

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MARCH 22, 1883.

[No. 12.]

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 25. EASTER DAY.

Morning... Exodus xii. to 23; Revelation i. 10 to 19.
Evening... Exodus xii. 29 or xiv; John x. 11 to 19 or Revelation v.

Mar. 26. MONDAY IN EASTER WEEK.

Morning... Exodus xv. to 22; Luke xxiv. 13 to 35.
Evening... Canticles ii. 10; Matthew xxviii. 1 to 10.

Mar. 27. TUESDAY IN EASTER WEEK.

Morning... 2 Kings xiii. 14 to 22; John xxi. to 17.
Evening... Ezekiel xxxvii. to 15; John xxi. 15.

THURSDAY, MARCH 22, 1883.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, 30 Adelaide St. East, west of Post Office.

AMERICAN MISTAKES ABOUT ENGLAND.—Our American cousins have a droll idea of the manner in which social distinctions are exhibited in England. A play of native origin is now in course of representation, in which a great English nobleman is one of the prominent characters. All sorts of people address him as "my lord," and speak of him as "his lordship." Everybody knows that this is not done in England, except among classes who don't know better. But the American playwright goes further. For instance, he makes the personage in question of so much distinction that he has had the most noble and ancient Order of the Garter conferred upon him, and to emphasize the matter he makes him wear the broad blue ribbon and the diamond star, in the house, in the street, and at a garden party.

MANNERS.—So says a contemporary and wisely, for the English nobility regard a man as disagreeable who incessantly lards them with titular terms in his letters or talk. While on this topic we may just add that Canadian Journal objected to an ex-pupil of Archbishop Benson speaking of him as "Benson." If that journalist had been educated at an English public school he would have known better than to object to this, but a common school here is not the place to learn "manners."

MADAME GASPARIAN ON "GENERAL" BOOTH. This celebrated lady has issued a pamphlet on "General" Booth's "Orders and Regulations for the Salvation Army," in which she impeaches the movement—its aims, methods, and proceedings—as hurtful to society and disgraceful to religion. Mr. Booth's system, she says, as developed in his orders and regulations, is a military system. "Liberty, will, thought, individuality, are suppressed on all the line, and replaced by a single word—Obedience. In the material world the system may have some advantages. In the spiritual world it is a crime against man, a sacrilege against God. Mr. Booth stops at nothing. Usurping the Divine name and the Divine authority, he appropriates at the same time the rights of God. All the texts which define the attributes of God and men's duty to Him, Mr. Booth adopts and applies to the chief of the army.

The army is the army of God. The commands of its chief are the commands of God. To join the army is to be converted to God. To serve the army is to serve God. . . . Mr. Booth tells us that he has invented all this—subjection, military organization, Salvation Army. He has invented nothing. Military autocracy in things spiritual—with extension to things temporal—battalions, battles, conquests, all existed before he was born. They were called monastic spirit, monastic organization, monastic power, monastic invasions. There was even one who anticipated Mr. Booth in calling himself "General"—the General of the Jesuits. . . . Is Mr. Booth sincere? So was Loyola, and he created the Order of Jesuits. Dominic was sincere, and he founded the Inquisition. . . . If Jesus should descend to us, as all true Christians, humiliated by your acts, pray that He may, know you what He would do? He would break your trumpets and crush your platforms, tear the epaulettes from the shoulders of your officers, bid your women return to their hearths, follow their domestic duties, cultivate humble virtues, fulfil their feminine mission. Your young girls! Do you believe that Jesus, tearing away their veil of modesty, would expose them on your mountebanks' stages and let them make public speeches? Do you believe that He would send them in full uniform, braving a fire of questionable gallantries, to sell your pamphlets in the streets of Paris, and make them beat tambourines in your bacchanalian processions? Jesus! Do not pronounce His name. Invoked in your theatres it is a profanation the more.

"CHURCH BELLS," ON A KNotty TEXT.—In reply to 'A. W.,' we beg to refer for the interpretation of 1 Pet. iii. 21 to the notes in *New Testament Commentary*, edited by Bp. Ellicott, vol. iii. (Cassell & Co.) It gives the sense thus: 'Noah's flood, in antitype, to this day saves you—that is to say, baptism, which is no cleansing of the skin from dirt, but an application to God for a clear conscience.' No doubt 'the putting away of the filth of the flesh' means the outward cleansing of the body by water; and the Apostle tells us that baptism is no mere outward washing of the skin, but that while this is the outward and visible sign, the thing signified is a conscience cleansed from sin by means of Christ's Resurrection. The word translated 'answer' in the Authorized Version cannot have that meaning. The Geneva translation was, 'not the putting away of the filth of the flesh, but in that a good conscience maketh request to God.' Some such word as 'inquiry,' 'request,' or 'appeal,' must be substituted for 'answer.' But there may be difference of opinion as to whether the appeal is made by a good conscience or for a good conscience. The Greek admits, grammatically, of either translation. In the one case the meaning would be that a believer whose conscience has been already purified through Christ's Resurrection comes to God in baptism, and requests admission, by baptism, into the ark of salvation. In the other the candidate for baptism would appeal to God, through the appointed outward means, to have the power of Christ's Resurrection brought to bear inwardly upon his conscience, so that he might no longer be under the power of sin. Either meaning is consistent with Gospel truth. But we incline to the latter as being, on the whole, more like what we read elsewhere, while it fits in excellently with the rest of this epistle.

CHURCH BUSY BODIES AND MEDDLERS.—Bishop Wilberforce had a facile and commendable way of treating negligent clergymen. An Evangelical clergyman had omitted on St. Bartholomew's Day, which fell on a Sunday, to read the Athanasian Creed, and the Collect, Epistle, and Gospel for the saint's day. The Bishop rebuked the clergyman, who replied that it was only a "trifling irregularity," and requested the Bishop to give up the name of the person who had made the complaint, whom he denounced as a "busybody." To this the Bishop replied that neglect of the prescribed Office was not a

"trifling irregularity," that the person who had given the information had "taken the proper course in complaining to the Bishop," and that he should not disobey his Bishop with impunity. The Bishop's rebuke is needed at times nearer home for an instance has recently occurred of a layman who, acting for a considerable body of communicants desired an occasional Celebration of the usual type and for this was dubbed "a meddler." The real meddler in such a case is the cleric who meddles with well established customs and order.

A BAD PRECEDENT.—For a thousand years no such rite was known to the Latin Church at all, as the elevation of the Host and Chalice at the moment of consecration; but about the tenth century it began to make its appearance. But how, and why? Priests wished to mark by some definite act, at the time of consecration, their belief in the truth of the words they had just uttered, and to invite the people to adore the present CHRIST. And so some French priests, out of their own private devotion, introduced the elevation, first only of the Host, then of both Host and Chalice. Thus the practice quietly spread and then became a written tradition. In the course of time (in this instance as in many others) Rome accepted the devout innovation. Synods took up the matter, canons endorsed and prescribed the rite, and so by an easy process it became at last universal in the West. In 1549 the Church forbade elevation at consecration. In 1552 the prohibition was withdrawn, and English priests who now seek out of their own private devotion to restore the elevation are only trying to bring back this edifying rite by the same channel through which it originally came in.

Thus, says the *Church Review*, forgetful of the danger of allowing individuals to bring in ceremonies contrary to general usage, which were never known until the tenth century. Surely that fact condemns such usages as not Catholic!

FALSE IDEAS ON WORSHIP.—The conception of worship,—the oblation of our inmost thoughts and aspirations: the protestation of our absolute dependence on a Being with Whom are the issues of life and death; the different modes of approaching Him, through the Mediation of CHRIST, in prayer, in praise, in thanksgiving, in propitiation; the going forth from oneself to Another, to hold Communion with Him, mind with Mind, heart with Heart, life with Life, has been exchanged for a subjectivity of devotion, in which thoughts and feelings are ever revolving round oneself, and one's own justification is the centre of the system instead of the Incarnate Life of our God. This puts in a nutshell the fundamental distinction between the worship idea of the Church and the notions of the sectaries. The Catholic Christian is bent only upon "the honor and glory of God," as the old formula said, the sectarian regards worship as something designed for his personal benefit.

AN APROPOS ANECDOTE.—Mr. Baring-Gould in his "Village Preaching" tells the story of an old clergyman who could never get his wife to kneel in Church, and who brought her to see the inconsistency of making a request to a Superior in a sitting posture, by getting the cook to come one day into the drawing-room and take her seat on the sofa beside her mistress and in that posture ask for a holiday. When the incensed lady replied "leave the room instantly, you impudent woman, and if you want a request, learn to ask for it in a proper manner," at that moment the cunning husband put his head in at the door, and reminded the lady that she was preaching the lesson which she had for years refused to learn. But sitting is a reverent attitude for prayer, compared to that adopted in many Churches where the effort is made to appear reverent while at the same time a position is assumed more conducive to a quiet doze. We recently attended a Church where out of a thousand or more present not a sound was heard to indicate that the worship of Common Prayer was being proceeded with.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

CHURCH THOUGHTS BY A LAYMAN.

No. 50.

A GOOD FRIDAY MEDITATION.

LAST year at this season we pictured the Church as one great belfry ringing forth a carillon of joy, welcoming the dawn of Easter Day. This year we reverse the order, our thoughts being drawn towards Good Friday scenes and memories.

Some years ago we stood before one of the greatest paintings ever produced by artistic genius and skill, for the possession of which two nations had recently been contending in a purse struggle. Undeterred by the glory of its color beauty, moved only by bold ambition, a young artist was just completing a copy of MURILLO'S "Assumption of the Virgin." An eminent critic said to us of this and all like efforts, "To imitate what is visible to the senses is possible when a certain degree of technical skill is acquired, but to copy what is not so manifest, what indeed the physical organs of sense do not apprehend, is a hopeless task, and he who attempts to make a copy of MURILLO'S masterpiece must only have the physical vision for its glories, for if he had the inner eye, he would be aghast at the presumption of daring, by mere pigments and brushes, to imitate effects, through which shine the soul of a devotee and the fire of genius."

Comparing earthly things with heavenly, to-day, God's Friday, Friday the one day alone worthy to be called "Good," we stand before the Cross picture, which this holy day lifts ever before the eye of the believing soul, and as we hear the summons, "Follow thou me," we fall prostrate in adoring despair, feeling that here the imitation of CHRIST stops, here is a revelation of a power, of a light, of a presence it were sacrilege to imagine capable of being copied by man. One who regards such a work as we have alluded to, with the material eye only, sees nought but a show of mechanical dexterity in manipulating colors, sees, indeed, no more than is visible to a dog; he is, therefore, stirred no more by the sight, than a soulless animal. To another, who brings the inner eye or the spirit into exercise, the vision opens of a spiritual beauty and interest of the which pigments used on the canvas, are but the gross bodily encasement, through which the artist's soul gleams, revealing to a sympathetic soul its innermost life.

The Cross in like manner is looked at, is regarded, indeed, with some degree of reverent wonder by men to whom is revealed nought of its spiritual effulgence, whose eyes are so holden that they see not its divine glow; to whom, indeed, it is little beyond a scriptural incident or phrase, forming the ground work for a doctrinal theory. This class of onlookers take up the words of the Apostle, "God forbid that I should glory save in the Cross of our Lord JESUS CHRIST, by whom the world is crucified unto me, and I unto the world," and find in it no meaning whatever, for lack of the faculty of spiritual discernment. Therefore we find such persons profanely making a travesty of the Word of God, by reading into it the gross ma-

terialism which appears in the following: "God forbid that I should glory save in the doctrine of the Cross." Thus, for the Cross of Jesus, for Jesus Himself, they substitute what they call a "doctrine," which, in reality, is only a private theory, a mere opinion of their own, or of some equally fallible mortal. As though an Apostle would make a human theological formula the sole ground of his glorying! But this substitution of a human theory for the Cross—a stone, indeed, for the Bread of Life, is an essentially cunning device of Satan to get rid of the glory of the Cross, as manifest in its spiritual power over the human soul. By the Cross comes crucifixion of the spirit of man to the World. By the Cross comes, also, crucifixion of the World to, or in the estimation of the spirit of man. He who puts the phrase, "doctrine of the Cross," for the language of St. PAUL, "the Cross," destroys all there is to glory in, for doctrines have no crucifying power for either the soul or the world. Well might one exclaim, seeing this change made in the Word, "They have taken away my Lord, and I know not where they have lain him!" To the self-indulgent, to those who have a name to live but are dead, to those who vainly suppose that the Gospel of the Cross of Jesus is only a doctrine, or a mere formulated set of opinions, those to whom Good Friday is endured half under protest, those to whom glorying in the Cross is an unknown experience, may indeed, be an obscure or meaningless phrase, to those well may the Cross be a source of irritation, an occasion of shame, an object of reproach, a weapon of anarchy, a party nick-name, for they see the Cross without its gleaming, redeeming beauty; the Cross to their eyes shines out with no divine reconciling effulgence, for they do not possess the God given power of seeing the invisible, the faculty of discerning the spiritual. As the pure in heart only see God, so they alone who are crucified with CHRIST see JESUS in the Cross, and, therefore, behold its worthiness of glory. The picture Good Friday lifts before the moistened eye of the Church, is, alas! to many nominal Christians, a mere physical manifestation; over their inner eye is total eclipse. Hence, for crucifixion of self, which is wrought by the Cross, there is exaltation of self, wrought by that Pharisaic self conceit, which leads them to thank God that they are not as those Catholic Churchmen who, with St. PAUL, glory in the Cross, but are nineteenth century puritans who glory in a doctrine, that is, in their own private opinion or in some theological party watchword.

He whose agony and bloody sweat, He whose Cross and Passion fill our souls and hearts and minds on Good Friday with awe, with gratitude, with adoring love—did not suffer unto death to establish a doctrine, but to redeem mankind. The Cross of JESUS is grander than all the doctrines, for by its instrumentality a guilty race was reconciled to God, redeemed from the power of sin's dominion, and through the Cross communion was reopened between the children of men and their heavenly Father. That there were three crosses on Calvary seems to shadow forth a deep meaning. Jesus crucified was not alone; with Him suffered also a penitent believer on the one hand, having fellowship in His death, and also in His resurrection life. On the other hand was crucified an impenitent sinner, having also fellowship in His death, but not in His life. The one victim represents each trusting believer who, being baptized into His death, glories in the Cross; the other hardened malefactor represents the World crucified indeed, but unblest by the Cross.

What do I see, then, when looking at the Good Friday picture? Do I see the Cross on which were expiated my sins? Have I risen to the height of "despising the shame" of an open crucifixion before the staring, sneering world? Do I bear in my body the marks of the LORD JESUS—the marks of a sharer in His sufferings? Is the world indeed crucified unto me, so that I regard it no longer as a living force, a living example, a living attraction; but treat it as dead, repulsive, corrupt? Do I, in brief—for in this lies the pith and marrow of the Christian life—do I see with my inner, my soul's eye, in JESUS on the Cross, my SAVIOUR and my God? The eye once transfixed by the glory of the Cross will never willingly have that vision obscured or withdrawn, for the beauty of its light and the consolation of its influence will brighten and deepen, until at last JESUS on the Cross of Calvary fades before the effulgence of the vision of JESUS on the Throne of Heaven.

JESUS, Incarnate God; JESUS, crucified Redeemer; JESUS, risen Lord of Life; JESUS, enthroned in Majesty! Grant us to share Thy Incarnation, to share Thy Cross, to share Thy Resurrection, to share Thy Glory in Paradise, by being transformed into Thy image and likeness through fellowship in Thy humiliation here, and there seeing Thee as Thou art, one with us through union with Thy mystical Body the Church.

OLD WRITERS ON EASTER.

FROM the Apostolic era Christian literature finds in the Resurrection a fond theme for reflection, for speculation, for argument, for consolation, and, richest of all, for poetry. The figure and simile of St. PAUL in his appeal to the Corinthian disciples are after all the suggesting root life of all that has been written since on this entrancing topic. We cull a few flowers from this part of the garden of Christian literature.

St. CHRYSOSTOM, writing fifteen centuries ago, said, "Creation is more inexplicable than resurrection. For it is not the same thing to rekindle an extinguished lamp, and to show fire that has never yet appeared. It is not the same thing to raise up again a house that has fallen down, and to produce one which has never had an existence." GREGORY, about the same period, has an eloquent allusion to the glorified body being as it were the flower springing out of the earth in spring, so also a succession of divines and poets. One of the sixteenth century authors thus pictures the resurrection life as the gift of CHRIST: "Trees in the winter time appear to the view of all men as if they were withered and quite dead, yet, when the spring time comes, they become alive again, and, as before, do bring forth their buds, blossoms, leaves and fruit. The reason is, because the body grain and arms of the tree are all joined and fastened to the root, where the sap lies all the winter-time, and from thence, by reason of so near a conjunction, it is derived in the spring time to all parts of the tree. Even so the bodies of men have their winter also, and that is in death, in which time they are turned into dust and so remain for a time dead and rotten, yet in the spring-time, that is, in the last day, at the resurrection of all flesh, then by means of the mystical union with CHRIST, His divine and quickening virtue shall stream forth thence to all the bodies of his members, and cause them to live again, and that to life eternal." Other writers, as BAXTER and STANBRO, as well as much older divines, compared the re-

urrection or as iron nace, or a Another s from the the most sect, at fi its home t caying ms weaves its and under a conveni grave. T its appoin these cere ture it ros its bed in of odorou In the more of 1 Day serm for joy; Him safe on the de angels ir with joy; riumphed matter of world, ou That has ter Day i of days, celebrati triumpha risen peo

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urrection body to silver passed through the fire, or as iron transmuted into a finer metal by the furnace, or as fine paper made up from filthy rags. Another analogy found in other writers is taken from the changes seen in insect life; thus one of the most eloquent of Scotchmen says: "The insect, at first a creeping worm, crawls on the earth, its home the ground, or some humble plant or decaying matter. The time of its change arrives. It weaves itself a shroud; it makes itself a coffin; and under the soil, in some cranny of the wall, in a convenient fissure of rock or tree, it finds a grave. There, to all appearance dead, it lies till its appointed time. The hour arrives. It bursts these cerements; a pure, winged, beautiful creature it roams henceforth in sunny skies, and finds its bed in the soft bosom and its food in the nectar of odorous flowers."

In the days when men in preaching thought more of force than elegance, one, in his Easter Day sermon, said: "Satan danced on His grave for joy; when he had Him there once, he thought Him safe enough, but He rose again and trampled on the devil's throne with triumph. Surely even the angels in heaven keep these paschal solemnities with joy; the glory of that victorious LION who hath triumphed over death and hell, is even to them matter of rejoicing. It is the Sabbath of the new world, our passover from everlasting death to life. That has been ever the note of the Church; Easter Day is the Sabbath of the Church; it is the day of days, made supreme in glory by being made the celebration of CHRIST'S victory over death and this triumphant opening the kingdom of heaven to His risen people."

FREE THOUGHT IN THE CHURCH.

AT a Conference recently held in London (Eng.) under the auspices of the Guild of St. ALBYN the Martyr, address was delivered on "The Church and Free Thought." The speaker, Mr. HENDLAM, said: "By the Church he meant not the clergy only, but the whole body of baptized people as an organized society; at present, however, the Church was utterly disorganized, gagged, and fettered. He claimed for every member of it freedom, i. e., to use the words of COLERIDGE, the unfettered use of all the powers which God had given him. By Free Thought, however, whilst he would claim liberty, he did not advocate license. The question would naturally arise, how far authority and revelation were in opposition to what is called Free Thought. The authority of the Church rested on the authority of JESUS CHRIST Himself, He always appealed to men's consciences. He did not appeal to His divinity, but to their sense of what was right and good, implanted in them by the great Author of all good. ABRAHAM, obeyed God; he said to himself 'Shall not the Judge of all the earth do right?' When men spoke of revelation they were always referring to the Bible, but revelation meant the unveiling of God to man; the true revelation of God to man was JESUS CHRIST. But we ought to take a broader view of the character of JESUS CHRIST. It had been said by JOHN STUART MILL and others, that the virtues of JESUS CHRIST were of the negative or feminine type. We taught our children to sing of JESUS as meek and gentle: He was mild to the repentant and the fallen, but He was just as stern in rebuking wrong. He was a stern denouncer of political and social wrong; He stigmatized the respectable upholders of the Jewish polity and sys-

tem, as then administered, as vipers, and asked how could they escape damnation? He branded HEROD, the king of the country, by a name which, properly translated, means 'jackal.' An Eastern would well understand the opprobrium of the epithet. A Christian must be as his Master, a stern rebuker of all wrong, and the champion of the oppressed. Authority must rest upon what was right, and anything that would not stand criticism must be weak. We owed much to the criticism of Free-thinkers; they had driven us from many positions that were untenable, and we had to thank them for this. We had nothing to fear from historical criticism; it could not touch the real Gospels, but what was said to compose the real Gospels. Their real power would remain. We might acknowledge the debt we owe to scientific men if it had made us take juster and truer views of the Biblical record. The object of the Book of Genesis was not to give us an accurate scientific account of the Creation, but with the succeeding books to show us how a horde of slaves were educated into a nation of freemen. The Church does not teach Bible worship; it gives the Bible its proper place: it does not treat it as an infallible record, but as an inspired witness to the truth. We might regret the language of such a paper as the *Freethinker*, but we must remember that we had Scriptural authority for the use of *ridicule* as a legitimate weapon for breaking down the fetters which held the souls and minds of men. We were all liable to be too much the slaves of a certain set of opinions, and to be under the dominion of 'Mrs GRUNDY.' We wanted Free Thought for the Church at large, and for every member of it, for its officers, and, not least, for the unbeneficed clergy. Above all, we wanted to restore the Eucharist to its due place in Christian worship. We might give the Bible to a sceptic, and he would carp at it. The enthusiasm of humanity which pervaded the Secularists was a tremendous religion in itself, and would enable them to understand and to appreciate the worship of the GOD-MAN JESUS CHRIST. His character compelled their admiration, for He was the great Reformer, and the Emancipator of the sons of men."

Conferences for the interchange of opinion on Church topics might well, with much profit and edification, be instituted in Canada wherever the opportunity offers of obtaining speakers of ability to discuss Church topics with intelligence. The field is a very much wider one than can be realized by those who have not shared in the work of such gatherings, and for our young men they would be an invaluable means of education on such matters as are not usually treated of in the pulpit.

THE WELFARE OF YOUNG MEN.

AT a recent Conference in the Diocese of London, CANON FARRAR moved: "That a committee be appointed to inquire into the best means of promoting the welfare of young men engaged in the Metropolis." In speaking to this important resolution the eloquent Canon said:—
In dealing with this question they had to consider many grave facts. They had to consider the material fact that there was a sort of centripetal force which drove the inhabitants of the country more and more into the great cities. They had had to consider the moral fact that the condition of our streets was more unblushingly, more flagrantly, and more revoltingly immoral than those of any other city in Europe. Then they had also to consider the social fact that at the present moment Atheism,

Agnosticism, and open infidelity were probably more avowed and more defiant than at any previous period of the history of this country. And, further, they had to consider the ecclesiastical fact that clergymen were on every side complaining that their chief difficulty was to retain a hold upon the youths who, year by year, left their Sunday schools, and train them to be faithful communicants. They might fairly plead a positive inability through the want of adequate support and means. Meanwhile the fact remained that the wolf was catching the greatest and fairest part of the young flock. There were tens of thousands of young men engaged in houses of business and workshops, and no stone should be left unturned for gaining an effectual hold upon them. He was sure that they would feel it to be a very great reproach to that ancient and glorious Church of England if they allowed the work of dealing with young men to be done solely by others. There existed in this country sufficient wealth to furnish means for the work, and an almost unlimited lay-agency; but it would be impossible to carry on this or any other great undertaking unless they consented to lay aside the petty differences which divided them, and to present one united front to the gathering forces of anti-Christ. So long as they maintained a sort of intollerant infallibility, or rather the usurpation and assumption of it, for their own party, or their own opinions, they would never achieve any great work. But if they laid aside those differences and worked as common servants of their Master Christ, there would be still time to regain the half-chilled, alienated affections of the masses of the people. They would still be able, with the splendid human force represented by such an assembly as the present, to flash even into dead hearts some electric thrill of generosity and enthusiasm. And if it was true, as was once said, that the youth of the nation were the nation's wings, it would still be possible for the Church to find in the youth of London the wings of the aspiration and the strength of this great people. They would be as the two wings of a great eagle, and would still be able to carry the Church of England to heights which its enemies, whether within or without the fold, would be unable to assail.

The difficulty presented to the parochial clergy by the prevailing system of young men boarding together is greater in Canadian cities than in the old land. We very much fear that there has been no little neglect of this problem and consequently that many thousands of young men from twenty to thirty years of age are left wholly uncared for by our pastoral ministrations. That they are cared for outside the Church is manifest enough by the multiplicity of costly attractions to allure young men into dissipation. The subject is worthy most thoughtful consideration by both clergy and laity, whose business convenience has created a form of social life replete with moral dangers.

LENTEN THOUGHTS.

DEVOTION MUST BE MANIFESTED IN EXTERNAL ACTION.
REASONS WHICH PROVE THIS TRUE.

IT would be a very great delusion to believe that devotion is only interior, and, under the pretext that God looks within, to suppress vocal prayer, and all other exterior demonstrations. We are men, not pure spirits. It is proper that the body should take part in the homage of the soul, and that our principle organs should be employed in the praise of God. It is for this we have received them, and it is the most noble use we can

make of them. It is necessary that every human being should adore and pray. Moreover, the soul needs to be awakened, and sustained in its piety, by that which appeals to the senses. The external accessories of worship, the order and majesty of ceremonies, the variations and harmony of music, pictures, and other pious objects, are aids to devotion. The humble disposition of the body, the bended knee, the folded hands, the eyes modestly lowered, or raised towards heaven, are expressions of reverence and attention in prayer; and involuntarily the soul manifests its feeling by these external signs. Religion, being of the first importance, demands a common worship, therefore a public and external worship, in which we may offer to God the same vows and the same prayers, and may stimulate each other by singing His praise together. The divine institution of the ministry is evident proof of the necessity of an external worship. There never was a truly devout person, even though living in solitude, who did not have some fixed time every day for vocal prayer. The interior spirit inspires it, even in those who apply themselves mostly to contemplation; for if, in passing moments, the allurements of contemplation is so strong as to oblige them to suspend the vocal prayer, it is only to resume it as soon as the spirit is free again. Whether we pray in the house of God, or in private, we should not so abandon ourselves to mental prayer as to omit vocal prayer. The former could not sustain itself long without the latter, and would inevitably degenerate into a luxurious and dangerous dreaminess. It is difficult to acquire ease and freedom in vocal prayer unless it is joined to the practice of meditation, which nourishes the soul; and meditation too will be barren and fruitless if not aided by vocal prayer. It frequently happens, that the soul, deeply penetrated with this spirit of prayer, cannot restrain its joy and its transports; and it expresses them by words, by looks, by sighs, by tears, and by divers movements. This is only the result of the union of soul and body, and of their mutual correspondence.

REVIEW.

THE AMERICAN CHURCH REVIEW.—(FEBRUARY)

Bishop Young publishes the second instalment of his paper on "Ritual Enrichment": The title, although somewhat odd, sufficiently indicates the contents of his papers, which advocate little more variety and flexibility in our services. The whole spirit of these papers is admirable in their combination of a sound conservatism in reference to our services together with a freedom of adaptation which would undoubtedly make them more suggestive and more edifying.

Dr. Richey's article on "Hebrew, Greek, and Latin Christianity" speaks sharply of Mr. Hatch's Bampton Lectures, but hardly more so than they deserve. Mr. Hatch had no right to give the New Testament testimony to the ministry. He might as well write a book on Christian Doctrine, beginning with the Apostolic Fathers, and deduce from the documents before him the theory that the doctrines of grace had begun with S. Cyprian.

STILL THEY COME.—It is very flattering to Woltz Bros. & Co., to have the confidence of so many patrons in this city and throughout the province. Ever since they began business they have kept to the strict line of truth, and are now well-known as a house of unimpeachable integrity. Thus steadily they have come to the front and will, doubtless, soon outstrip all competitors. The great Diamond House, 29, King St. East Toronto.

BISHOP HELLMUTH.

THE *Free Press*, London Ont., created a general surprise to Episcopalians throughout the west by the announcement that the Queen, in accordance with the desire of the Bishop of Ripon, had offered the Bishop of Huron, Rev. Dr. Hellmuth, the appointment of Suffragan to the Bishop of Ripon, with the title "Bishop of Hull." Bishop Hellmuth will bring this matter before the standing committee of the Diocesan Synod, which meets on the 29th inst. His acceptance of the see in England now introduces the interesting question of who may become his successor, and already the names of several prominent clergymen have been mentioned. Bishop Hellmuth has been connected with the diocese of Huron for nearly twenty years, and during that time the Church of England has made marked progress in many ways. Among the special enterprises to which his energies have been directed has been the establishment of the Western University.

The difficulty of carrying out this enterprise has been more than a match for even Dr. Hellmuth's energies. We most fervently hope that some arrangement will be made to turn the liberality of Churchmen in England as well as here, into the work of building up a grand Church University worthy of our Dominion, as Trinity College may and will soon become, if Churchmen will cease to fritter away their means in small local, or partisan Colleges, and in a spirit of patriotism and real love of learning equip Trinity for its great mission as a Christian University for Canada. The prospects of this being consummated are very bright, and the new Chair founded and the accomplished Professor appointed to lecture therefrom, will be an assurance and a demonstration to all men of culture in the land that the aim of Trinity is to take rank with the famous European Universities in the breadth and thoroughness of its teaching. Dr. Hellmuth cannot better show his fitness for the high dignity he is about to enjoy than by giving his support and help to this elevation of Trinity College.

IS THE PRESENCE OF NON-COMMUNICANTS DESIRABLE AT THE CELEBRATION OF HOLY COMMUNION?

BY REV. W. T. VERNON, M.A.

(Concluded.)

THE use of the primitive Church is all one with our own branch of Christ's Church in regard to this subject. "Tell me," says Chrysostom, "if any one that is invited to a feast washes his hands and sits down, and is ready for the table, and yet after all eats not, does he not affront Him that invited him? Were it not better that such a man should not be present? Likewise thou also art present, thou hast sung the hymn, and made profession with the rest that thou art one of those that are worthy, in that thou didst not depart with the unworthy. How is it that thou remainest, and yet dost not partake at the table? Thou sayest, I am unworthy. Thou art then unworthy also of the communion of prayers" (Bingham, B. XV., ch. iv. s. 1.) In after times, as discipline relaxed, men were allowed to stay up to the partaking of the consecrated elements, and then they were to depart. It was even recommended that they should so remain. But this was neither the intention of the ordinance itself nor the practice of the best ages.

In fact, the whole idea of remaining to behold, or even to take part in the prayers, is based upon an error. There is no benefit to those who abstain from partaking. Partaking is the very essence of the Holy Communion. None can receive any spiritual blessing apart from that. And it is a very false kind of humility that would keep persons from the Holy Communion if they are in the state of mind so well set forth in the last answer of our Church Catechism. If they come so prepared, why should any go away? If they come not so prepared, why should they stay

as mere gazers? and if not as mere gazers, but as taking a part in the devotions of the communicants, how can they honestly do so when their intention is to stop short of the blessing asked for? The endeavour to retain people through the service surely indicates a longing after something not known in our Church. It may be that they who advocate it are unaware of its place in connection with many errors both of doctrine and practice. Taken with the attractive humility that seems to lurk in the practice, and ruled by some who for their works' sake may seem to have claims to speak authoritatively, they are led to take up an untrue position. And perhaps there may be an exaggerated notion in them of the true doctrine of the Holy Communion. They may be so full of fear, approaching to a superstitious fear, and far removed from the holy awe, that they lose a great means of spiritual renewal, waiting for the end that they may be worthy to come to the means to that end. It is not paying marked reverence to the Holy Communion when we treat it as something too awful for approach. It has its place, its own place in the Christian life, with which nothing may interfere. We cannot remove it from that place by low views of it, as if merely a memorial, or an excitement to our minds, and not a life-giving ordinance of God to us, and not suffer for it. Neither can we, under false views of paying honour to the Holy Sacrament, abstain from its due use without damage to our souls. Our Church, keeping as close as possible in her doctrine and practice to the early Church, is the great model for the devotion and piety of her children. It is easy to acquire the morbid habit of yearning for devotions hitherto unknown, which seem to raise our souls to a higher standing point in the Christian life. But it is very dangerous. It will be the loss of the healthy, vigorous, practical tone of godly living, when foreign ideas on religion displace our English ones, which has produced such saints as England can be thankful for. And it may be of much use to some to quote the opinion of one so well beloved by us all, John Keble. He thus wrote:—"I cannot deny that I have a very strong feeling against the foreign custom of encouraging all sorts of persons to assist at the Holy Eucharist without communicating. It seems to me to be open to two grave objections. It cannot be without danger of profaneness and irreverence to very many, and of consequent dishonour to the Holy Sacrament; and it has brought in, or encouraged, or both (at least, so I greatly suspect), a notion of a quasi-sacramental virtue in such attendance, which I take to be a great part of the error stigmatized in our thirty first Article. Even in such a book as the *Imitatio Christi*, and still more in the *Paradisus Animarum*, one finds participating 'in missa vel communione' spoken of as if one brought a spiritual benefit of the same order as the other. This I believe to be utterly unauthorized by Scripture and antiquity, and I can imagine of very dangerous consequence."—(Letter in *Guardian*, May 12, 1866.) This is very valuable testimony.

In conclusion, we would place before all those who look to the expression of Convocation as of weight and authority, the plain and solemn statement made on this subject in June, 1866:—"The committee observe that in the ancient Church the presence of non-communicants during the celebration of the Holy Communion was not allowed except in special cases, and as the last stage in the course of a penitential discipline; and that no argument can be drawn from ancient practice in favour of the view which regards such presence in the light of a privilege for Christians in general. . . . The committee think that while the attendance during celebration of persons not intending to communicate is not formally and distinctly forbidden, such attendance is contrary to the spirit and usage of the Church of England and should not therefore be encouraged as an ordinary practice."

THE SALVATION ARMY.

WE quote in another place from the pamphlet alluded to in the extract below, which an esteemed friend sends us from the *London Times*. There are already signs of the Army becoming a mere mob:—

The religious passion is so strong and so incalculable that it is always rash to prophesy a speedy end to any "movement," however extravagant. Mr. Booth's Army, however, is a phenomenon in which there is so very little essential novelty that its horizon may be drawn with tolerably certainty. In so far as it is called an Army, and has grades, titles, and regulations, it is new; but in so far as its object is "conversion," it does not differ from the thousand revivalist schemes that have been started in England and America from the days of Whitefield downwards. It may safely be said that a short time will suffice to wear out the fantastic externals of the scheme, and that what is vital in it will remain. As far as con-

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cerns the outward organization, indeed, there is much to be urged in dispraise of its latest manifestations. Of the processions and the hostile feelings which they arouse enough has been said already; but for the rest, its success has been too sudden and too personal to last. A city missionary, who had for a dozen years carried on services in the east-end with mediocre success, all at once dubs his congregation an Army, and works out a metaphor into elaborate detail. In a short time he has shops in prominent thoroughfares for the sale of his newspaper and his uniforms, his own bust, a score of times repeated, occupying a prominent place in the window. Simultaneously the financial side of the organization assumes great proportions, and large purchases of premises are made in great thoroughfares. How long will all this last? That religious and exquisite writer, Madame de Gasparin, believes that it cannot last long. Her pamphlet is not, indeed, very likely to touch General Booth and his followers, but it will have great influence outside. The chief criticism that might be passed upon it that it is perhaps takes the movement too seriously. It assumes that the idea of an Army, with flags, trumpets, and processions at work in the cause of religion, can touch any but the very young and the very ignorant. It makes too much of the comparison, at which students of history smile, between Mr. Booth and Loyola—between the General of the Salvationists and the General of the Jesuits. Loyola succeeded because what he formed was an army within an already existing army, a band of prætorians within a highly organized church. Mr. Booth's fantastic parody, which could not have succeeded for a moment among any people except the English, will have its day, like other extravagances, and all that will survive of it will be the genuine devotion to the good of others which in many of the performers unquestionable underlies the disguise in which they choose to masquerade.

THE PROBABLE FUTURE OF EVANGELICALISM.

THE recent Evangelical Conference at Islington, and the objections raised by Protestants against the candidature of Prebendary Cadman as a Proctor in Convocation, show that a nonconsiderable split has occurred in the Evangelical ranks. There is nothing puerile about it. The questions on which the difference has arisen are not merely as to policy, or even as to the settlement of any great dispute as between Evangelicalism and its opponents. The split is in fact the existence of a moderate section within the party who claim to represent true Evangelicalism, just as Evangelicals claim to represent the true Church of England. The leaders of this new movement are Canon Eliot, of Bournemouth, and the Rev. F. F. Gos; and their chief sins are that they favour such "Polish innovations" as the surplice in the pulpit, surpliced choirs, and choral services. Worse than all these, however, they object to the policy of persecution and prosecution that has so recently defiled the Evangelical sanctuary. The latter is an unpardonable offence, since persecution is the only historical weapon the party possesses for the purpose of forcing their views on the Church, and it is not unlikely the breach thus occasioned may widen so far as to greatly effect the future of the Evangelical party.

We will not attempt to explain the grounds of the new defection. Suffice it that more than one of its leaders practice what they preach. Mr. Gos contended that choral Services, surpliced choirs, &c., impart "additional brightness and liveliness" to congregational worship, "are in themselves harmless," and "should be generously acknowledged as consistent with a loyal adhesion to Evangelical truth. The church of Canon Eliot, at Bournemouth, according to the *Record*, was built as a protest against the surrounding Ritualism, but instead of being a warning beacon it is become Ritualist itself. Nay, Mr. Eliot is charged with having on one occasion even joined in a Ritualist procession, with processional cross and such like. The soft impeachment is not denied by Canon Eliot, but he does not thereby admit that he is less an Evangelical. And so the controversy proceeds. Whither is it tending? The *Spectator*, usually well informed on Church matters, presses an untenable analogy to unconscionable length:—

"The one fact of real interest about this singular controversy is the effect which it will have in the long run on the relations of the two centre parties to one another. It is plain that there is at present less in common between the Extreme and the Moderate Evangelicals, than there is between Moderate Evangelicals and Moderate High Churchmen. Nearly everything that Mr. Eliot said at Islington might have been said by hosts of men who have always been accustomed to call themselves High Churchmen; and but for the prosecutions, which have greatly increased the fellow-feeling between the Moderate men and the

Ritualists of the High Church party, it would hardly occur to them that they and Mr. Eliot belonged to different ecclesiastical parties. If the Evangelicals as a body take to preaching in the surplice, to having choral Services sung by surpliced choirs, and to emphasizing the positive rather than the negative side of their faith—the points on which they and High Churchmen agree, rather than those on which they differ—it will be very difficult to draw a line between them and the High Churchmen who have precisely the same kind of Services, and preach sermons not greatly differing from theirs. If this process were to go on without interruption, the two centres would naturally be drawn together, as against the extreme right on one side, and the extreme left on the other. To the latter the change would be of no importance. The Extreme Evangelicals have always been weak, both in numbers and influence. But the Ritualists have beyond doubt gained a great deal from their forming the extreme wing of a large party, and the amalgamation of the centres would mean that this source of strength would be cut off for the future. Instead of shading off by imperceptible degrees into the general body of High Churchmen, they would stand out in sharp antagonism to an enormous array of Moderate Churchmen, belonging professedly to neither party and tending, therefore, to regard any party outside themselves as alien from the true spirit of the Church of England. If this re-arrangement of parties were effected after the Ritualists had secured toleration, it might not greatly matter. But if it were effected before that time, it might make the conquest of toleration very much more difficult. The motive with which that toleration will be given will be, in most cases, a dislike of the possible consequences arising from the refusal of it, and the magnitude of these consequences will greatly depend upon the number of the clergy who regard themselves as in some sort mixed up and bound to make common cause with the Ritualists. As long as the party lines between High Churchmen and Evangelicals remain where they are, many of the former will regard themselves in this light 'These men,' they will say, 'go very much beyond me; but, after all they are High Churchmen, and it is not for me to desert them when they are oppressed.' But if the party lines are drawn differently—and the thing that comes most naturally to the mind of a Moderate High Churchman is his substantial identity with the Moderate Evangelical—he may be more inclined to look upon the Ritualists as simple disturbers of the ecclesiastical peace."

The cogent reasoning of the above is spent on the futile argument that High Churchmen—even "moderate" High Churchmen—are such only because they believe in the "beauty of holiness" as exemplified in the Church's ritual. All doctrinal points are ignored, yet these only are the links that bind "moderate" High Churchmen to their "extreme" brethren. We cannot deliberately assert that the doctrines taught by extreme and moderate alike are obviously identical, but we claim that they are substantially so. Whether the *Spectator's* reasoning would still hold good if the Reformed Evangelicals taught so-called "moderate" doctrine, it would be useless to inquire; for apparently toleration would then not only be a greater necessity, but its ultimate success would be assured. At present the Evangelicals are a drag on the wheels of the Church. The drag, however, is daily loosening, or being worn out; if the new Reformers succeed in springing it altogether, the uphill progress will then be unimpeded. There is, however, little reason to expect so desirable an issue. The Evangelical brother is, like his "historic High Church" prototype, a crystallised anæchronism. In another generation or two both will have become even more historical, for then their respective combinations will be history merely.

As a rule, the Moderate High Churchman objects to be termed a Protestant. He cannot exactly explain the proximation of his Catholic claims, but of this he is certain, his Church is not Protestant. It is a Church, part of the Church universal, not a sect, as Protestantism would seem to imply. The Evangelical, on the other hand—even the reforming Evangelical—would stoutly maintain his Protestantism. His Church is, to use his favourite expression, Catholic because she is Protestant, a somewhat meaningless, but often reiterated proposition. The moderate High Churchman teaches the Catholic faith of all ages modified to suit the light of his reason and existing prejudices—e.g., he is prepared to teach a real Presence, though not the Real Presence. On the other hand, again, the Evangelical brother, in his antagonism to Transubstantiation, is prepared to deny any Presence whatsoever. Such elements could never amalgamate for any definite purpose.

There is another future for Evangelicalism, and it is the only probable, not to say possible, one. When the Church's Catholicism becomes paramount, it is not unlikely that the wealthy and aristocratic may see fit to transfer their souls to a less exacting system. Here would be a magnificent opportunity. The Evangelicals might form an irregular reserve, whose

main duty would be to guard the rear line, check desertion to the enemy, and bring in stragglers. For—to quit the metaphor—Erastianism and worldly consideration will be entirely out rooted from the Church. So long as provision is made for it, the chances are that it will never be at least nugatory, and for such a service the Evangelical party seems eminently fitted. But, as we have said, the Church's Catholicity must first have become paramount.

THE SINS OF WOMAN.

BY THE REV. DR. DIN.

THE rector of Trinity Church delivered his fourth Lenten lecture in Trinity Chapel on Friday evening, March 22d, his subject being "The Sins of Woman." The time was, the speaker said, when men had chivalrous thoughts of women, and looked upon her with reverence. In our harder, wiser age we see things differently. To talk of chivalry and romance in connection with women we consider fancy and nonsense. In their desire of social reconstruction, people want women to march shoulder to shoulder with men, caring neither for their compliments nor adoration, and being in all things their equals. In place of the actual, let us, they say, have the ideal woman, strong in strength, and so bold and so rough in speech and methods as to be able to hold her own. There was doubtless some truth in this way of talking, but there was also great exaggeration. The speaker did not doubt that the position of woman had changed, and that for the worse, in regard to things about which true woman was most sensitive. Civility had taken the place of the old-time homage; her privacy was invaded, her name was printed in full in the newspapers, and she was treated as unceremoniously as a man. This change for the worse was not wholly the fault of men, but was chargeable more especially to those women who take woman out of her proper sphere and bring contempt upon her name. The speaker held to the old idea of women and abhorred the modern idea. As for a true Christian woman, he rose up and called her blessed. Women were morally the superior of men, and, in some respects, were becoming their superiors intellectually. Why should woman abdicate her throne and come down to man's level?

Those sins of women of which he proposed to speak fell naturally into groups and were specified as follows: The lack of serious views of life and the habit of turning her thoughts exclusively to happiness and pleasure; the degradation of the idea of matrimony and the deliberate purpose to defeat the object for which it was instituted; avoiding the pains as also the cares and duty of maturity; the habit of leaving home, where home existed, and running after pleasure, while the children were left to the care of servants; and the growing indifference or inclination to that chief of abominations, divorce, holding lax opinions about it. Christian women were in some sort to blame for these things, by giving heed to their fanatical sisters. The mischief began in the education of their children, when mothers were so anxious to have their daughters shine in society. They have plunged into this wild, strangemaelstrom when they ought to be developing into ripe, admirable womanhood. What greater degradation can overtake a young woman than to have her come out in this way and be pronounced a success? And what will society do with this poor child of God, except toss her about like a shuttlecock; fill her mind with things she had better never have seen or heard; teach her the art of leading a false and empty life; exterminate within her whatever is pure and generous; and leave her after a year or two unmade or made over again, a thorough convert to the age? She could jest and banter or listen without a blush to the talk of men and women which once would have made her blush for shame. Her former notions she laughed at and called them old-fashioned.

Speaking of the falseness of the standard set up by society, the lecturer said that success was due to exactness in following out certain lines some of which led away from what makes sweet and lovable womanhood. Among these was the habit of turning everything to jest, using slang phrases, putting aside serious earnest thoughts, the affectations of indifference, wondering at nothing, the imitation of the coarse ways and rude speech of men. This habit came in no small degree from reading those modern novels which did little more than picture false-hearted men and impure women. The ideal of a simple, earnest, modest womanhood was substituted by a poor imitation made up of worldliness, heartiness, flash and froth. This prepared the way for marriage after a selfish and low conception, instead of living according to a holy estate. An establishment was the first thing, and once married the wife could do as she liked. She is free and independent, and will soon teach her husband that she will not be sacrificed to him, but will find enjoyment in all avenues. Nothing could

be more degrading than such ideas of marriage. Marriage and divorce were made equally easy, while we are taught by advanced thinkers that love is hardly to be thought of as a motive for marriage. The blight of the time was irresponsibility in married life, and to have made a mistake in life is considered a trifling blunder.

As to the wilful intention and resolve to defeat the first of those purposes for which marriage was instituted, it deserved the just indignation of earth and heaven. It comes looming up in this country as a great, almost a national crime. Whether from the desire of avoiding pain or of escaping the cares and duties of parentage, the foundations of home were broken up or it was made as limited as possible, while arts so black and base were resorted to that in the olden time they were punishable with death. It was chiefly women who were responsible for a sin which as God's priest, and in God's name, the lecturer declared a crime which brought down curses from God thicker than hail on the community which it blighted.

The sequel was the neglect of home, where there was a home, the slow dying out of home-life, the home-influence, the home-training and religion. We could see all about us the wrecks of homes where every father ought to be a priest in his own household, while the mother ought to be the watchful, intelligent head over her children and servants. But both father and mother had abdicated their positions, and one throwing off his duties and the other going her way and seeking her pleasure. Meanwhile the children were turned over to the servants and nurses.—N. Y. Churchman.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 15th, 1882.

MISSION FUND.—January Collection.—Batteau, 50 cents; St. Philip's, Weston, \$4.35; St. Philip's, Unionville, \$1.00; St. Stephen's, Toronto, additional, \$5.00; Whitfield, 60 cents; Elba, 40 cents; Honeywood, 50 cents. *Missionary Meetings.*—Batteau, \$1.60; Aurora and Oakridges, \$12.07; St. Philip's, Unionville, \$1.81; Whitfield, \$1.50; Elba, 50 cents; Honeywood, 98 cents. *Thanksgiving Collection.*—Batteau, \$2.34. *Parochial Collections.*—Newmarket, on account, \$48.65.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund.*—Church of the Ascension, Toronto, \$19.55; St. Stephen's, Toronto, \$10.15; St. Philip's, Unionville, \$4.65; Aurora, \$3.88; Cambray, 65 cents; Aurora and Oakridges, \$24.55; Brooklin and Columbus, \$3.01; Etobicoke, \$3.40. *Algoma and Domestic Missions.*—Aurora and Oakridges, \$2.00; Etobicoke, \$2.65. *Wawanosh Home.*—Brooklin and Columbus, \$1.02.

SHINGWANK HOME.—From Uxbridge Sunday-school towards the support of Sampson, Ojibway \$22.00.

WIDOW AND ORPHAN FUND.—October Collection.—Batteau, \$1.61. *2nd Annual Payment under New Canon.*—Rev. Wm. Jupp, \$11.60.

BOOK AND TRACT FUND.—Minden, for Books, \$2.00.

"OUR BIBLE CLASS."—A Vigorous Address by Mr. S. H. Blake—He does not care for a whole bench of Bishops.—The society known as "Our Bible Class," which was organized some time ago by Mr. W. H. Howland, held its first annual social in the rooms, Chestnut street, last evening. The little chapel was literally packed, many being unable to get seats. The chair was taken by Mr. Howland, who, in a brief address, spoke of the work which the class is doing, and what it proposes to do. At the close of Mr. Howland's remarks Mr. Wallis came forward and read an address, which was presented in a beautifully illuminated form to Mr. Howland by Mr. Reynolds on behalf of the members of the class, in which sympathy was expressed with Mr. Howland in his "persecutions by wicked men." Mr. Howland briefly replied, thanking them for the sympathy and kind feelings which they had expressed towards him in the address. Refreshments were then served, after which Mr. S. H. Blake gave an interesting address. He began by expressing his gratification that the class had remained by Mr. Howland during his troubles. He said that the class they now have they have it in opposition to priest-craft. The same people who objected to the class meeting as it does would, if Christ were now on the earth, pass Him by upon the other side of the street and look upon Him

as a fanatic. He then went on to show that Christ did not lead a life of inactivity. He did not live in a fine residence and wear a long gown. If He were in Toronto at the present day He would probably be found at work with his sleeves rolled up in the centre of St. John's ward. Speaking of his recent visit to England, he referred to the work of the Salvation Army in that country. He did not like the idea of bringing men to Christ by "tooting" horns, but if it is the means of calling a man out of the gutter, he was quite willing to subscribe towards the purchase of the brass instruments required. In conclusion, he said he did not care whether the bishop or a whole bench of bishops denounced the class. It was a question of whether they were to obey God or man.

HOLY WEEK IN TORONTO CHURCHES.—We are glad to see that in all the churches in Toronto, services will be held twice daily throughout Holy Week, with special sermons and Holy Communion on Thursday with meditations on the passion the "Seven Sayings on the Cross," and other timely topics. Easter Day also promises to be honoured as never before by joyous services and celebrations.

TRINITY COLLEGE.—The students are now enjoying three weeks' vacation. Many of the students have been engaged during the past few days at the supplementary examinations. Five o'clock teas have become quite fashionable in College during this present term. *Rouge et Noir* says:—"It is with great pleasure that we record the fact that the college authorities have at last taken action on the subject of a new gymnasium, so often advocated in our columns. The provost, with characteristic energy, has already called upon a prominent athletic member of the college for a list of things required, and if events justify present appearances, the beginning of next academical year will see us with a new gymnasium properly equipped, a want that has long been felt. The thanks of the students are due to the authorities for their action in this matter."

TORONTO.—*Temperance Meetings.*—Meetings were held at St. Stephen's School-house and at the Church of the Ascension on the 12th inst., in the interest of the Parochial Temperance Societies. At St. Stephen's, stirring addresses were delivered by the Rev. W. Clark, M.A., and Mr. S. H. Blake. At the Church of the Ascension Mr. John Hague delivered an address on the "Five points of Temperance." The meetings were made attractive by selections of music. At St. George's the Young Peoples Association held an open meeting on the 13th inst.

RELIGIOUS OBSERVANCE OF GOOD FRIDAY.—At the meeting of the Toronto Clerical Association yesterday the following resolution was carried unanimously:—Moved by Rev. A. Williams, seconded by Rev. H. G. Baldwin, that the members of this association desire to impress upon their congregations the duty and importance of religiously observing Good Friday, refraining from attendance at entertainments given in any place on that Holy day; also, the desirability of abstaining from any entertainments immediately after Holy week which involve such preparation as would necessarily interfere with the devotions of that solemn season.

ST. JAMES' RECTORY SURPLUS.—The solicitors for the defendant in the action *Langtry v. Dumoulin* have notified the plaintiff's solicitors that no further leases of rectory property shall be executed without a notification to the latter. The receipts above the \$5,000 allotted to the Rector of St. James' will be kept in a separate account. This renders unnecessary an application to the courts for an injunction restraining the defendant from leasing, and also for the appointment of a receiver. Applications for an opportunity to tender for some of the property have been made to the Rectory Lands Committee by a number of private parties, besides the land companies originally desiring to purchase.

THE PROPOSED ANGLICAN SISTERHOOD.—The preliminary arrangements for the establishment of an Anglican Sisterhood in Toronto are being quietly perfected, and subscriptions are being received. It will yet be fifteen or perhaps eighteen months before active work is commenced. The amount of money necessary to set the organization in operation is \$25,000. An effort is being made to raise £1,500 in England. An influential committee of clergymen and laymen was recently formed to co-operate with the Canadian committee. The following clergymen are on the committee:—Canons Gregory and Liddon, D.D., of St. Paul's; Rev. Dr. Edward King, Canon of Christ Church and Professor of pastoral theology in the University of Oxford; Rev. C. W. Furse, hon. canon of Christ Church, vicar of Cuddesdon, and principal of Cuddesdon Theological College; Rev. T. T. Canter, hon. canon of Christ Church, Oxford, and warden of the House of Mercy, Clewer; Rev. R. C. Kirkpatrick, vicar of St. August-

ine's, Kilburn; Rev. C. E. Brooke, vicar of St. John the Divine, Kennington; Rev. George Greenwood, warden of the Guild of St. Luke, and chaplain of the Guild of All Saints, Margaret street. The following laymen are upon the committee:—Right. Hon. Lord Forbes, Hon. C. L. Wood, Dr. Meddows, physician to St. Mary's hospital; Dr. Meynate Tidy, professor of chemistry at the London Hospital; Henry O. Wakeman, bursar of Keble College, Oxford; Henry Wagner, Esq., and John Walter Lea, Esq. In response to their appeal a number of subscriptions have been promised, some of them annual subscriptions for three years. The English circular states that the proposed organization has the sanction of the Bishop of Toronto, and also of the Metropolitan of Canada.

TRINITY COLLEGE.—The corporation of the University of Trinity met yesterday, at which the Bishop of Niagara presided. There were present:—The Bishop of Toronto, the Provost, the Dean, Prof. Boys, Prof. Schneider, Chief Justice Hagarty, Revs. Canon Brent, Dr. Davies, C. J. S. Bethune, J. D. Cayley, and John Langtry, Messrs. Henderson, McLaren, of Hamilton; Moffatt, Ince, Murray, Van-koughnet, and Worrell. A satisfactory report was received from the Committee on the Supplemental Endowment Fund in regard to the subscriptions now being received for that fund. The corporation passed a resolution founding a chair of mental and moral philosophy, and appointing thereto Rev. W. Clark, M. A., Oxon. Professor Clark will take up his residence in College, and will also deliver lectures in history, pending the appointment of a professor of history. A committee was appointed to consider and report upon the subject of the higher education of women. In regard to the degree of B. D. it was resolved that Univ. Statutes, cap. iii, section 41 a, shall read as follows:—"Graduates who have completed the two years' divinity course in Trinity College, and who have taken at least a second class in each of the two June examinations of the divinity class, shall be exempted from the first examination for this degree."

RURAL DEANERY OF EAST YORK.—The attention of the clergy of this deanery is called to the following clause in the Canon for the expenditure of the Mission Fund in the diocese of Toronto:—"In order effectually to attain these objects it shall be the duty of the Rural Dean after having sought the advice of the clergy of his rural deanery, and of laymen, one for each parish or mission, being communicants resident within his rural deanery, to be elected at the Easter Vestry, to prepare annually a report for the information of the Synod, setting forth the condition of the missions already existing, or reasons for the formation of new missions, or for the re-arrangement or re-grouping of mission stations within his rural deanery, such report to be sent in to the Secretary Treasurer, on or before the 30th day of April." In accordance with the provision of this clause of the Canon, a meeting of the clergy of the deanery and of laymen, elected for the purpose at the Easter Vestries in each parish or mission, will be held in Grace Church, Markham, on Wednesday, April 18th, at half-past one o'clock in the afternoon, for the purpose of advising the Rural Dean with regard to the condition of the missions already existing, or for giving reasons for the formation of new missions, or for the re-arrangement or re-grouping of mission stations within this Rural Deanery.

NIAGARA.

HAMILTON.—*All Saints' Church.*—The Rev. L. Des Brisay is much improved in health. The Lenten services have been very well attended. The parish is altogether prosperous.

St. Thomas' Church.—The interior of this large church has been fully restored. Much artistic taste is displayed by Messrs. Ross. The west end of the church suffers from insufficient light which might be remedied by the removal of the unsightly gallery.

CHURCH CONGRESS.—At a meeting of the committee on the 15th inst., it was agreed to fix upon the 7th of June next for the opening of the Church Congress in Hamilton. It will immediately follow the meeting of the Diocesan Synod, which will be held a week later than usual. We hope to be able to announce complete arrangements for the congress very shortly.

ST. CATHARINES.—*St. Barnabas' Church.*—A private correspondent informs us of a most successful mission held in this parish by the Rev. C. E. Whitcombe. It was closed last week, and was well attended. While Mr. Whitcombe is both earnest and fluent in his addresses he is also faithful in the enunciation of the Church's doctrine. Mr. Whitcombe has received the warm thanks of the Rev. A. Macnab, rector, for his valuable services on this mission, as well as the thanks of clerical and lay friends on recent occasions in other parishes.

GUELPH.—I giving a series of "Messages to Practical Men." Various weeks the able and sermons prepared for

HAMILTON month of Feb. Mission \$1.08. Paro ilton, St. Th anth West, ville, \$50.00 \$40.00; Bow ALGOMA Port Colbor \$6.00; Barto ton, \$5.00.

ROSSEAU. Bishop con being broug incumbent at Ufford. Church was amounte owing to th was then d in the new candidate 75 years of eral Confir the missio part of the the winter and, at th In this sta we have lo diseases. unfinished ther. His completion to \$2.80. en to Rayi of Mr. B children v the Bisho At Rossea niou and Bishop w miles out. tended. held at 7. The offer at 10 a.m in Mr. R was asse and bein ed, his L to Rosse the parish Church a conducte

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GUELPH.—During Lent Archdeacon Dixon has been giving a series of lectures on Sunday evenings, on the "Messages to the Seven Churches of Asia and their practical bearing on the Church of the present day." Various week day services are also held by him, and the able and energetic curate, Mr. Irving, with sermons and addresses. Large classes are being prepared for confirmation in the spring.

HAMILTON.—Receipts at Synod Office during the month of February, 1888.
MISSION FUND.—*Offeritory Collections.* Palermo, \$1.08. *Parochial Collections.*—Dunnville, \$8.00; Hamilton, St. Thomas, \$214.60; St. Mark's, \$30.50; Amaranth West, \$10.00. *On Guarantee Account.*—Marshville, \$50.00; Caledonia, \$108.34; West Flamboro, \$40.00; Bowling Green, \$50.00; Luther, \$14.00.
ALGOMA AND N.-W. MISSION FUND.—Milton, \$8.00; Port Colborne, \$11.28; Marshville, \$7.42; Dunnville, \$6.00; Barton, \$10.00. *For Shingauk Homes.*—Barton, \$5.00.

ALGOMA.

ROSSEAU.—On March the 2nd his Lordship the Bishop commenced his tour through this mission, being brought from Bracebridge that morning by the incumbent in time for matins and Holy Communion at Ufford. Considering the state of the roads the Church was very well attended. The offertory amounted to 56 cents. The church is still unfinished owing to the want of funds. After dinner the Bishop was then driven to Ullswater, where service was held in the new church of St. Thomas at 7 o'clock. One candidate was presented for Confirmation, a man of 75 years of age. It was thought best to defer a general Confirmation owing to the fact that that part of the mission had been devastated during the latter part of the summer, all the autumn and first part of the winter; first by diphtheria, then by scarlet fever and, at the time of the Bishop's visit, by measles. In this station alone from Jan. 5th to Dec. 21st, 1882, we have lost thirteen Church members by the above diseases. The church at Ullswater is still in a very unfinished state, and very cold during the severe weather. His Lordship kindly promised \$25 towards the completion of the building. The offertory amounted to \$2.30. Saturday, the 3rd, his Lordship was driven to Raymond, where a service was held in the house of Mr. Barager on the Skeleton Lake, where four children were baptized; and on his way to Rosseau the Bishop called at all the houses as he passed by. At Rosseau, March 4th, 10.30, matins, Holy Communion and sermon. Immediately after dinner the Bishop was driven to the Icelanders, a station eight miles out, where he held service, which was well attended. In the evening, at Rosseau, service was held at 7.30, when there was also a good attendance. The offertory amounted to \$6.22. Monday, the 5th, at 10 a.m. service was held in the Sirett Settlement, in Mr. R. Holton's house, where a good congregation was assembled. Having dined at Mr. H. Sirett's, and being driven to Ashdown, where Dr. Potts awaited, his Lordship proceeded to Parry Sound; returning to Rosseau Monday, the 12th, where a meeting of the parishioners was held in the evening, when the Church accounts were examined and other business conducted.

RUPERT'S LAND.

WINNIPEG.—Mr. Robert Machray, nephew of His Lordship the Metropolitan, has arrived from England, where he recently graduated at Cambridge University. He now assumes the position of Assistant Professor of Ecclesiastical History in St. John's College. His ordination is expected to take place at an early date. It is really gratifying to note the rapid strides made by the Church choirs of this city. Little over a year ago the musical services were, as everybody knows, little short of disgraceful. What a transformation has taken place! The best works of such great masters as Handel, Haydn, Mozart and others are now performed in a most creditable manner, and our choirs rank among the first in the Dominion. This wonderful change is largely due to the unceasing labours of such talented musicians as Dr. MacLagan, Prof. Philip, Prof. Hecker and many others. The church congregations of Winnipeg, after a long sleep, have awakened to the fact that music is one of the most attractive features of a Church service.

A DISTINGUISHED SUNDAY-SCHOOL TEACHER.—A correspondent of the *Sun* gives an extract from an old paper the *Nor' Wester*, which shows that the distinguished gentleman, the Hon. John Norquay, who now fills the place of Premier in the Manitoba Government, worked most efficiently as teacher in a Church Sunday-school, while master of the parish day-school. He was commended by Archdeacon Hunter as being a very able teacher.

DIOCESAN MISSIONS.—An important meeting of the Mission Board took place on the 2nd. Present—The Most Rev. the Metropolitan of Rupert's Land, in the chair; Ven. Archdeacon Pinkham, secretary; Rev. S. Pritchard, treasurer; Rev. Cannon O'Meara, Rev. Canon Matheson, Rev. A. E. Cowley, Rev. E. S. W. Pentreath, Messrs C. J. Brydges, W. Leggo, J. H. Rowan and A. H. Whitcher. Grants were made for the opening of several new missions, at Gladstone, Clearwater, and Russell, and arrangements were made for holding services at Carbery, while the spiritual needs of Boyne and Qu'Appelle were also considered, and steps taken to remedy them. A very elaborate and able series of resolutions amounting to twelve were taken up on the motion of the Rev. E. Pentreath, seconded by Mr. C. J. Brydges. Among them are the following:—All members of the Church of England in the diocese, 18 years of age and upwards, shall be requested to subscribe at least five cents per month, to the Home Mission Fund. The Mission Board upon receiving assurance of financial support from a mission or parish applying for a clergyman, may grant a sum of money to its incumbent or missionary, \$800, or in very exceptional cases, \$900; but of this sum not more than \$600 shall ever be given from funds at the disposal of the Synod inclusive of grants from any society. Such grants, shall be from year to year. Whenever aid is given to a mission the following will be the conditions on which that aid is given:—(a) That the collections recommended or appointed by the Synod are regularly taken up. (b) That a branch association of the mission fund is organized and encouraged. (c) That all the rules and regulations of the Synod and Mission Board are carefully attended to. The Church at Winnipeg is fortunate in having laymen of the highest reputation for ability, entering with enthusiastic zeal and devotion into every good work, calculated to strengthen and advance her interests.

MISSIONS.

UNIVERSITIES' MISSION TO CENTRAL AFRICA.

The following letter from Archdeacon Hodgson to Dr. Teape, referring to the Universities' Mission to Central Africa, will, no doubt, be read with interest:—

Mbweni, Zanzibar, January 3rd, 1888.
 MY DEAR DR. TEAPE,—I beg to inclose receipt for £120 15s., being a first remittance of the proceeds of the bazaar held in behalf of our Church here in Edinburgh last November, and I hope I may express through my gratitude in behalf of the Mission and especially in behalf of Mbweni, to all the workers who must have been most indefatigable and zealous as well as successful. I hear that the sum total realized will not be short of £150. It may perhaps be interesting to some of the workers to hear how the Church building stands now. We began in January, 1880, building on to and over the preaching shed, in which our first freed slaves heard the truths of the Gospel. Since then daily services have never been intermitted, although we now possess on the same site a stone church of 108 feet in length. Ten days ago on Christmas Day we had our first celebration of the Holy Communion in it, there were over 500 present at the service, who have publicly renounced heathenism for Christianity, besides freed slaves who are still heathen and about 40 native communicants, so I think we may consider our Church well opened. There still remains, however, a good deal to be done, one bay out of 5 of the nave is roofed with stone, and the rest of the nave, the chancel, and the baptistery are only protected from rain and sun by cocoa nut thatch, which cannot last many months, and the tower, which we hope to carry up to some height, and make capable of containing a peal of bells, has not yet reached half its intended dimensions. I would rather work, than talk about my work, and wish that missions could be carried on with fewer appeals to the public, but if an increase in interest means an increase in prayer on our behalf, I shall feel as thankful for this result, as for the actual £. s. d. I am sure I need not tell you how we European Missionaries, amidst many bereavements and discouragements, look to our friends at home for the benefit of their prayers; and possibly our hearers need them still more in the first dawn of gospel light on heathen darkness inherited from generation to generation for centuries in Central Africa. F. R. HODGSON.

ORNAMENTAL PLASTERING.—Mr. James Wright, 36 & 38 Victoria St., Toronto, has a very large assortment of centre flowers of new and very fine designs as well as enrichments, trusses, brackets, &c. Mr. Wright is prepared to do all kinds of plastering and repairing, ornamental or plain, cornices, pannelled ceilings, &c. His prices are moderate, and we would advise our readers wishing anything in his line to call and inspect his stock before purchasing elsewhere.

BRITISH.

PRECENTOR VENABLES begs to forward the accompanying authentic statement of the position of affairs with regard to the above Cathedral:—

The whole structure is in so shattered and unsafe a state that it is advisable to take down the falling walls to below the tops of the lantern arches, together with the crushed piers. It will not be absolutely impossible to shore up the superstructure, while rebuilding the two eastern piers, the settlements which have caused the mischief; but that this course would involve an additional cost of at least £4,000, and leave the tower eventually in a crazy state. The Chapter House and the Restoration Committee have come to the decision that the tower must be taken down without delay to the point indicated by the architect, together with the two piers, and rebuilt, as far as possible, stone for stone. This does not include any additional height being given to the tower, which is desired by many, for the restoration of the choir in its original dimensions.

THE BISHOP OF MANCHESTER (DR. FRASER) ON THE REAL PRESENCE.—After a confirmation held at St. John's Church, Covington, the Bishop addressed the confirmed thus: "I wish to say one word about the Sacrament of the Lord's Supper. Preaching is very good; studying the Bible is very good; praying is very good; but nothing in comparison with the attendance at the Lord's Supper. That is the highest act of worship in which any christian man can join, for our Saviour is as really present there, as he was in the upper chamber."

Social gossip has, as usual, made merry over the delay of Dr. Benson in accepting the Primacy, as if such coyness could only be the result of a conventional reluctance to accept ecclesiastical sway. In reality, however, quite apart from the very serious doubts which any man, however able, may cherish as to his fitness for a very difficult post—especially if he be conscious, as Dr. Benson, perhaps, may be, of a somewhat eagerly combative spirit,—the pecuniary obligations of a new Primate are, we believe, by no means trivial. A contemporary even goes so far as to say something like £80,000 must be found by him, either by way of security, or by way of a life investment in property that must be depreciated during the tenancy of the incoming Primate and which, therefore, can never be restored intact even in his representatives after his decease. Surely this alone is enough to make a man who is not wealthy hesitate before accepting such obligations. It would be well, we think, so long as the Church continues to be connected with the State, that less serious difficulties should be put in the way of choosing the absolutely fittest man,—whether poor or not,—for the Primacy.

CARDINAL MANNING, in "Religion and the Rates," replies to Mr. Dale's answer to his former article:—"If Mr. Dale's account be accurate," he says, "the net result of all this would be that the board school system has been turned into the endowment of a new religion. It is a Pan-Nonconformist Church concurrently endowed side by side with the Established Church. I must also take leave to call this new form of Christianity eminently sectarian, and the system itself a new sect, of which schoolmasters are the pontiffs." The Cardinal again urges that if anybody wishes to found a secular school he should receive public aid towards doing it, after which he might supply what religious teaching he thought desirable. Canon Gregory follows, sympathising to a great extent with the Cardinal. He suggests that, if the Canadian principle is impracticable, the secular portion of education should be paid for by a fixed sum per head (in addition to the Government grant) provided out of the rates. The whole of both articles should be read, even by those of us who are not afraid of board schools, and who feel that there could be given out of school hours that distinctive Church teaching for which the vaguer religious lessons of the board school would form no bad substratum.

A DOUBLE BURIAL SERVICE.—In the churchyard of the parish of Yayton, not far from Harrowden, in Northamptonshire, were interred last week the mortal remains of the sixth Baron Vaux of Harrowden. The ceremony was a peculiar and interesting one, the late peer being a Roman Catholic, but by his own desire, interred in an ancient Church of England burial place, where some of his Vaux ancestors were interred in the fourteenth century, the ancient barony of Vaux of Harrowden having been revived in the late peer's person, after having been in abeyance over 300 years. The funeral cortege was met at the Lynch Gate by a Roman Catholic priest, and also the vicar and curate of the parish, all robed. A procession was then formed to the family vault in the yard to the east of the chancel. First came an acolyte bearing a crucifix, with two acolytes carrying wax tapers, then the officiating Roman Catholic priest, in a black cope, attended by two acolytes, with incense and holy water. Then came

members of the late peer's family, both Roman Catholics and Anglicans, bearing floral crosses and baskets of flowers. After them followed the choir of the church, with the curate and vicar vested in albs and black stoles, and carrying their caps in their hands. On arrival at the grave, the crucifix stood at the foot, and the Roman priest, first sprinkling the ground with holy water, read the modern Roman Burial Service, which somewhat differs from the Sarum Use which prevailed in this parish prior to the 1st Prayer Book of Edward VI. During the service the coffin and grave were incensed. At the close of this service the members of the family in turn sprinkled holy water on the coffin. The Roman priest now retired, and the vicar of the parish, advancing to the grave, read the modern Anglican Burial Service. At the conclusion flowers were sprinkled on the coffin, and the grave was filled up. The mourning party then proceeded to the vicarage, where a funeral repast had been provided by the vicar, most of the mourning party having come from London, and the Roman priest and acolytes having come over from Northampton. The service altogether was remarkable and impressive. The body had a double funeral service, and the Romans and Anglicans joined together at the solemn moment at the grave side to commit their dear departed to his rest.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

IMPATIENCE IN CHURCH WORK.

SIR.—A writer in the *Biograph*, as quoted in the *Guardian*, thus speaks of the early education and after work of the new Archbishop of Canterbury: "At Birmingham Dr. Benson was a pupil of Dr. Prince Lee. . . . Those who know Dr. Benson intimately will have heard him say that to have a copy of verses looked over and corrected by Dr. Prince Lee was a lesson to last one's whole life. If the copy of verses was worthy of being corrected no amount of trouble was spared; perhaps the whole afternoon was spent in the correction. The boy's own idea, however much overlaid or misrepresented by blemishes or mistakes, was treated with the utmost reverence; as much as possible only the material which he had brought were used; the conception, which he had failed to express, was patiently drawn out and elaborated, and then at last re-presented to him in as beautiful and as faultless a form as the idea was capable of receiving from the given materials. The process was a masterpiece of education. It is obvious to guess that Benson's verses probably contained some one or two unmistakable signs of coming power. However this may have been, the lesson so taught to a boy, quick, receptive, and sympathetic, reached far beyond the occasion which called it forth. It moulded not the intellect, or the power of making verses only, but the whole character; and we can trace its effect in the after history of the man. For this enthusiastic recognition of a divine idea and plan, to be traced amidst the ruins whether of a character, or a system, or a Church, and this resolve to use the materials at hand, and patiently to build with them until the idea is evolved, have been the guiding principles which have enabled Bishop Benson, first as head master of Wellington College, to build a large school from the very beginning; to refound, as Chancellor of Lincoln, an ancient school of theology, and to revive at Truro an ancient see in all its parts."

It is much to be regretted that we clergy of the Canadian Church had not been pupils of Dr. Prince Lee, for I would respectfully submit the consideration whether the want of this valuable lesson, taught at the Birmingham Grammar School, does not explain much of our numerical loss as revealed by the last census.

How often do we hear young deacons and older priests, appointed to neglected missions, declare that their people are saturated with Methodism, and that there is no use of trying to make them good Churchmen! Yet, what can they expect? The Methodists occupied these fields before us; was it not natural that the old Church settlers and their children should come to accept some part of the only teaching they heard? And is it reasonable to suppose that they will at once fall in with the more sound and sober system of the Church, believe fully in Church doctrine, and conform faithfully and without an objection to the Church's rules.

Has not this dissatisfaction with material, and this impatience of results, been an impediment to our progress, causing the work in weak missions, amid many changes of labourers, and long periods of vacancy, to be carried on in a fitful and desultory fashion, so that some are no stronger to-day than they were ten years ago, and in proportion to the population are numerically weaker. If the Church is divine

then her mission is to all; and if the Holy Spirit of God, according to Christ's promise, is with her, no material is hopeless. But the work must be in God's way, and the results will be in His time.

Would it not be well to cultivate "this enthusiastic recognition of a divine idea and plan to be traced amidst the ruins, whether of a character or a system, or a Church, and this resolve to use materials at hand and patiently to build with them until the idea is evolved?"

K. L. JONES.

Arnprior, Feb. 18th, 1888.

Family Reading.

TO THE PRIMATE DESIGNATE.

As full of awe as Death's own awful call,
The voice that from thy dear young Western flock
Summons thee to the forefront of the field.
For thine the charge, mid darkling cloud and storm,
To hold on high the banner of the Cross,
Rallying the armies of the God of Hosts.
Nay, sterner tasks are thine. We summon thee
From strange confusions to elicit peace,
To blend with strength of ancient loyalty
The impetuous forces of swift-rushing days,
To weave the web of old historic power
With woof of newer thought and fresher life.
To trace high principle mid tangled facts,—
To bravely spurn the false, maintain the true.
The Church hath need of thee, thou man of God!
Oh, win the Christless thousands back to her!
Oh, shrine her in a nation's loyal trust!
Oh, crown her with people's generous love!
God make thee wise, and strong, and brave, to guard
Her life, her unity, her liberties!

—Spectator

ANECDOTE OF ANGELO.

When Michael Angelo was an old man, some one showed him one of the drawings which he had done when he was young.

"Ah!" said he, "I was a better artist then than I am now."

He meant that he thought himself so at that time. And it is often so. The young are apt to form too hasty conclusions, and besides that, are apt to express themselves too positively about them. They do not reflect that they have yet seen but little, been to but few places, read but little, talked with only a few, and, in fact, had but a very little experience in anything.

Modesty is becoming to the young, especially before their elders and betters. As they grow up, they often laugh at their early ignorance, and are mortified at the blunders which they made. They wonder that they could ever have spoken so positively about matters, and wish they had not set themselves up as judges, as often as they did.

Angelo, whose remark I have given above, did, no doubt. When shown his early drawings, he felt how poor they were, compared with what he had done since; and was, no doubt, amused, and at the same time, a little mortified at the way in which he had at one time, thought of his rude, inferior work.

Be modest, my child, and don't think that you know everything, just yet; for you don't, but will, I hope, know more and more, every day.

A REAL CHRIST, OR NONE.

When the life or property of men is known to be seriously imperilled, any professed physician or legal adviser that may present himself will not be accepted; they must have one thoroughly qualified, and worthy of implicit trust. In dealing, however, with infinitely higher matters—salvation and a Saviour—they take no such careful heed. Anything seems to content them, whether shadow or substance, provided only it bear the name. Much is revealed thereby; for when any kind of Christ

or Saviour can thus easily satisfy them, they give unmistakable evidence that they have never realized what sin is, or the greatness of the salvation of which they so openly make light.

The teaching of the Word invariably is, that there is but one unspeakable gift—the Son of the living God—and that through no other name can salvation be found. Everything, therefore, depends on the answer that may be given to the great question, "What think ye of Christ?" If our reply is, that he is man only and not God as well, or an example only and not a substitute, or a martyr only who died but never rose again, then we may have a nominal Christ, but a real Redeemer, almighty to save, we have not.

The Christ who is merely human, so far from saving sinners from their sins, is but the gourd of a night, that withers to the dust when a worm touches it; whereas the true Christ, the Lord Immanuel, is the Rock of Ages, in the clefts of which we can hide for ever.

Were guilt and danger unreal, redemption might safely be of the same character; but beyond question real sinners must have a real Saviour, else they will be for ever undone.

Some time ago, a friend of mine was so impressed with the dying experience of his wife, as revealing the presence and all-sufficient grace of the Saviour, that he afterwards said to me with deep emotion, "Oh, it was so real—so thoroughly real, that I can never forget it."

The shadow soon slips from the memory, but the real abides.

EVEN WEAK FAITH IS PRECIOUS FAITH.

Much as the Lord approves and commends a strong faith, like that of the Hebrew worthies, it would be a grievous mis-judging of him to suppose that he confines his loving interest to it alone. No; even the weakest faith is prized and lovingly cherished by Him, and day by day He graciously helps it on.

Of this there are manifold exemplifications.

What faith could well be weaker than that of the poor father who came to Jesus with his son? He was not sure that his coming would be of any use. The disciples in their attempts to cure had utterly failed; and it might be so with the Master also, for the malady was the very worst imaginable and of long standing.

He had strong desire, but only faint expectancy, and therefore all he ventured to say was, "If thou canst do anything, have compassion on us, and help us." Feeble as the faith was, however it brought him to Jesus, and drew forth in the end the healing virtue needed: for as one says, "A lame foot is still a foot,—he who comes slowly nevertheless comes;" and the Lord makes every comer welcome, even the feeblest.

But his mode of dealing in this case was peculiar. The "if" of the father was met by the "if" of our Lord. When the one said, "If thou canst do anything, help us," the other replied, "If thou canst believe, all things are possible to him that believeth,"—words that immediately evoked the blessed response, "Lord, I believe; help thou mine unbelief."

This was his prayer, and it should be ours, and that other should be added to it, "Lord, increase our faith;" for of all the graces, faith is the most helpful to men and the most glorifying to God. We cannot therefore have too much of it. An old writer says quaintly,—

"Faith," says one, "is nothing else but the soul's venture. It ventures to Christ in opposition to conscious guilt and legal terror, and it ventures for Christ in opposition to all difficulty and danger."

Children's

HOW JAMIE

"Oh, ma' s'ed? I wan' 'I wish yo' would be on'ly for you, if I ey; but you k' and it all ha' clothes."

"Well, r' but wouldn't really faries would give t' ed. I'll tell best sled in t' things for y' continued, lo' have to wo' would get Nellie sho' doll I coul' have roast t' for dinner! faries, now-

And Jam' the house v' his usually

Mrs. Mc' with two c' herself by s' it hard wo' earned mo' bare necess'

Jamie v' mother, in' hardly old' wards addi' ings.

"Never self, again, along; " watch th' will be so'

And J' ran along where the

"Hallo Morris," c' came in Sam cont' came in Jamie a t' he hasn't ride as n' each gi' sleds. follow?"

"I wil' will," ca' there w' Jamie v' the ride:

"Her " come' take my this tim'

"Rea' of dou' are!"

"Hei' went s' face ag' ish't it came b' Sam,

of the "He' mine boys, J'

"W'

Children's Department.

HOW JAMIE GOT A RIDE.

"Oh, mamma, can't I have a sled? I want one so much."
"I wish you could, my son, I would be only too glad to get one for you, if I could spare the money; but you know how little I have, and it all has to go for food and clothes."

"Well, mamma, never mind; but wouldn't it be nice if there were really faries in the world who would give us everything we wanted. I'll tell you, I would have the best sled in town, and I would get things for you, too, mamma," he continued, lovingly. "You wouldn't have to work so hard, then. I would get you a new dress, and Nellie should have the prettiest doll I could find, and we would have roast beef and pie every day for dinner! Oh! why aren't there faries, now-a-days?"

And Jamie Morris went out of the house with a troubled look on his usually bright face.

Mrs. Morris was a poor widow, with two children, who supported herself by sewing, and often found it hard work to make her hard-earned money buy more than the bare necessities of life.

Jamie was a great help to his mother, in many ways, but was hardly old enough to do much towards adding anything to her earnings.

"Never mind," he said to himself, again, as he walked slowly along; "I'll go to the hill and watch the boys sliding. There will be some fun in that, anyway."

And Jamie's spirits rose as he ran along the street to the hill where the boys were sliding.

"Hallo! Here comes Jamie Morris," cried Sam Manly, as Jamie came in sight. "I say, boys," Sam continued, as a bright thought came into his head, "let's give Jamie a treat to-day. You know he hasn't any sled, and he likes a ride as much as any of us. Let's each give him a turn with our sleds. I'll be the first. Who will follow?"

"I will," and "I will," and "I will," came from the boys, so that there was a fair prospect that Jamie would have a good share of the rides.

"Here, Jamie," called out Sam, "come and have a ride; you may take my sled and I will look on, this time."

"Really?" said Jamie, in a tone of doubt. "Oh, how good you are!"

"Here I go!" he shouted as he went swiftly down the hill, his face aglow with happiness. "Oh, isn't it jolly!" he exclaimed, as he came back and returned the sled to Sam, who was waiting at the top of the hill.

"Here, Jamie, you may take mine now," said another of the boys, handing him his sled.

"What? Another ride!" said

Jamie, with delight; and again he went racing down the hill.

As he came back from his ride, another sled was handed to him, and then another, and another, until Jamie was almost bewildered.

"Why, what does this mean?" he exclaimed. "How good you are! How did you all know how much I wanted a ride? Thank you very much. I must run home, now. Oh, what fun I've had!"

"Oh, mamma!" said Jamie, as he came into the house, "I've been sliding all the afternoon. The boys lent me their sleds, and it was almost as good as having one of my own. I almost believe a fairy did come and tell the boys how much I wanted to ride."

And Jamie was right. There was a fairy came to each of the boys; but it was in the form of a loving, generous wish in the heart of each one to do a kind act to one poorer than themselves.

"GOLDEN MEDICAL DISCOVERY" (Trade mark registered), is not only a sovereign remedy for consumption but also for consumptive night-sweats, bronchitis, coughs, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggists.

HOW TO TELL A LIE WITHOUT SPEAKING.

The Bible gives some terrible examples of people who were not particular about speaking the truth, and in every case God's punishment for their crime was a very heavy one.

Gehazi, the servant of Elisha, told a lie to his master's visitor, Naaman the Syrian, and then, to hide what he had done, he told another untruth to his master when he returned to him; for this sin God struck him with leprosy, and as long as he lived, he must have been known as "the man who told lies!"

Ananias and Sapphira told a dreadful lie to one of the Apostles. God struck them dead on the spot; and though it is not often He punishes people now so immediately and so signally for their wrongdoing, He does sometimes do so.

Sometimes people are tempted to act a lie, which is just as bad as telling one, if not worse. Jacob acted a lie when he dressed himself in skins to deceive his old father, who could not see; but God saw him, and punished him severely.

There is a little story I once read in an old book, which is quite worth repeating to the little ones.

There was a groom whose duty it was to take care of some horses, and one of these was a very handsome, intelligent animal, prized very highly by its owner.

One day the groom allowed the horse to run loose in a large field while he went about his other work; but after a time, when the man went to take him to the stable, Madcap pranced about all over the meadow, kicking out his heels and galloping away whenever the

groom approached; he liked being there far better than in the stable.

John soon took other means to gain his end; he ran over to the corn-bin and fetched the measure in which he carried the feed of oats to the horses at meal-times, and as soon as Madcap saw the sieve held out, he ran up to John, was instantly caught and marched off to his stable.

A few days after, Madcap was in the field again, and again unwilling to be caught; John went for the corn-sieve as he had done before, and tried to coax the horse to come to him. But the intelligent animal only neighed and shook his head, as if to say, "You told me a lie once, and I am not so silly as to be cheated a second time by you."

And if the groom had said, "I only held out the measure, and did not say there were oats in it; I did not tell you there were any"; the horse might have replied, "Your excuse is worse than your cheat, for your actions said as plainly as actions can speak—'Here! I've got some oats for you.'"

So true it is that actions can speak as well as words. Every deceiver, either in word or deed, is a liar, and no one who has once been deceived by him can fail to despise him ever after; and "white lies," as they are called, are worse than black ones, because, being founded on half a truth, their power to deceive is greater.

It is well then, to be careful, since it is so easy and yet so dangerous to tell a lie, even without speaking.

TO LADIES

suffering from functional derangements or any of the painful disorders or weaknesses incident to their sex, Dr. Pierce's treatment, illustrated with wood-cuts and colored plates, suggests a sure means of complete self-cure. Sent for three letter postage stamps. Address W. R. D'S PENSARY MEDICAL ASSOCIATION, Buffalo, N.Y.

"YES" AND "NO."

It is often said that the great lesson for a young man or a young woman to learn how is to say "no." It would be better to say that they should learn aright how to use both "yes" and "no," for both are equally liable to abuse. The modes in which they are employed, often give an infallible criterion of character. Some say both so doubtfully and hesitatingly, drawing out each letter "y-e-s," "n-o," that one might swear to their indecision of character at once.

"Let your yea be yea, and your nay, nay." If you are asked whether you are cold, hungry, tired, never, for fear of giving trouble, say the contrary of what you feel. Decline giving the trouble, if you like by all means; but do not assign any false reason for so doing.

Unlike other cathartics, Dr. Pierce's "Pellets" do not render the bowels constive after operation, but, on the contrary, establishes a permanently healthy action. Being entirely vegetable, no particular care is required while using them. By druggists.

A BEAUTIFUL ANSWER.

Parents are often startled by the almost unearthly wisdom of children's remarks on spiritual questions beyond their reach to grasp intellectually. The following charming anecdote gives an instance of a reply which contains in it the argument for infant baptism:—

There was a little boy, who had received some Christian instruction, and had seen a Christian baptism. A desire took possession of him to become a Christian, so he said to his father.

"Papa, may I be baptized?"

His father answered him "no."

"But why may't I be?" he urged.

"Because you are too small," was the reply.

"After a few moments thought, the boy said

"Oh, no! that cannot be, because the littler I am, the easier it will be for JESUS to take me up in His Arms."

I heard this story told a few days ago, at the close of a Clerical Retreat, and the speaker added:

"It is the easiest thing in the world for us to make ourselves too big for JESUS to have anything to do with us."

Consumption cured by Inhalation.

The following interesting letter is one among the many received by Dr. Malcolm, and needs no comment:—

MOSSLLEY, Sept. 1, 1880.
DEAR SIR,—I feel it to be a duty I owe to you to let you know the benefits I have received from your treatment, by the inhaling system, for the relief and cure of consumption.

In the month of April, 1878, I contracted a severe cold, which settled on my lungs, and in the following August I was completely prostrated, and was then informed by my family physician that my left lung was very much diseased and quite useless. My breathing was very short, and I could scarcely lie down. I had a very bad cough, and expectorated large quantities. I continued in this low condition for upwards of two months, and was under the care of three of the most skilled physicians in the vicinity, who all informed me that my case was hopeless, and that I had only a short time to live.

About this time I first heard of your method of treatment, and grasping, yet without hope, applied to you for it. To my joyful surprise I received great benefit from the very first; and now, after a lapse of two years, I have no cough; my breathing is free and easy, and my health completely restored. No one would suppose from my present appearance that I ever had consumption. I am satisfied that my lungs are as well as ever, which great blessing I ascribe to your valuable treatment.

I can only add that you are at liberty to use this in any way that you see fit.
I am yours very truly,
Mrs. ESTHER LAMB.

To Dr. J. Rolph Malcolm.

A common and often fatal disease is Jaundice. Regulate the reaction of the Liver, and cleanse the blood with Burdock Blood Bitters, and the worst case may be speedily cured.

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When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1082 Race Street, Philadelphia, naming this paper.

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THE SAVIOUR'S CALL.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
 'Twas long ago, when Jesus dwelt
 Upon this earth of ours;
 He walked amid its pleasant fields,
 Amid its blushing flowers;
 And then those gentle words He spake,
 So kindly, lovingly—
 "Let all the heavy-laden ones,
 And weary, come to Me!"

Some heard the call, and came to Him,
 With weary, heavy heart;
 And never did a single one,
 Uncomforted, depart:
 One touched his garment in the crowd,
 And found a healing there;
 One washed His feet with joyful tears,
 And wiped them with her hair.

One came, all trembling and afraid—
 She oft had sinned before;
 But when she feared His frown, He said,
 "Go, daughter! sin no more."
 Not e'en the thief upon the cross
 Was turned unheard away,
 For Jesus said, "Thou shalt be with Me
 In Paradise to-day."

And in the ages that have passed
 Since Jesus went to heaven,
 Many in tears have come to Him,
 And each has been forgiven;
 And if we love Him here awhile,
 And serve Him till we die,
 We shall go up at last and dwell
 With Him above the sky.

Come, then, in life's fair morning time;
 Come, children, to His feet;
 Oh, do not wait till years have flown
 Away on footstep fleet!
 But now, in these your earliest hours,
 In these your gladder days,
 Give your whole heart, and now begin
 To tread His heavenly ways.

GO AWAY, SATAN! GO AWAY!

A little girl sat upon a large stone doorstep of her father's house, and beside her a boy of about the same age. He had been eating a fresh rosy apple, and had thrown the core into the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then turning back to his playmate, who seemed absorbed in the pictures of a new-book, he said:—

"Give me your apple Katie; mine is all gone."

"Not now; wait a little," was the reply.

But the greedy little fellow, not willing to wait, took the apple up, turned it round and round, smelled it, and then tossed it up lightly in his hands, each time catching it again. I expected his teeth would go into it; but he was too honest for that.

His cry brought the eyes of the little girl upon him. The blood mounted her brow; she was at once upon her feet, with one hand raised, apparently to strike the shrinking form beside her. But the hand did not fall; and as she stood, her face and form showing the struggle within, I prayed that she might not be too strongly tempted.

A moment more, and her voice fell on my ear:

"Go away, Satan! go away!"

The mother within the door heard the words too, and, coming

out, asked what they meant. A blush was upon the brow of the child, but it was humility and shame that caused it, while, with drooping head, she answered, "Satan wanted me to strike Freddie; but I didn't."

The mother drew her within her arms and kissed her, saying, "That's is right, my child; resist him, and he will flee from you."

Would that all might learn in childhood to resist the power of temptation by the help of the Holy Spirit!

Truly the world would be better for it.

ONE YOUNG MAN'S NO.

Many a weak youth has escaped temptation because a stronger companion said "no"—and many another has fallen because no such help is near. The following "life sketch" (by an eye-witness) details a scene in a hotel billiard room, at a fashionable resort, where half-a-dozen young men were playing for money and the "drinks." An acquaintance, having some errand to one of the players came in, and was boisterously urged to make one of the party in the game and the bibulous indulgence.

"Bring another hot scotch?"

"Not for me," said Harry, peremptorily, and with a bit of extra colour in his face.

"Oh pshaw! You won't play?"

"No; I don't wish to."

"Nor you won't drink a bumper with us?"

"Jack you are going too far. I would drink if I wanted it. You would not force a man to drink who was not thirsty?"

"Oh fudge! Harry, you are afraid to risk a dollar! You'd drink a hot scotch, or a glass of wine with us, if you dared to play. O Hal, I didn't think you had grown so timid!"

And now the young man's face flushed to some purpose. It was a handsome face: and he looked really grand—noble—as he drew himself up to his full, manly height.

"Boys, you have spoken freely to me; let me say a word to you in reply. I am timid—I confess. I am fearful; but you know—you know very well—that I fear not the loss of a dollar. I will tell you, presently, what I do fear. Do you remember D—H—?" naming a young man who, not a year previously, had been apprehended, tried and convicted of forgery and embezzlement to a large amount; and who was at that very time serving his penalty in State Prison.

And further, that young man—a trusted book-keeper and cashier—had been intimate with these very youth.

"You remember him, I know."

Harry continued, "and you can remember the time when he was as jovial and happy over his billiards, and whiskey, and his gam-

bling, as you are now. Oh, do not wince! I call it by its right name. If it is not gambling what is it? Ah, boys! If Dan had been a little fearful in those days, he might have been differently situated now."

He paused for a moment, looked around upon the players, and presently added in a lower tone, and with deep solemnity:—

"And now, boys, I'll tell you frankly of what I am afraid; I have a mother—you know whether she loves me or not—and I have a dear sister looking to me for joy and comfort in life. I have also a business character; and I trust, a broad, bright future before me. Must I tell you—I am afraid—I shrink in mortal dread from anything that can endanger these sacred interests. Not for all the wealth of all the world would I knowingly and willingly bow my mother's head in sorrow. And since even the appearance of evil may weaken the prop of a sterling character, I will try to avoid that. Now you understand me. Go on, if you will, and enjoy yourselves if you can. It would be misery for me to join you here.

"One word more. If anything of this interview should become known abroad, be sure that I did not tell it, for my lips shall be closed when I go out from you."

He then called aside the young man whom he had come to see, who after a brief conversation with Harry, put up his cue and announcing that he should not go on with the game, quietly went out with his friend.

Two balls remaining on the table were not pocketed. The game was suffered to end where it stood. There was a question asked by one of the five remaining, as to what should be done with the money in the "pot." The chief answered instantly, and without argument, by giving each man back his dollar. Then they put their heads together, and after a brief confab which I could not overhear, they left the place, leaving full one-half the drink in their glass untouched.

Six months later I had occasion to spend another night at the same house, and during my sojourn I spoke to the host of the six young men whom I had seen engaged in that game of pool. He knew what I meant, because I had told him the story at the time.

He answered that three of these youths had not been seen in the billiard room since that evening; two of them had occasionally dropped in together, and played a social game; but had neither put up money nor drank. Of the sixth he would not speak. And then I thought of the personal influence of that young man. And the end is not yet. The end no man can see.

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This single Book I'd rather own
 Than all the gold and gems
 That e'er in monarchs' coffers shone—
 Or on their diadems.

Nay, were the seas one chrysolite,
 The earth a golden ball,
 And diamonds all the stars of night,
 This Book were worth them all!

REV. H. SHIRIN, Bowdley P.O., Ont., like hundreds of others who have been cured of cured of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all diseases of the head, throat and lungs, says: "The Spirometer, invented by M. Souville, of Paris, ex-aided surgeon of the French army, and the medicines and treatment prescribed at the International Throat and Lung Institute, have cured me completely of consumption (first stage) or advanced bronchitis after everything else failed." Consultations and a trial of Spirometer free. Those unable to come to the institute, or see our surgeons, who visit all the principal towns and cities of Canada, can be successfully treated by writing, enclosing a stamp for a copy of our *International News*, published monthly, which will give you full particulars and references, which are genuine. Address 173 Church Street, Toronto, or 13 Phillips' Square, Montreal.

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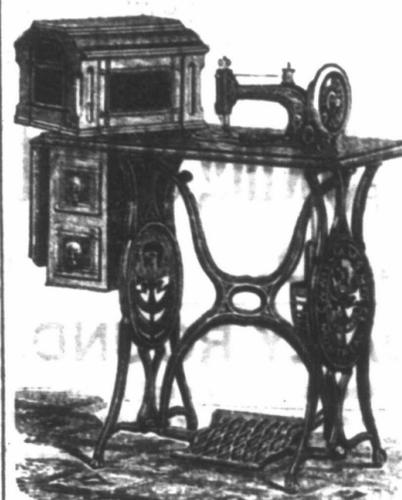
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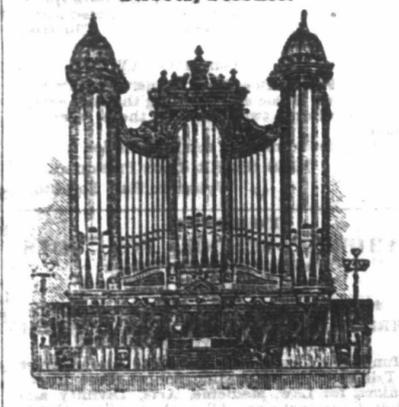
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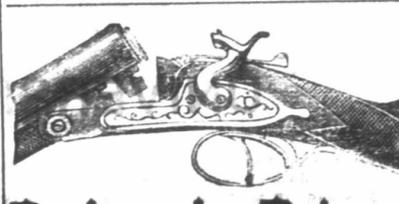
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