfully adopted for their elevation and improvement, we have the solution of the problem "What is to be done with the Indians in the North-West? In fact the same policy which has been so successful in the east, was adopted many years ago, to a certain extent in the North-West, and now that the whole vast country is opened up, and the circumstances of the Indians are greatly changed, both the Government and the Church are rising to the emergency, and are preparing to meet more fully the increased necessities of the aborigines. The editor of the "Algoma Missionary News" would do well to bear in mind, when in his

fervent zeal he so strongly denounces or deeply deplores the slowness of the Government and of the Church, that the world was not made in a day, and that the great work of civilizing and Christianizing the heathen, even in the North-West, will occupy more time than the brief position allotted by Providence to any individual. The editor may fancy that he alone is inspired to accomplish that great work, and we could wish him all possible success, but neither the Government nor the Church may be visited with his inspiration, nor feel compelled to yield to his very pressing demands, or to adopt all his plans and suggestions. They may wisely differ from him in the opinion that the Sault Ste. Marie with all its possible lines of steam boats and railways passing through it, would be the most convenient centre for the education of the Indians in the distant North-West. The institutions which he was instrumental in establishing there, and for which he deserves the greatest praise, are ample enough without any enlargement, for the requirements of the Indians in the diocese of Algoma, and they are not really needed for any outside of the diocese, seeing that there are several of that character in the province of Ontario, notably the one at Brantford, and which have been in successful operation for more than half a century. But in the North-West there is great need for the establishment of industrial institutions at Winnipeg, Qu'Appelle, and other convenient centres in that region. It is said that the zealous and energetic Bishop of Qu'Appelle has already commenced the good work there, and in which he should have every encouragement, he certainly will have our sympathy, prayers and aid. The proposition to transfer the institutions at the Sault into the hands of the Government, is a very remarkable one, seeing that it would involve great injustice to the Church of England to which they exclusively belong. Whatever liberty the Bishop of Algoma gave to the chief superintendent in the management of those institutions, he could not and did not give to him the power to hand them over to the Government to make them undenominational. The church could not sanction the proposition, nor would the Government for one moment entertain it. The superintendent may indulge as freely as he chooses, consistently with his position in liberal and generous sentiments towards other denominations, but he must bear in mind the old proverb, "Be just before you are generous." We would unite heartily with him in urging the establishment of Protestant schools in the North-West, for the benefit of the rising and future generations, to make them good Christians, good citizens, and loyal subjects, beyond the possibility of another insurrection, though a second Riel or other rebel and agitator should wickedly strive to effect it. AMICUS.

Family Reading.

MY CROSS.

BY MRS. BRUCE.

"Alas! my God," I cried in anguish sore,  
"I cannot bear my cross, what shall I do?  
I cry to Thee for help, and fall the more,  
I stumble every step the darkness through.

"And yet it is my cross. Thou gave it me.  
And leaving it, I cannot follow Thee—  
'The servant as his Lord.' Thou carried Thine,  
I cannot follow, if I bear not mine.

"Help me, oh Lord! for all my strength is gone,  
I cannot rise beneath this heavy load,  
Thy Gospel tells me of a race to run,  
And yet I prostrate lie upon the road."

In weak despair I bowed my head and wept,  
Until in utter weariness I slept,  
And then the loving Lord who pities all,  
Sent me an answer to my anguished call.

An angel bent above me where I lay,  
I felt him touch my head, I heard him say,  
"Oh, child of God, thou bear'st thy burden wrong—  
To carry it aright will make thee strong.

"Thy Cross is on Thy back. Like some brute beast  
Thou crouchest to the earth beneath Thy load.  
Stand up. With willing arms, oh! child of God,  
Take up thy cross, and clasp it to thy breast.

"Its touch upon thy heart will give thee strength,  
Thou can'st not then forget Christ died for thee,  
And never will forsake thee, but at length  
Will bring thee where thou may'st His glory see.

"Go on, and closer hold thy precious cross,  
All it was given thee for, thou may'st not see,  
But they who faithful are, sustain no loss,  
And in the end, thy cross shall carry thee.

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"His arms shall stretch beneath thy tired arms,  
Thy weary frame shall rest where Jesus hung,  
And lo! the cross of all thy sad alarms  
Shall prove the Staff the sacred poet sung.

"Deep in the shadow of the Vale of Death  
The Rod and Staff of comfort shall be thine,  
Then clasp it closely till thy latest breath,  
And bear rejoicing on, the cross divine."

I awoke, but all my spirit was at rest—  
Our Father's ways are never as our ways,  
I carry now my cross upon my breast,  
And on my lips, a song of love and praise.

PROVERBS FROM CENTRAL AFRICA.

Some of our missionaries have collected a number of Central African proverbs. Many of them appear as old friends in a new dress, but most have a freshness of the soil about them. Others, again, are as prosy as—well, as proverbs ought not to be. A few of them are as follows:

He that injures another injures himself.  
He who forgives, is victor in the dispute.  
We should not treat others with contempt.  
An inmate that cannot be tamed (said of fire).  
The sword does not know the head of the blacksmith (who made it).  
A mischief-maker will not do to tell secrets to.  
If the whole assembly of the town convene, they find no sacrifice to make against sorrow.

Though many guests be absent, it is the cheerful man we miss.

He who harasses one, teaches him strength.  
The pig has wallowed in the mire, he is seeking a clean person to rub against (said of disgraced persons who wish to keep good company).

A strong man without economy is the father of laziness.

Help to the end is the help we must give to a lazy man.

A bribe puts the judge's eyes out, for a bribe never speaks the truth.

The thread follows the path of the needle.  
A stubborn man gets into trouble, a pliable man is imposed on.

The vaulted tomb frightens old men.  
A scorpion stings with his tail, a saucy servant with his eye.

He fled from the sword and hid in the scabbard.

HINTS TO HOUSEKEEPERS.

A SMALL dish of charcoal placed in your meat larder will keep the articles sweet and wholesome, almost as well as ice. Charcoal is a great disinfectant. Occasionally used for cleansing the teeth, it will sweeten the breath when nothing else will do so.

NICE sweet pickles can be made from wrinkled and tasteless English russets. To seven pounds of fruit put three pounds of sugar and one pint of good strong vinegar. Stick two or three cloves into each apple, which should be previously well wiped and have any imperfection carefully removed.

TO REMOVE OLD PAINT.—Wet the place with naphtha, repeating as often as is required, but frequently one application will dissolve the paint. As soon as it is softened, rub the surface clean. Chloroform, mixed with a small quantity of spirit ammonia, has been very successfully employed in removing the stains of dry paint from wood, silk, and other substances.

BEEF TEA FOR THE SICK.—1 pound lean beef, cut into small pieces. Put into jar without a drop of water; cover tightly, set in a pot of cold water. Heat gradually to a boil, and continue this steadily for three or four hours, until the meat is like white rags, and the juice all drawn out. Season with salt to taste, and when cold, skim. The patient will often prefer this ice-cold to hot.

BIRD'S NEST PUDDING.—Pare and quarter tart apples, set them around in a dish, put in a little water, and stew them. For crust, take one-half cup buttermilk, one-half cup cream, one-half tea-

spoon soda, salt, flour to make as stiff as soft cake, and spread over the top of the apples. Bake, then turn bottom side upwards in a deep dish, put on butter, sugar, and plenty of cream, (milk will answer, but it is not so rich), and set into oven to warm.

THE SHRINKAGE OF FLANNEL.—To keep flannels as much as possible from shrinking and felting, the following is to be recommended: Dissolve one ounce of potash in a bucket of water, and leave the fabric in it for twelve hours. Next warm the water, with the fabric in it, and wash without rubbing, also draw through repeatedly. Next immerse the flannel in another liquid containing one spoonful of wheat flour to one bucket of water, and wash in a similar manner. Thus treated, the flannel becomes nice and clean, has barely shrunk, and almost not at all felted.

VEAL RISsoles.—One pound of raw veal, chopped very fine, one small cup fine bread crumbs, two cups milk, one tablespoonful butter, pepper and salt to taste. Let the bread crumbs cook in half of the water until they form a smooth, soft paste. Stir in the minced veal, butter and seasoning. Let the compound cool, and when it can be handled, form into small croquettes. Dip these in raw egg, roll in flour and fry to a light brown in really nice dripping. If you have none nice enough, use butter. Take them from the pan with a split spoon, and thicken the gravy with a tablespoonful of cornstarch. Stir in a cupful of boiling milk and season to taste. Put this sauce into a double boiler, drop in the rissoles and stew gently one hour.

SOME ADVICE TO WIVES.

Remember that you are married to a man and not to a god; be prepared for imperfections.

Anticipate the discovery by your husband that you are only a woman; if you were not he would not care about you.

Once in a while let your husband have the last word; it will gratify him and be no particular loss to you.

Be reasonable; it is a great deal to ask under some circumstances, but try; reasonable women are rare—be rare.

Remember that servants are made of the same material that you are; a little coarser grained, perhaps, but the same in essentials.

Try and forget yourself; as to your husband, forget that you married him, and remember that he married you; he will probably do the reverse.

Let him read the newspaper at breakfast table; it is unsociable, but then, it is only a trifle, after all and he likes it.

Let him know more than you do once in a while; it keeps up his self-respect, and you are none the worse for admitting that you are not actually infallible.

Read something in the papers beside fashion notes and society columns; have some knowledge of what is going on in foreign countries.

Be a companion to your husband if he is a wise man; and if he is not, try to make him become your companion. Raise his standard, do not let him lower yours.

Respect your husband's relations, especially his mother—she is not the less his mother because she is your mother-in-law; she loved him before you did.

AN EGYPTIAN FUNERAL.

A funeral in Egypt is indeed a strange sight, and the first one a visitor sees astonishes very much. At the head of the procession march a corporate body of the blind and a certain number of men, who proceed at a quick step, singing a most jubilant air, while swinging themselves from right to left. Behind them comes the funeral car, or rather a sort of bier, bearing a great red shawl, in which the body is deposited. At the extremity of the bier, on a perch, is placed the turban or the tarbouche of the defunct. Two men

carry this bier. They follow with such high spirit the movement of the head of the cortege that the corpse, rocked in every direction, seems to jump under the shawl that shrouds it. The women bring up the rear, some on asses, some on foot. The first row is formed of weepers or rather screamers, who send forth toward heaven at each step the shrillest notes. The weepers hold in their hand a handkerchief, with which they are not solicitous of wiping their eyes perfectly dry, but which they pull by the two ends behind their head with a gesture that would be desperate if it were not so droll. On arrival at the cemetery they take the corpse from the bier to cast it, such as it is, into the grave. The grand funerals, however, take place with much more solemnity. An important personage is hardly dead in Egypt before his friends and acquaintance hurry to the house; during one or two days they eat and drink at the expense of the dead, or rather his heirs, indulging in the noisiest demonstrations. When the hour of interment arrives, a scene of the wildest character is produced. The ayes and women of the household throw themselves on the corpse and feign a determination to hinder it from passing the threshold. This lugubrious tragedy is played conscientiously; they snatch away the coffin, they belay each other with blows, and the most violent and frightful clamour is heard. At last the procession leaves the house and repairs to the cemetery, preceded by camels loaded with victuals, which are distributed to the poor hurrying in crowds along the road. All along the road the mourners and friends of the family fight for the honor of bearing the bier for an instant, and thus it passes or rather bounds from hand to hand amid the most frightful disorder. The interment over, every one returns to the house of the dead to recommence the festivities, dancing, and the mortuary demonstrations.

—Never put off till to-morrow what ought to be done to-day. Never trouble others with what you can do yourself. Never spend your money before you have it. Never buy what you do not want because it is cheap. Pride costs us more than hunger, thirst, or cold. Nothing is troublesome that we do willingly. When angry, count ten before you speak; if very angry, count a hundred. —Selected.

GOOD AND BAD.

"What are all those black ears among the corn?" asked a little child, as she walked with her mother through a corn field in the early summer.

"Those are the bad blighted ears that will never come to any good," was the answer. "What a pity there are so many, the field seems full of them."

"Yes, mother, there are more black ears than white ones, said the child. "I should cut them off if the field was mine."

"I don't think that would be easy, dear," answered the mother; "but it is sad to see a corn field so blighted."

They passed on, and neither of them thought again about the blighted corn until some weeks later on, when the corn now full grown was beginning to change color under the hot July sun.

"Mother," asked the child again "where are all the black ears that we saw in this field before? I can hardly see any now."

It was true. When the mother looked round, she saw with some surprise that while in the growing time there had seemed far more bad ears than good ones, now that the harvest was at hand, the good were much the most plentiful. And she thought to herself—may it not be thus also in the world around us? We see as we think nothing but sin and evil in the world, and wonder why God does not take away the sinners. Perhaps, when the great harvest comes, we shall be surprised to see how many are His hidden saints, and how much more good there was around us on earth than we had eyes to see, or hearts to understand. The black ears are easy to see while the corn is growing, but once let it ripen and they will be lost to sight among the thousands of golden good ones.—E. M. B.

## THE PICTURE.

BY MARY D. BRINE.

It was only a simple Picture—  
The simplest, perhaps, of all  
The many and costly paintings  
That hung on the artist's wall,  
But it held my gaze the longest,  
And it touched my inmost heart  
With a pathos in which the others  
Held neither place nor part.

It showed me a lonely hillside  
Whence the light of day had fled,  
And the clouds of an angry twilight  
Were gathering overhead;  
And under the deepening shadows,  
Tired and sore afraid,  
A sheep and her lamb were grieving—  
Far from the sheepfold strayed.

It was only a simple Picture:  
But oh, how full of truth  
Which silently spoke from the canvas  
Its lesson for age and youth!  
For are we not sheep sore needing  
The safety of Christ's own fold,  
And do we not often wander  
Far from his loving hold;  
Heedless of where we are straying,  
Till the light of the day has fled,  
And perchance a storm is gathering  
With the shadows of night o'erhead!

\* \* \* \*

My little one came beside me,  
And climbed to my waiting knee,  
And lifted her gaze to the Picture  
Which told its story to me.  
"Tell me about it, mother;  
Why does the sheep wait there?"  
So I told to my own wee lammy,  
(So tender and sweet and fair)  
How the poor white sheep had wandered  
Far from its fold away,  
And was tired, and sad, and lonely,  
And afraid—at the close of day.

"But the lamb couldn't help it?—could it?  
Its mother lead it, you see!"  
Oh, there was another lesson  
Brought silently home to me.  
We mothers who love our children,  
Guarding them day and night,  
Are we always careful to lead them  
In ways that are best and right?

I gathered my darling closer,  
With an earnest, unspoken prayer  
That the tender Shepherd above us  
Would help me with special care,  
To lead my little lamb onward  
Through pastures prepared by Him:  
That naught might harm or affright us  
When the light of our day grew dim.

And I know He will graciously answer;  
And in days of storm and cold  
He will gather His own in safety  
Within His blessed fold.  
But my darling still talks of the Picture,  
And pities the lamb so white  
Which was led by its careless mother  
Out into the dark cold night.

## THE GUILD OF THE IRON CROSS.

This is a Society of Christian men, who work for their living, and desire by the Grace of God to fight against the spread of intemperance, blasphemy and impurity; three vices most destructive to the peace and welfare of Society. The Guild was founded in 1883, and the first general Convention was held in Newark, N. J., on the Feast of St. Paul, 1886. The Guild has now five Bishops as Honorable Chaplains, nearly one hundred Priest Associates, several flourishing branches in different States and about 1,500 members. All men are invited to join as Associates by signing the pledge of the Guild and giving it with address to one of the members at the close of the service.

*The Pledge.*—I pledge myself to resist the sin of intemperance, and will use my influence to prevent the commission of this sin by others.

I pledge myself to resist the sin of blasphemy, to honor God's name, and bless my fellowmen.

I pledge myself to resist the sin of impurity in

thought, word and deed, and to use my influence to others from evil talking and immoral living.

This Society is comprehensive in its objects and membership, and will suit large numbers of our people who cannot see the need of forming a new society for every class of people and for every evil under the sun. The Church should be the great Society for the correction of all moral and social evil; but to bring the Church's powers to bear upon prevailing evils of the time, it is sometime found needful to combine the influence of individuals in organized work for this special purpose. In certain places, however, confusion and weakness are the result of this multiplication of Societies. To such we can commend the *Guild of the Iron Cross*, embracing in its objects the work of a Temperance Society, the White Cross Army, and an anti-infidel society.

Rest in the Lord, and wait patiently for Him.—  
Psalm xxxvii. 7.

God doth not bid thee wait,  
To disappoint at last,  
A golden precept, fair and great,  
In precept mould, is cast.

Soon shall the morning gild  
The dark horizon dim,  
Thy heart's desire shall be fulfilled,  
"Wait patiently for Him."  
—F. R. Havergal.

## KINGSLEY ON BETTING.

A WORD TO YOUNG MEN.

The following letter of Kingsley's to his son ought to be printed and sown broadcast at all Race gatherings. Every father should give a copy to his sons.

"MY DEAREST BOY,—

"There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby, and had hedged to make safe.

"Now, all that is bad, bad, nothing but bad. Of all habits, gambling is the one I hate most, and have avoided most. Of all habits, it grows most on eager minds. Success and loss alike make it grow.

"Of all habits, however much civilized men may give way to it, it is one of the most intrinsically savage. Historically, it has been the peace excitement of the lowest brutes in human form for ages past. Morally, it is unchivalrous and unchristian.

"1. It gains money by the lowest and most unjust means, for it takes money out of your neighbour's pocket without giving him anything in return.

"2. It tempts you to use what you fancy your superior knowledge of a horse's merits—or anything else—to your neighbour's harm. If you know better than your neighbour, you are bound to give him your advice. Instead, you conceal your knowledge to win from his ignorance; hence come all sorts of concealments, dodges, deceits—I say the devil is the only father of it.

"I hope you have not won. I should not be sorry for you to lose. If you have won, I shall not congratulate you. If you wish to please me, you will give back to its lawful owners the money you have won. If you are a loser in gross thereby, I will gladly reimburse your losses this time. As you had put in, you could not in honor draw back till after the event. Now you can give back your money, saying your father disapproves of such things, and so gain a very great moral influence.

"Recollect always that the stock argument is worthless. It is this, 'My friend would win from me if he could, therefore I have an equal right to win from him.' Nonsense! The same argument would prove that I have a right to maim or kill a man if only I give him leave to maim or kill me, if he can and will.

"I have spoken my mind once and for all on a matter on which I have held the same views for more than twenty years, and trust in God you will not forget my words in after life. I have seen many a good fellow ruined by finding himself one day short of money, and trying to get a little

by play or betting—and then the Lord have mercy on his simple soul, for simple it will not remain long!

"Mind, I am not the least angry with you. Betting is the way of the world. So are all the seven deadly sins under certain rules and pretty names; but to the devil they lead if indulged in, in spite of the wise world and its ways.

"Your loving father,

"C. KINGSLEY."

## ACCESSIONS.

Rev. Thomas E. Green, formerly a Presbyterian minister, has just received priests' orders in Chicago, where he is rector of S. Andrew's. Rev. L. N. Freeman joined in the laying on of hands, who was himself ordained by Bishop White in 1881. Mr. Green has done excellent work in this parish, in which he began service as a lay reader. The roll of communicants has in two years increased from 75 to 350.—Rev. William R. Turner, formerly a Congregationalist minister, was made a deacon by the bishop of Central Pennsylvania on Quinquagesima. He has had lay charge of Delano Mission, which has grown to be self-supporting, and is to be organized as a parish.—In this connection we note that Rev. W. M. Statham, pastor of Harcourt Congregational Chapel, London, resigned that charge last month to enter the ministry of the Church of England.—Rev. William Stokes, formerly a Methodist minister, was made a deacon by Bishop Thompson at Jackson, Miss., Jan. 25.—Mr. George M. Clickner, formerly the minister of the Reformed Episcopal Church, was last week, at St. Paul's Church, Baltimore, ordained deacon by Bishop Paret.

## PILLOWS OF COMFORT.

An aged sufferer, dying from cancer, had one day been made more comfortable by his daughter's placing three pillows under his head. A friend calling and inquiring, "How are you to-day?" he replied: "Very comfortable indeed. See! I lie on three pillows. They remind me of the pillows on which my soul is resting." Putting his hand on the undermost one, he said; "This is the pillow of God's infinite power; the second is the pillow of God's infinite wisdom; the third is the pillow of God's infinite love in Jesus Christ!"

Pillows of comfort, indeed! Glorious gospel of the blessed God which thus gives the greatest sufferers "songs in the night!"

LET me urge you one and all to be definite. Do not try to do too much, but whatever it be, let there be a definite plan, and let it be faithfully followed. Use all the means in your power of making your repentance sincere, of strengthening your faith, and of cultivating an humble and obedient spirit. Above all—neglect not to come near to His Altar, who vouchsafes to feed us with His own Body and Blood, that we may dwell in Him and He in us.—  
Rev. C. M. Davis, Rector of St. Paul's Church, Sacramento, Colo.

THE Missionary Spirit is not by any means only the spirit of actual missionaries; it is the spirit of all true Christians who have the faith at heart. Every serious Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked upon the face of a heathen in his life; just as every serious Christian bears within his heart the spirit of a martyr, though he may never be called upon to witness his faith with his blood; for the wish to spread the knowledge of the love of Christ is, if I may so speak, a strong overmastering impulse in every man, in every woman who really knows and loves Him. The man who knows the happiness of peace with God through our Lord Jesus Christ cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic forms, is one of the greatest gifts of God to His Church. It is that divine enthusiasm of which our Lord Jesus Christ spoke in the words, "I am come to send fire on the earth."—Canon Liddon.

## Children

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Childrens' Department.

THE ROBIN'S SONG.

BY MARGARETTE W. SNODGRASS.

"Do you think she will pull through it, doctor?" She was a nervous little woman, and her pale face looked more anxious than usual as she watched the doctor's contracting brows. It seemed as if life and death hung in his answer.

"There is nothing in the nature of her injury to prevent her recovery, madam," answered the physician; then he paused.

"What is it then, doctor? I know there is something else, for she is not improving at all;" and the mother stood all in a tremor of anxiety.

"It is simply her restless, unhappy condition of mind," said the doctor slowly. "It is hard to effect a cure while she is so depressed. If anything could be done—but I know you have tried everything."

Mrs. Maxwell watched him from the door, then turned back with a heavy sigh. She had given her daughter everything that she thought heart could wish, but here was something money could not buy, and the want of it might prevent her recovery.

She did not know where she might go for help: it never occurred to her to ask God to bestow this gift of a restful, contented mind upon her child. How could she, when she had never learned to ask Him for herself?

Meanwhile Effie lay on her couch, in her beautiful room, with a sad, hopeless look on her young face that was most pitiful to see. What mattered it to her that the room was elegant in all its appointments? that she had only to express a wish and have whatever she desired brought to her? She was a prisoner, and a very wretched one too. Only the week before, as she was riding, her pony had started and thrown her, injuring her knee.

The injury was not so severe in itself, but the time of recovery would necessarily be slow. "Six weeks or so upon the little couch," the doctor had said; "a little imprudence might cause the loss of the joint entirely."

From the time that the words were spoken, Effie had fretted and worried. She was sure she would never be able to walk again, and she was continually vexing those around her by her murmurings and tears.

Little did she care that it was Children's Day.

The chiming of the church bells seemed to annoy her, and even the bouquet of flowers brought to her by her mother scarcely attracted her attention.

"It doesn't make any difference to me what day it is," she said disconsolately. "One day is just about the same as another, now. Oh, dear!"

Just at that moment a bird perched on the window-sill, and looked cautiously in. It was a robin, with its bright eyes and ruddy breast; and Effie almost held her breath lest she should disturb it, it came so near.

Then all at once it began to pour forth its mellow, warbling song. It was a wonderful song, and it thrilled her and interested her as nothing had done since the accident. It seemed to carry a whole spring-tide into the room, and to herald all good and lovely things, and Effie, as she listened, felt her heart bound with gladness; she scarcely knew why, and did not stop

to question. What a free happy life it had, this little bird! Then she thought of the words of Jesus about the fowls of the air, who neither sow nor reap, and yet the heavenly Father feedeth them. "Are ye not of much more value?" Surely if God cared for this little bird to make it sing, He would take care of her, and send her what was best. (Was not that what she had always been taught as she had studied the verses in Sunday-School?)

The robin's song was the opening anthem to that morning's service, and Effie followed it with some very plain thoughts, and some heart-searching which did her good.

"I have been thinking only of the dark side," she said to herself; "I haven't been at all thankful for all the pleasant surroundings and the comforts I have to make my trial easy. God has given me everything, and I—I have been giving Him murmurings for my thanks."

The robin had gone, but the sweetness of his song lingered in her heart; it had brought her something to keep.

"I have had such a lovely time, mamma!" she exclaimed, when her mother entered the room; and then she told her all about the robin, all about the thought which had come to her, and all about her own murmurings, and how wrong she felt them to be.

Mrs. Maxwell was touched. How often had she too murmured when things had not gone as she wished them! How often had she too fretted and worried about what she should have left in God's hands! If Effie could begin anew, why should not she?

"And how is the patient doing now?" asked the old doctor, as he met Mrs. Maxwell in the street a few days afterwards.

"Finely," answered the little mother, the pale face radiant with smiles. "She has become so bright and happy that she seems to carry everything before her, sickness and all."

"What is the secret of such a sudden change?" he asked, smiling in turn.

And Effie's mother looked happy and serious too, as she repeated what her little girl had told her—the lesson of love and trust that had come to them both that Sunday morning in the notes of the robin's song.

THE OPINION OF ALL.—Who have tried Polson's Nerviline, the great pain remedy is that it is never failing in pain of every description. Neuralgia, toothache, cramps, pain in the stomach, and kindred complaints are banished as if by magic. Rapid and certain in operation, pleasant to take, Nerviline stands at the very front rank of remedies of this class. A trial bottle may be purchased for 10 cents, a very small amount in any case; but the best expenditure you can make, if a sufferer from any kind of pain, is a 10 or 25 cent bottle of Nerviline at druggists and country dealers.

THE LEGEND OF THE TWO SACKS.

There is an ancient legend that tells of an old man who was in the habit of traveling from place to place, with a sack hanging behind his back and another in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed

all the kind deeds of his friends, where they were quite hid from view; and he soon forgot all about them.

In the one hanging around his neck, under his chin, he popped all the sins which the people he knew committed; and these he was in the habit of turning over and looking at as he walked along, day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him and began feeling his sack.

"What have you got here, my friend?" he asked, giving the sack in front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked number one.

"Why my good deeds," answered number two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half-crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ grinder; and here is even the benevolent smile I bestowed on the crossing-sweeper at my door; and"—

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said number two, "there is nothing I care to look at in there! That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said number one.

Number two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips, when happily a third traveler—also carrying two sacks, as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sack?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a good y' assortment, and I like to show them." "This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"Your sack looks nearly touching the ground. It must be a pretty heavy weight to carry," observed number one.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings are to an eagle. It helps me onwards."

"Well, your sack behind can be of little good to you," said number two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose said the stranger; "for all the evil I hear of people I put in there, and it falls through, and is lost. So you see I have no weight to drag me down backwards."

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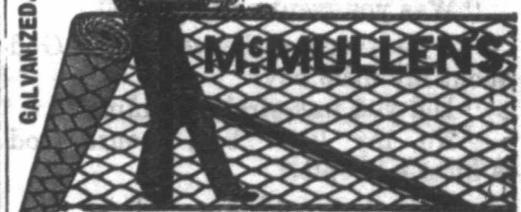
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PERSONAL.—George Logguit, of Tayside, Ont., says he can heartily recommend Yellow Oils as the best reliever of rheumatic pain, his father and mother having suffered for years with rheumatism, and all remedies failed except Yellow Oil.

TURNER'S FATHER.

Turner, the great English artist, was the son of a barber. After he had attained fame and wealth, his father remained with him, living in his studio, his most intimate friend. On one occasion, it is stated a large and brilliant party was examining Turner's pictures in the studio, when the scent of broiling chops filled the room, and a dirty old man thrust his head in at a back door, with,—

"Them's a burrin'! If ye don't come, them'll be spiled!"

"I cannot go now, sir. My father, gentlemen," said Turner, as calmly and respectfully as though the sire he presented had been a royal duke.

Any temptations to ridicule was quelled by his unconscious dignity.

Another fine trait of the great painter is hinted at in a story recently told of him by Ruskin in a lecture at Edinburgh. His picture of "Cologne" cost him years of thought and study. It had an exquisite golden sky when brought to the Exhibition, in 1826. On the evening of varnishing day, a friend, passing through the room in which it was hung, was dismayed to find the sky a dull dun tint. He hastened to find Turner.

"What has happened to your picture?" he demanded.

"Oh, poor Lawrence's portraits were hung at either side, and it killed them. He was very unhappy. I gave the sky a coat of lampblack. It will all wash off after the exhibition."

The story is true, but unselfish generosity is so rare among artists that Ruskin states he never told it to but one man who believed it. The action lives, and is helpful and fine to thousands who never will see the golden sky of the picture.—Youth's Companion.

A PATHETIC INCIDENT.

A few weeks ago in the city a poor widow died, leaving one child, a little lame boy, to the cold charities of the world.

After his mother's funeral the little fellow was taken ill from the combined results of grief and neglect, and it was then evident that he would soon be united with his only friend.

He was left alone most of the day, there being no one who could spare time to stay with him. It was often noticed that the voices of two persons could be heard in his little room. But when those in charge entered he would be alone and apparently asleep.

One day they listened, being quite sure that no one was with the child, and they overheard this strange monologue:

"Is you right there, mamma?"

"Yes, my little boy, I is rite here."

"Was you went away yet?"

"I went back to heaven to tell God about my little boy."

"Did you was afraid, mamma?"

"No my little boy, 'cause God is nicer'n people."

"Did you told him about me, mamma?"

"I tolded him I had a little boy named Harry—an'—an'—"

There was a loud noise of sobbing then, and the listener without cried too. Presently the child's voice resumed:

"Did you told God to let me come up there, mamma?"



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only nears. ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

TRADE-MARKS, PRINTS, LABELS. Send description of your invention. L. BINZ HAM, Patent Lawyer and Editor, Washington D.C.

A BARGAIN.

Two Pianos for sale at a sacrifice. Change of Residence necessitating it, will sell at very low price: (a) - 7 Oct square Piano, as good as new selected for my own use, suitable for house or Hall. (b) - 6 1/2 Oct, square Piano, handsome mahogany case, suitable for children's or beginners' use. CHOIRMASTER, P. O. Box 206, Toronto

PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES

"Yes my boy, and he said 'Bimeby, bimeby.'"

"Mamma, I'se—so tired—an' sleepy—an'—I want to come an' stay with you—an' God."

There was a long silence then, broken by no cry or sob. The listeners went in after resolving in their hearts to be hereafter very patient with the motherless one.

But death had been kinder than they.—Exchange.

A GOOD LIFE PRESERVER.

T. Milburn & Co., March 16th, 1886.

I was completely relieved from that dreadful disease dyspepsia, with only four bottles of that life preserver—B. B. B., and cheerfully recommend it to any one subject to such disease. P. Devanny, Morrisburgh, Ont.

OVERWORKED—"My husband strained himself with overwork, causing a large swelling in the groin. He suffered great agony, which doctors failed to relieve; he could not eat nor sleep. B. B. B. quickly cured him. He says he never had such quick relief in his life." Extract from a letter from George Bosk, Cooksville, Ont.

PREMIUM LIST.

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

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

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Any person sending us the names of three new subscribers to the DOMINION CHURCHMAN with three dollars, will be entitled to either one of the following premiums: Seekers after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dicken's Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Pen-knife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7 1/2 inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

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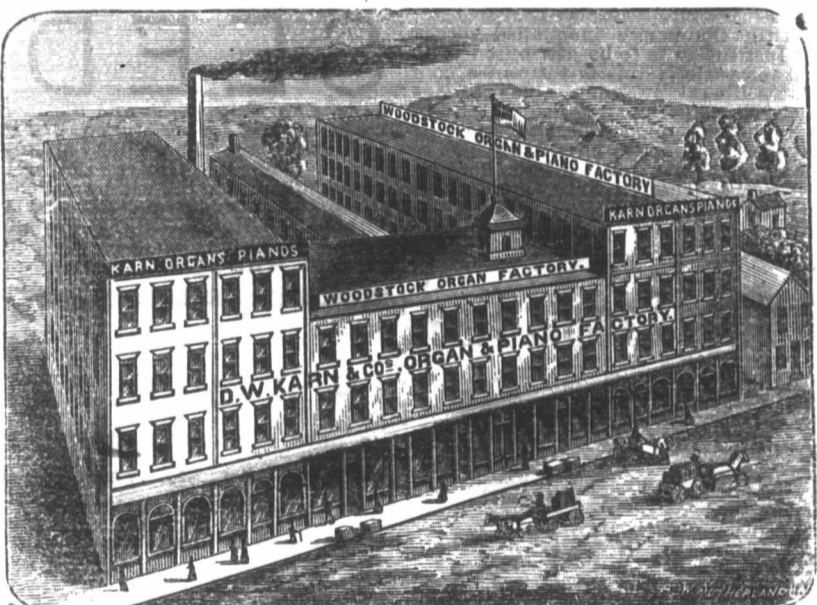
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