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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII. }
No. 20. }

MONTREAL, WEDNESDAY, OCTOBER 22, 1890.

PER YEAR
\$1.50

WE want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

ECCLESIASTICAL NOTES.

THE bones of the martyred Bishop Hannington were it is said for a long time carried about as a charm against evil spirits.

THE will of James T. Swift, of New York, gives \$5,000 to the Church Home, at Geneva, New York, as a memorial to his wife.

THE Hull (England) Wesleyan Methodist Council has decided to send a deputation to present an address to the Church Congress.

A CHRISTIAN lady has offered to give \$40,000 for the construction and endowment of a Boy's Club house in New York as soon as a proper site was selected.

THE long standing claim of the diocese of Albany, ever since its division from that of New York, was settled last April by payment in cash to the latter of \$25,000.

THE one hundred and seventh annual convention of the diocese of N. Y. was held in Holy Trinity Church, Forty-second street, on Wednesday and Thursday, September 24 and 25.

MRS. BEERS, of Newcastle, Co. Down, Ireland, has by her will bequeathed to the South African and Grahamstown Mission £400 each; to the House of Rest, Merrion, and the parish of All Saints', Grangegorman, £100.

THE Archbishop of York, Eng., has intimated that he will be unable to attend the Church Congress at Hull. He was seized with faintness on the 14th instant, at Keswick Church, but was able to remain during the service. His medical attendants, however, insist upon absolute rest from all work.

THE most ridiculous strike yet is that of the choir boys in St. George's Avenue A mission, N. Y. On Sunday evening, September 14th, some twenty of these street urchins, who have been picked up, clothed, fed, taken on excursions and treated to ice cream and cakes, instead of appearing in their surplices stood in a row on the sidewalk, having decided, as their spokesman said, that they would rather have pay than ice cream. When the service began the boys set up such a howl that a policeman had to be called to have them moved on.

KANSAS.—For the support of the cathedral services, subscriptions to the amount of \$2,000 have been received from thirty persons, an average of \$67 each. This is a large increase on previous years.

The Rev. Charles Rowland Hill, formerly a Congregational clergyman, has become a pos-

tant for Holy Orders. He will reside for the present at the Kansas Theological Seminary, Topeka.

Confirmations in Kansas for the month, Winfield, 4; Wichita, 7; Fort Scott, 1; Iola, 4; Manhattan, 6; Clay Center, 5; Ottawa, 15; Paola 2. Total for the month, 44; for the year, 383.

IMMEDIATELY after the funeral of Dr. Liddon in St. Paul's Cathedral, some of his friends met in the Chapter House to consider what form a memorial to him should take. In the absence of the Dean (from ill-health), Canon Gregory (as senior Canon) took the chair. Among those present were the other members of the Chapter, the Bishops of Oxford, Lichfield, Truro, Lincoln, Salisbury, St. Albans, Bedford, Reading, and Central Africa; the Deans of Winchester and Lincoln; the Master of Trinity College, Cambridge; Lord Halifax, Sir Walter Phillimore, Mr. J. G. Talbot, M.P., and others. It was proposed by the Bishop of Oxford, seconded by Mr. Talbot, and unanimously resolved, 'That a fund be raised to do honor to the memory of the late Dr. Liddon, and that it be applied in the first instance to provide a fitting memorial of him in St. Paul's Cathedral, and after that for providing funds for assisting members of the University of Oxford to study theology more thoroughly.' It was further resolved, 'That the fund for the purpose of the study of theology more thoroughly be in the hands of the authorities of Keble College.

THE Bishop of New York in his charge referred to the Offices of Wardens and Vestrymen and spoke of them as custodians of property, and said that no clergyman or layman ought ever to consent, under any circumstances whatever, to touch or become in any way responsible for the handling of money whose source and application he cannot show if the need to do so should arise, to the satisfaction of any considerate and right minded person. He affirmed this as an axiom in ecclesiastical morals and in doing so he did not at all forget the rights which were reserved for priests in the administration of the Communion alms, though he must own under such circumstances, a clergyman might well beware of the snare of confidential friends. He could wish that in keeping the church edifice in decent repair, in duly attending to the matters of insurance, the collection of pew rents and the like, the usage of our fathers prevailed among ourselves, and also that at least once a year the wardens or a committee of the vestry might meet the Bishop or Archdeacon acting for him, if not for a perambulation of the parish, at least for such an examination of the church edifice, the parish school and the rectory as should assist in securing a due attention from those by whom it is owed to the property held in trust by the vestry for the benefit of the Church. He was not over-critical on this point when he said that it had sometimes been his lot, year after year, to take notice of a minor neglect in this regard: a stained wall, a broken window, a shabby and neglected carpet, which had been in unpleasant contrast with the correctness and costliness within the same parochial limits of the adornments of private houses. He was not,

however, pleading for ornamentation, but for wholeness, cleanliness, reverence. — *Church Year.*

THE CHAIR OF PETER OR THE CHAIR OF CHRIST.—IV.

(Irish Ecclesiastical Gazette.)

(Continued.)

We have so far considered this passage negatively and controversially, rather than positively, and asserting what we believe to be its true meaning. Let us now attempt this latter task. On the face of it, we would say there is a strong presumption against thinking that our Lord contemplated building the Church, which is His Body, 'the fulness of Him that filleth all in all,' upon a mere man. This presumption becomes the stronger when we consider what followed almost immediately after Peter's confession of his faith and its approval by our Lord. He who made this great confession now doubts and questions our Lord's words concerning His approaching sufferings and death—so much so that Christ is compelled to turn and rebuke him in the same terms as those in which He had rebuked the Devil when tempting Him to give Him worship—'Get thee behind me Satan!' In fact the same old temptation of the wilderness was reproduced by Peter—namely that our Lord should come to the Kingdom without enduring the Passion. He who would not commit Himself to man, for He knew what was in man, never contemplated building His Church upon such a sandy foundation as a man, liable to fall at any moment, and who as a matter of fact did fall, and fall grievously, by denying his Lord.

What, then, must we take it is the meaning of the passage, St. Matt. xvi. 18, 19? Let us remember that our Lord had withdrawn Himself with His disciples to the very borders of the Holy Land. They had left the multitude and the noise of cities behind them; and now in this retired spot, with His twelve disciples only about Him, He puts to them the question—'Whom do men say that I the Son of Man am?' It is not as if our Lord wished to gather up the gossip of the day, but rather desired to gain an insight into the faith of His own disciples, as to how far they had grasped His nature and mission, and how far He could trust them. Our Lord got His answer as to the talk of the world; and then He says to the twelve directly—'But whom say ye that I am?' It was a critical question. Here were the future builders of His Church. Could He depend upon them—would they be equal to the great task He desired to commit to them? Our Lord gets His answer from Simon Peter, always spokesman for the rest, and an all-sufficient answer it was—'Thou art the Christ, the Son of the Living God.' This grand answer, which met all our Lord's desires, was in itself the outcome of revelation. The Spirit of God had flashed the light of this revelation in on the soul of Peter. It was not 'flesh and blood' that had revealed it unto him; from no human source had he acquired this wondrous conviction; it came to him direct from heaven. 'Flesh and blood

hath not revealed this unto thee, but my Father which is in heaven.' The answer was an inspiration—he had 'heard and learned of the Father'—and therefore it was absolute, it was enough, it was a confession to which nothing could be added, and from which nothing could be taken away. It was sufficient for its purpose, it would bear the weight of building upon, and therefore our Lord now could add these confirmatory words, 'Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it.' And then, as a special recognition of Peter's part in this great confession, our Lord adds the words, 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven'—prerogatives and privileges, as we have seen, extended only a little later to the entire apostolic body, and in which the Church of Rome has just the same interest, but no more, with any other portion of the Catholic Church in Christendom. As Bengel pertinently puts it—*Quid hæc ad Romam?*

There can be no Church apart from building upon this Apostolic foundation. To quote again Peter's own words, 'There is none other name under heaven given among men whereby they can be saved'; and to quote the Apostle Paul, 'Other foundation can no man lay than that is laid, which is Jesus Christ.'

But let us see the nature of this Confession as affording a foundation for the building up of the Church of God. The words involve the acknowledgment at once of the Office and the Person of Christ. Our Lord builds this Church of His upon His Messiahship and His Godhead. (1) 'Thou art the Christ.' These words of Peter involved the truth that Jesus the Son of Man, now standing before him, was the Seed of the woman—that particular Being whom God had promised from the beginning, and whom He had led His people to expect. It involved the conclusion that all types and prophecies had met and were fulfilled in Him; that He, and no other, was the promised Redeemer that should come into the world; that therefore there was room for no other. And (2) this Confession involved the truth of the Godhead of the Saviour, that He was the Son of the Living God. Higher than this the faith of Peter could not soar. Less than this would have afforded no stable foundation to build upon. It was not the confession of some abstract doctrine, such as the unity of the Godhead, or Justification by Faith, or the Fatherhood of God, or the confession of some ideal personage, or of some spiritual abstraction, but the confession of a Person at once human and Divine. 'Thou art the Christ,' the historical Redeemer, the Saviour that should come into the world. 'Thou art the Son of the Living God,' the Word that was from the beginning with God, and that 'was God,' 'very God of very God, begotten, not made, who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.' This is the Christ of Peter's confession, and it is on this all-sufficient foundation that our Lord declares He will build His Church.

Let us see, then, in our Lord's words to Peter, His acknowledgment and ratification of the Apostle's great confession. It was as much as if He had said, 'Thou hast confessed me, and now I will confess thee; thou hast owned me, and now I will own thee. Thou art Peter, thou art a living stone, hewn out and built upon me, the living Rock. Thou art a true Petros of Me who am the Divine Petra, and whosoever would be a lively stone, a true Peter, must copy thee in this thy true confession of Me, the living Rock; for upon this Rock, that is upon Myself, believed and confessed to be both God and man, I will build my Church' (See *Woodsworth in loco*). The above is practically the final utterance of St. Augustine on the subject.

Of the other two passages relied upon by the Roman Church in support of its extraordinary claim, we have now time only to observe that the passage in St. Luke (xxii. 32) is for the first time quoted as supporting the Petrine claim in a letter of Pope Pelagius II A. D. 586, and the meaning thus put upon it was repudiated by the Bishops, whom the Pope addressed. As regards St. John xxi. 16 17, the common Patriotic explanation is, that it denotes only the restoration of St. Peter to the place from which he had fallen by his three fold denial, and that no new grant of any kind was then conferred.

CORRESPONDENCE.

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

THE ESSENTIALS OF CHRISTIANITY IN PUBLIC SCHOOLS

To the Editor of the Church Guardian:

SIR,—I was well pleased to read your selected article from the *Living Church* under the above heading in your last week's issue, as it came in very apropos in support of an exactly identical suggestion that I made at the last meeting of the Protestant Committee of the Council of Public Instruction, which is, you are aware, composed of all the leading Protestant denominations. I regret, however, to have to add that my suggestion was not received with the cry 'that's it exactly,' as the writer in the *Living Church* seems to anticipate that such a suggestion would be received. On the contrary I could not even get a seconder. What possible objection there can be on the part of any body of professing Christians to the Apostle's Creed, I cannot conceive. They all profess that a belief or creed is necessary to salvation, and most of them contend that the different denominations are but different battalions of the same army fighting under one banner, although, if this be so, it may be remarked that they are very badly disciplined, for as often as not they are found fighting one another instead of the common enemy. But admitting this to be the case why should there be any hesitation in designating the Banner under which they profess to fight? It will not do to say that they all believe in the Bible for belief was a requisite for salvation long before the Bible had any existence. Moreover, the Bible is not a creed, but rather the history of the creed. Neither will it do to say that a Christian is one who believes in Jesus Christ, for many of the Atheistical writers profess to believe that some such person once existed, and even the Unitarians, Mahomedans and Mormons believe in Him in a certain sense. A creed must be more specific than that. The question is can you give a better description of the essential requisite for the belief of a Christian than that contained in the Apostle's Creed? Is it unscriptural in any particular, if so, in what particular? If erroneous in any particular, surely in this enlightened XIXth Century, the leading Christians of the different denominations should be able to amend any such error, so as to be accepted by all. If, however, this should be found to be impossible then we would have to change the formula from 'Believe and be saved' into 'Believe in any denomination and be saved,' which is practically the Roman Catholic doctrine. But then what becomes of the invisible Catholic Church that so many profess to believe in? However in suggesting the Apostle's Creed, I did so because I thought that no Christian could possibly object to anything therein, but if I am mistaken on that point I am perfectly willing to substitute any other creed that may be universally agreed upon provided that it contains all the essentials of Christianity so distinguished from these matters on which a difference of opinion may be

allowed to exist, and which are the foundation of our different denominations. What I desire is that in this Christian country the Christian religion, or as it is styled in our school laws the Protestant Faith, should be officially recognized in our Public schools, indeed, this was held to be necessary, by the judgment of our Courts in order that a school should be held to be a legally constituted public school. I am thankful, however, to be able to admit that the Protestant Committee has made considerable progress in this direction during the last five years. We have now the Bible on our list of authorized text books, and under the title of Scripture History, a good deal of religion may be, though not necessarily, incidentally taught; and under this head also the scholars in the elementary schools are required to commit to memory the Lord's Prayer and the Ten Commandments. Again by our regulations, as lately amended (159, 160), the school during the first half hour has to be opened by reading a portion of Scripture, followed by the Lord's Prayer and instruction given in morals and Scripture History to which is added the injunction, 'but no denominational teaching shall be given in such school.' I presume this means, although it does not say so, that no catechism, or articles of faith drawn up by any denomination shall be taught; otherwise it would be difficult to understand what religious teaching could remain after eliminating the teaching of the 150 sects, each professing to be founded on the Bible. In one sense the foregoing resolution would be right enough as it would never do to leave such teaching to the discretion of the teacher. But what I am now contending for is not denominational teaching, but the official recognition of that essential Christian teaching, which is, or ought to be, common to all Christian denominations, and which I would provide for by the Apostle's Creed, or some substitute therefor. Again, believing as I do, that all morals must necessarily be founded on religion, I strongly object to them being dissociated therefrom, as they are by our regulations. What better code of morals can be found than the Ten Commandments, supplemented with the Saviour's summary thereof. It is true that the scholars have to learn these by heart under our present regulations, but learning these as a lesson in Scripture history is a very different thing from receiving them as a part of every Christian's Creed.

No one who reads through our regulations but must be impressed with the feeling that the question of religion is one that had to be handled very delicately, with the necessary result that all practical good therefrom is almost eliminated, and you may be sure that the scholars are not slow to appreciate this. There are those who favor the exclusion of all religion from our public schools, on the ground that the Church and Sunday school are amply sufficient for this purpose. If the children attended these in the same numbers as they do the schools, there might be some force in this pretention; although it must be remembered that the Church and Sunday school of the present day are the very institutions that foster denominationalism. In this age, when there appears to be such a general desire for union, what better commencement could be made than bringing up the rising generation in such a way that they could not fail to learn that after all we were all one in essentials.

Moreover there is another objection to confining religious instruction to the Sunday. We have now a great deal too much of mere Sunday religion. What the world has to learn is that religion belongs just as much to every day of the week as it does to the Sunday; and no better way could be desired to attain this object than the teaching of practical religion on every week day in the schools.

I am aware that I am at present in a hopeless minority in respect to my views on education. Although I think I can recognize signs

of a reaction before very long; but be that as it may, I feel fully convinced that our several denominations will never be able to withstand the assault of rationalism, unless they are able to present a more united front to the enemy.

Yours,
E. J. HEMMING
Drummondville, Oct. 14th, 1890.

DOMESTIC AND FOREIGN MISSIONS.

To the Editor of the Church Guardian:

Sir,—I was somewhat surprised to see a letter from Rev. E. F. Wilson in our church papers, for a 'Live Missionary Society,' with a strong implication that the one now in existence, (the Domestic and Foreign Missionary Society of the Church of England in Canada) is not possessed of life and with a clear statement, that it is a mere 'figuring Society.' I was surprised, because Mr. Wilson has not scorned to seek the aid of this 'figuring society' more than once; but, as it is well known, Mr. Wilson has not shewn himself particularly amenable to Church Missionary Societies, but has preferred to carry on his Indian work, on the 'independent' system, and has even threatened to hand his Indian homes over to the general public, as 'non-sectarian' institutions,—making them and himself 'independent' indeed. But, Mr. Wilson surely must be aware of the fact that if the most 'live society' in the world existed in Canada to day, it would be a matter of grave doubt to what extent he would be helped by it, or indeed, as to whether he would receive any assistance whatever from it. Because, what is Mr. Wilson's work? The general idea of his work, is that he seeks out children of pagan Indians, and bringing them into his homes, teaches them the ways of Christ, and the beauties of the Christian religion—a work which, of course, would be, in every sense of the word missionary, and which should command the support of any right minded missionary society. *But that is not Mr. Wilson's work* He was very careful to tell our Board of Management last spring in Ottawa, that such was not his work, and that it could not be considered direct evangelistic work. He does not seek for the children of pagan Indians, but takes the children of Indians *already Christianized* and has them instructed in history, geography, arithmetic and all such subjects, taught in our public schools, and then has industrial departments where the boys are taught to be shoemakers, carpenters, tailors &c., and the girls to be practical workers in such lines as might be open to them; of course, along with this, they receive religious instruction, but so do the boys at Dr. Bethune's school at Port Hope, who are being trained for lawyers, physicians or other walks of life; and the girls at the Bishop Strachan school, who are fitting themselves for their future duties. In what sense should such schools be regarded as worthy of support by a Missionary Board or Society?

This has been the real trouble with regard to Mr. Wilson and the Board of management of the Domestic and Foreign Missionary Society. The members cannot see that his work comes really within the scope of their duties as a missionary organization, and I am afraid Mr. Wilson's ideal society, would be troubled with the same question. In all his work Mr. Wilson seems to have acted entirely upon his own responsibility; and if after undertaking too extensive for him to continue, he finds himself face to face with financial difficulties he surely ought not to find fault with missionary societies. The Board of Missions has voted a special grant (at its session just closed in Kingston) to the Bishop of Algoma (Mr. Wilson's Bishop) to be used in the work of evangelizing the Indians in his diocese, leaving it to the Bishop, as to what use he will make of it; every one knows that his Lordship will make a strict and proper use of it in the direction indicated. This is the nearest that I imagine any missionary society however 'live'

could come to rendering assistance to Mr. Wilson, who receives large aid from government for the very reason that his Institutions are educational and industrial. Were they but evangelistic, what aid would he get from government?

I have not the slightest desire to depreciate Mr. Wilson's work. He has always had my greatest admiration, and so far as it has gone, individual help; but I think it is scarcely fair for him to speak unkindly and slightly of the official Missionary Society of our Church in this country, simply because he does not get from it that aid which he seems to think he ought to get. And at the same time I may say that this mere 'figuring society' has just arranged to send out and support a young married missionary for Japan, and to undertake other missionary work which the Church of England in Canada before its existence could not have undertaken. The funds coming into our Society are increasing every year. It is the authorized Missionary Society of the Church, and twice a year through all the bishops of this Ecclesiastical Province, she appeals to the members of the Church, for aid in prosecuting missionary work, both Domestic and Foreign. The greatest economy is practised in the management of its affairs, and it already evidently, has the confidence of the Canadian church. The large and energetic band of workers known as the 'Woman's Auxiliary' should alone shield it from being called, what I am sure Mr. Wilson will some day regret having called it, a mere 'figuring society.' He evidently knows but little of its work. Instead of needing another missionary society, apparently for Mr. Wilson's benefit, we need more zeal and earnestness among the sons and daughters of the Church of England in Canada, to make the existing one a tower of strength for all work of a truly missionary and evangelistic nature. Yours truly,

CHAS. H. MOCKRIDGE.

Honorary Secretary of the Domestic and Foreign Missionary Society.
Toronto, Oct. 11th 1890.

A SUGGESTION CONCERNING SHINGWAUK HOME, &c.

SIR,—After having recently paid a visit to the Shingwauk Home and conversed with Rev. E. F. Wilson respecting the financial difficulties under which he is at present laboring in the prosecution of his plans, I have been trying to think of some general practicable scheme for the removal of the existing embarrassment and the prevention of a similar halt in the march of future progress. Mr. Wilson states that he had hoped that the Sunday schools of the Dominion would more generally support him, but that in this he has been disappointed. I must confess my own blameableness for not having hitherto tried to do something through the agency of the Sunday school. The truth is, however, that I have never supposed that any Sunday school under my charge was able wholly to support an Indian child or bear even half the expense. Perhaps the majority of the clergy have considered their schools to be similarly situated. Still, although our schools cannot *individually* do as much as Mr. Wilson asks, they can in effect fulfil his wish by *uniting with several others*. If "forty more Sunday schools" cannot be found able and willing to contribute \$75 a year each for the full maintenance of a pupil, nor eighty more schools be enlisted in the project of providing in each case for half such maintenance, cannot four hundred or even a greater number be discovered which after a full explanation on the part of the clergy or superintendents would undertake each to contribute a *small* portion of the sum needed for an Indian boy or girl? I believe the thing possible. I go even further, I believe that if all the clergy would lay the matter before their schools and ask the scholars

to allow *one of the weekly collections or offerings* to go every month to the support of missionary work among Indian children, the response throughout Canada would be such that there would be ample funds not only for Mr. Wilson's work, but also for Mr. Burman's and Mr. Timms' as well as for that of any other missionary similarly engaged. Last Sunday I acted as I now suggest, and my scholars readily consented to adopt the plan.

I have made a calculation which leads me to suppose that outside of Algoma and the Northwest there are in our Sunday schools 6,000 children that give about one cent a week as an offering. One collection a month would, accordingly, bring \$600. The annual revenue would be \$7,200. Would not this, coupled with government aid and contributions from other sources, be sufficient?

I suggest that this plan be tried. Let us have a *Missionary Sunday* with missionary offerings in all our Sunday schools once a month. Let the money be sent monthly or quarterly to our respective diocesan secretaries-treasurers, to be forwarded by them to the Indian Homes as promptly as possible. Let us begin at once, for "he gives twice who gives quickly." Let us not become "nearly in well-doing" but keep the subject continually before the young members of our flocks. Let the rod children of this fair Canada become the special care of their more favored white young brothers and sisters. How does this strike you.

Yours, &c.,

R. L. SPENCER.

St. John's Rectory, Thorold, Oct. 14, 1890.

SIR,—I take the liberty of sending you a line, hoping to call the attention of those church people of Nova Scotia, who might perhaps overlook it, to the address delivered by Bishop Courtney on June 27th, at the opening of the last Session of the Synod of Nova Scotia. It is, I understand, now being published for general circulation. Once read, it needs no word of praise from me, only I trust that all members of the Church throughout the Diocese will read it. If all should work earnestly on the lines suggested in the address how greatly would the Church of England prosper and increase in Nova Scotia. It would be a Church full of zeal and good works. I think one can discern in the course of the address that his Lordship has some cause to be discouraged with the churchmanship of this Diocese. At any rate, it shows that we have a Bishop who takes a deep and earnest interest in its welfare.

A LAY DELEGATE.

Dartmouth, Oct. 5th.

COMPANY CALLED.

Not infrequently we are told during the week: 'We missed last Sunday night's service because company called.' Is that a valid excuse for not worshipping God in the Parish with which we are identified? Is there any canon of etiquette, any fashionable courtesy, that has the right to interpose itself between us and our religious obligations? If they who call on Sunday are religious people, they probably will accompany us to Church if invited. If they are not religious, then ought we to set them a good example by telling them 'it is our custom to attend both morning and evening service, and ask them to go with us.' If they decline and remain, then do they virtually dominate over our conscience by neither going themselves or suffering us to go, and to interfere with ones conscience in religious matters is to move the hand on the dial of time backwards. We think a man's religion is 'watered' if he has not the moral courage to boldly say to his guests, 'It is Church time. Will you go and say your prayers with me?'—*Dr. Corbett, in Church Helper.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

CHURCH SCHOOL FOR GIRLS.—The Provisional Directors of the Church School for Girls, at Windsor, Nova Scotia, have issued a circular, announcing the appointment of a Lady Principal. It is with much gratification we find that the selection has fallen on Miss Machin, of Quebec. The well known reputation of this lady is a surety of itself that the School will make a successful beginning, and give large promise of usefulness to the Church. Miss Machin takes with her from Quebec three of her accomplished assistants, and has already secured the services of a fourth lady, well qualified and well trained.

Three months ago this 'Church School for Girls' was proposed by the Synods of Nova Scotia and New Brunswick. In that short period of time a great deal of work has been done, but the best work in our opinion is the selection of the Lady Principal. Everything depends on the head of such an establishment. Without a Lady Principal in whom the public have confidence, mere success in raising funds goes for little. What we want in our schools is proper training. Miss Machin has secured widespread confidence. Her testimonials are splendid, but what is better still, there exists in all the Provinces the ineffaceable testimony of girls educated and trained by her into Christian ladies.

In financial matters the directors have also been very successful.

They have already obtained subscriptions for shares exceeding \$20,000. This is a large sum to secure in twelve weeks in the Maritime Provinces. But what does it teach. It shows that the want of a first class Church school for girls in these Provinces is deeply felt, and must be met. The names on the list of subscribers are those of leading Churchmen, with many of other denominations. Now that this school is a fixed fact, and has an unexceptionable staff—the future lies before it. Under Providence, it can mould its own future, by careful and ceaseless attention to teaching and training.

Three months since it was an idea only, now it is an important and even influential factor in our Church, for hosts of others, wisely perhaps waiting until they saw or learned how it was to be fashioned and handled, will now join in the effort to give the Church in the Maritime Provinces an institution which shall be potent for good.

There is to be a public meeting of the shareholders at Windsor, on the 12th November, when the question of building will be discussed. The present house will not contain the applicants, and means must be found to supply pressing demands. Miss Machin has been to Windsor, seen the directors, suggested alterations in the school building, and already began the excellent work she is so well fitted to model and direct. The School opens Jan. 8th, 1891.

PERSONAL.—At a special Convocation held in Alumni Hall, on Wednesday, Oct. 15th, the University of King's College, Windsor, N.S., conferred the degree of B. D. and D. D., in course upon the Rev. Richmond Shreve, Rector, of the Church of the Holy Innocents, Albany, New York.

CAPE BRETON.

SYDNEY MINES AND NORTH SYDNEY.—The Lord Bishop of the Diocese visited these parishes on Sunday, Oct. 5th, for the purpose of administering the sacred rite of Confirmation. At 11 o'clock Matins was said at St. John's Church, North Sydney, followed by the Confirmation service. Sixteen candidates were presented by the Rector, Rev. R. D. Bambrick. The Bishop's address to the newly confirmed, wherein he impressed upon them the nature of

the duties they were pledged to perform, was exceedingly plain and forcible. After the Confirmation the Holy Communion was celebrated, all the candidates making their first communion. In the evening thirteen (7 males and 6 females) were confirmed at Trinity Church, Sydney Mines. His Lordship spoke to them most earnestly of the reality of that in which they had just been engaged, and of the necessity of forming good habits. The weather during the day was of the worst description, stormy and rainy, but the congregations were large at both services.

On the following morning the Bishop made his way through a fierce rain storm to one of the houses in the parish, where he confirmed two persons, a man and his wife, who were both too ill to be able to come to the church. The loving words spoken to them by his Lordship were most appropriate and touching, and will help to comfort them in the heavy trials they both are called upon to endure. The Bishop left Sydney Mines on Monday afternoon on his way to Antigonish, but was detained at Sydney by the bad weather until Tuesday night.

The next meeting of the Sydney Rural Deanery will be held at Cow Bay on Oct. 23rd.

LOUISBURG.—On Thursday Oct. 2nd, the Right Rev. Bishop Courtney visited this parish. He was met at Mira at 2 p.m., of that day, and driven by the Rector, the Rev. T. Fraser Draper to the Rectory. At 7:30 p.m., shortened Evensong was said in the Parish Church followed by the blessing of a memorial altar, according to a service which had been prepared before hand and received the Bishop's sanction. The Altar, which is made of oak with walnut trimmings, is a very fine piece of workmanship, and was given by Alice Orr, a parishioner in memory of her dead family. We are truly grateful to her for her beautiful gift and hope that others may follow her example, and thus help to beautify the House of God.

On Saturday morning the Apostolic rite of 'Laying on of Hands,' was administered in the Parish Church. Twelve candidates in all were presented, one of them coming from Gabaro, a village about fourteen miles away, nearly all of whose inhabitants at one time belonged to the Church, but being neglected lapsed to Methodism.

After the close of the service, the Rector conveyed the Bishop to Mira, thirteen miles distant, where he was met by Ven. Archdeacon Smith, D. D., and driven to Sydney.

DIOCESE OF FREDERICTON.

THE LATE REV. W. S. NEALES.—From the last number of the *Pacific Churchman* we copy the following concerning the death of a clergyman in Canadian Orders, formerly of the Diocese of Fredericton:

'With sincere sorrow we announce the death of the Rev. William Stirling Neales, one of the most zealous and devoted of our diocesan clergy. Eight years ago Mr. Neales entered upon the Rectorship of St. Paul's Parish, this city. By his work and example he not only materially increased its membership, but, what is far better strengthened and spiritualized the souls committed to his charge. He was a faithful priest and pastor; he sought, shepherded and fed his sheep. Naturally there grew, day by day, between him and them the bonds of true and strong affection, founded upon reverence for his sacred calling, and respect for his sincere character. It is gratifying to know that no tension or no friction was ever put upon this bond by man. It has pleased God to sever visible union, but the communion of souls linked by sweet and sacred memories, will never be parted. Several months ago, friends of Mr. Neales perceived in his mortal body, weakened by illness and conscientious adherence to that work of the ministry he was loth

to relinquish, the beginning of the end. Rest, change of scene and air were counseled and resorted to, but without avail. The end came at last. Quietly and peacefully he fell asleep in Jesus, and entered into the rest that remaineth. To his widow and people we offer our meed of sympathy, and for him who has gone we humbly and faithfully invoke the peace and joy of Paradise.'

GREENFIELD.—The Bishop Coadjutor, the Rev. H. T. Kingdon, D. D., visited Greenfield, Carleton Co., on Friday, the 3rd inst., and held service in St. Barnabas Church. Seven adults were baptized by the Rector, and a class of 12 confirmed by the Bishop.

ST JOHN.—A quiet wedding took place in the Mission Chapel, on the morning of Oct. 31. Mr. Chas. Beverly Robertson, of the firm of Daniel & Robertson, was united in marriage with Miss Bernice Hurst Montague, second daughter of E. S. Ritchie, Esq. The Rev. J. M. Davenport officiated, assisted by the Rev. B. Roger W. Tayler, brother-in-law of the bride.

DIOCESE OF QUEBEC.

LINNOXVILLE.—The Venerable Archdeacon Roe met with a serious accident a few days back, from the effects of which we are glad to learn he is recovering. He was thrown out of a carriage with great violence upon his head, and was probably saved from more serious injury by the tall hat that he was wearing. After a few days of prescribed quiet as a safeguard against concussion, the Archdeacon was enabled to resume his duties.

DIOCESE OF MONTREAL.

SHAWVILLE.—The second annual meeting of the Sunday School Teacher's Institute in connection with the Rural Deanery of Clarendon was held in Shawville the 6th and 7th inst. The Very Rev. Dean Carmichael and Dr. Davidson of Montreal were present, as were also quite a number of representatives from Sunday Schools in the Deanery.

Monday evening the 6th inst., there was a short service in St. Paul's Church, after which the Dean of Montreal gave an address to parents.

1. He told them to look upon their children as children of God, and to instruct them in the laws of their Heavenly Father. Let children be taught to regard God as a loving Father, better and gentler than the most affectionate of human parents.

2. Be careful that your home life agrees with the teaching received by your child in the Sunday School.

3. Take an interest in what your child is taught.

4. Send your children to your own Sunday School, if you wish them to grow up churchmen and churchwomen.

In urging you to do this, we do not desire to foster in your minds a hostile spirit towards those who differ from us, but simply with a view of effectively discharging the obligation laid upon us as members of the Church of England.

Dr. Davidson gave an address on the nature and purpose of Sunday School work. He affirmed the principle that the instruction of those who were admitted into the Family of God by baptism, and made then, as the Dean had pointed out, children of God, devolved primarily upon the priest or incumbent of the parish, and that all Sunday school teaching should be carried on in full recognition of this principle. In consequence the characteristic or nature of that work was that it was to be in aid and under the control of the minister; and that teachers were his deputies or representatives; (2) That as those under instruction were members of a Family, the object of the S.S. should

be to train them up in the rules and hopes of that family: to make them good children of the Family of God, imbued with the principles which governed it. That in consequence the teaching given should not only be a knowledge of and a love for the Saviour, but also following the charge given to godparents by the Bishop at the close of the Baptismal service, be such as would prepare them for Confirmation; that passing through it and being trained up in the nurture and admonition of the Lord, they might become entitled to the privileges and status of full grown members of the family, and be in reality good churchmen and churchwomen. He impressed upon those present not only the inadvisability of neglecting or ignoring the Church's system and year, but also the grave responsibility assumed by those who omitted so to do, and the serious danger to the Church.

The members of the Institute met together Tuesday morning at 9 o'clock. After prayers Mr. Gosselin read a paper on 'The relation of the Bible Class Teacher to the school and to the clergyman.' A discussion followed, in which the principle that Sunday School Teachers are simply representatives of the clergyman who alone is responsible for the whole teaching of the Sunday School from beginning to end was again enforced by the Dean and Dr. Davidson, and others.

A teacher who sets himself in opposition to the teachings of the Church and clergymen should not be allowed to teach. What the clergyman should say is 'It grieves me but we must part company. I am the captain of this ship and I mean to sail it.' To secure uniformity of teaching it would be well for every parish to adopt the Toronto scheme of lessons.

The Rev. F. R. Smith gave an illustration of Topical teaching, taking Jacob for his subject.

The Rev. T. B. Cunningham read a paper on the subject of catechizing and the question was fully discussed by the Dean of Montreal. Catechizing he maintained should be a 'harvest of teaching' and should take place every six weeks. To make it of any use you must have a systematic form of teaching, your scholars must be arranged in convenient form with the teacher at the head of each class; you must have perfect silence, a proper basis of teaching, and know each scholar by name. Do not catechize as if going to a funeral.

In answer to the questions propounded through the 'Question Box' the following interesting facts were elicited:

In teaching large infant classes you must teach mostly by the eye. In small classes you can teach verbally with success. Great carefulness and impartiality are required when reward cards and prizes are given.

Sunday School teachers meetings constitute the best means of bringing the teachers into touch with the views of the clergyman.

In the afternoon Dr. Davidson gave an address on the Baptismal Covenant. Referring to the Baptismal office, and to the catechism, he said that teachers should have a distinct idea of what Baptism really means; before which the child is clearly regarded as belonging to a family or state inimical to God, and this he must renounce. There is therefore a clear recognition of original sin; and in bringing the child into a new kingdom, pledges must be made before the child can be received into that kingdom. Then the child becomes a child of God, and through its sureties makes a vow of absolute renunciation and of obedience. Brought into the family of Christ it must obey the rules of that Household and bring no dishonor on the family name.

In the discussion that followed, the Dean said, I belong to a Church which enables me to go to the greatest sinner and say, 'Child of God come back to your God.' 'Belonging to the same family I can call him brother.' Dr. Davidson explained how 'the Fatherhood of

God can be made a great comfort to children brought up in the midst of sin.' In teaching them we can convey comfort by saying 'you are a redeemed child of God, look up to Him and He will take care of you.'

The Dean of Montreal next gave an address upon the Creed: How to teach it and make it interesting. We must have right views as to the object and meaning of the Creed. Younger scholars should learn the text, and receive general information about it. In teaching it to older scholars, I would connect it with its history; e.g., How old is it? By whom used? Used the world over since Apostolic days. Repeated by men of every tribe, and every tongue. Used in grand cathedrals, in the Catacombs, and in the lonely cells of monks.

The necessity of preserving unity of faith, accounts for its existence. It is a key note of union between teachers separated from each other by the broad expanse of continents.

There is almost a fairy life to fall back upon, in bringing before scholars the records of the Creed.

We should also impress them with its spiritual aspect. It is an epitome of the foundation points of the whole Bible. See the value of retaining our creeds. You cannot get a boy, preparing for confirmation, to study or understand the whole Bible. I say 'my boy you must master the Creed. It gives the great foundation thoughts of revelation.'

1. As a child I believe in my Father, God Almighty.
2. I believe in the Lord Jesus Christ my Saviour.
3. I believe in the Holy Ghost my comforter who can draw me to Christ.
- 4 I believe in the Holy Catholic Church which He came to found and of which I am a member.

Considered thus, the Creed will be a lamp on that boy's study of the Bible to the end of his life. In retaining the creeds the Reformers handed down to us the richest legacy they could leave to the Church of God.

In the discussion that followed, it was pointed out, that, another way of teaching the Creed is by living it.

The Institute was closed by a service in St. Paul's Church, Tuesday evening 7th inst.

The Dean addressed the children, showing how they could help on the work of the Sunday School by obedience, punctuality and faithful study at home, of the lessons assigned them by their teachers. In an address to the congregation, he gave instances of some marvellous results that had been accomplished through the instrumentality of the Sunday School. It was against the genius of the Church of England to always expect immediate results. We should sow the seed and wait for God to give the increase. Only let us have faith and then the spirit and power of God will go with it, even if laboring in the darkest dens of vice.

Dr. Davidson gave an address on the teachers preparation. He said the truest type of manliness was that which approached nearest to the great and only type of true manliness Christ Jesus Himself.

1. The teacher to be successful required above all things, a heart made pure by the cleansing blood of Jesus Christ.
2. The teacher must carefully prepare by study as well of the Sunday School lesson as of Scripture, ever seeking the teaching of the Holy Spirit.
3. The teacher must have steadfastness of purpose to be able to bear up under dispiriting circumstances.
4. Must have a love for the work and for the Great Head of the Church, Jesus Christ the Redeemer of the world.

Our list of Subscribers in Winnipeg, Brandon, and other centres in the Northwest might be much enlarged by local effort. Favorable terms will be made with local canvassers.

DIOCESE OF NIAGARA.

THOROLD.—Harvest Thanksgiving services were held in St. John's Church, on the 30th ult., the preachers being Rev. R. Ker, of St. Catharines and Rev. Dr. Mackridge, of Toronto. Both sermons were very thoughtful and instructive productions, and were gratefully received by the congregation. The offertory collections amounted to \$89.89. This sum goes to swell the fund for increasing the seating capacity of the church.

On the 10th inst., a large number of the members of the congregation and their friends assembled in the Sunday school building to listen to a missionary lecture from the Rector, Rev. P. L. Spencer. The audience were taken in imagination on a tour around the globe and shown the principal mission stations of the Church. The lecture was illustrated with 100 optical lantern views, many of them the products of amateur photography. Special stress was laid on missions in Algoma and the North West; the lecturer concluding with a minute and interesting description of a visit he had recently paid to the Shingwauk Home. He expressed deep sympathy with Rev. E. F. Wilson in his present trying circumstances, and asked the audience to do their utmost through the Women's Auxiliary and other channels to assist that clergyman. A collection of silver offerings was then made, the money, which amounted to \$9, being devoted to Mr. Wilson's work.

DIOCESE OF HURON.

BIDDULPH.—St. Patrick's.—The congregation worshipping in St. Patrick's Church, Biddulph, observed their annual Thanksgiving service on Sunday, Oct. 12th, at 2:30 p.m. There was a large attendance of devout worshippers, including several strangers, who appeared much interested in the services. The chancel, prayer desk and pulpit were very tastefully decorated with flowers, fruit, grain and vegetables. Special hymns, besides an anthem during the offertory, were rendered effectively by a large choir of young people, under the direction of Miss Jeannie Davis as organist. An appropriate sermon was delivered by the incumbent, Rev. H. D. Steele, from Psalm cxvi. v. 12. The offertory was larger than usual.

MITCHELL.—The King's Sons and Daughters are holding their meetings fortnightly. The Womens' Missionary Association have just sent a large bale of clothing, &c., to Rev. Mr. Frost, of Manitoulin Island. Miss Howard, niece of the late Rector, is still officiating as organist of Trinity Church, coming over from St. Mary's each week. For several reasons it will be difficult to obtain a suitable clergyman for this parish.

INGERSOLL.—A pouring wet day was that chosen for the Harvest Thanksgiving services here. The sermons were preached by the Rev. W. J. Taylor. The congregations were good. On the Tuesday evening a tea was given in the basement of the Church, and a service afterwards held in the Church, when the Rev. Canon Richardson, and the Rev. F. Newton gave addresses. The Rev. J. H. Moorhouse, the Rector, officiated.

DELRWARE.—A sacred concert was given in Christ's Church, last week by the choir of St. Matthew's Church, London. The choruses and anthems were well rendered and highly appreciated.

SARNIA.—During the absence of Rev. T. R. Davis M.A., and family from town during the holidays last summer, the Rectory was entered by burglars and pretty thoroughly ransacked. Some time after, a burglary was committed in Port Huron, the thieves were caught and when

searched some of the property stolen from the Rectory was found upon them. Last week the two burglars were convicted at Port Huron of the offence in that city, and sent to Jackson State Prison for five years. The property belonging to Mr. Davis found with the burglars was identified by the owner and ordered by the Port Huron Court to be returned to him; but about \$2.0 worth of the goods taken from the Rectory yet remain unaccounted for.

WYOMING.—His Lordship the Bishop of Huron paid an official visit here on Sunday, 12th inst. A large congregation greeting him, and listened with the deepest interest to his earnest and practical sermons. The Bishop is on a Confirmation tour through the County of Perth.

THE Bishop is to be in Brussels Sunday, Oct. 9th; Pelee Island, Sunday, Oct. 26th opening chapel London, Nov. 2nd; Waterford and Woodhouse Nov. 9th; Hamburg Nov. 16th; London West, opening new church.

BERLIN.—By special request Mrs. Boomer visited Berlin on her way from Galt to Hamburg, on Tuesday, the 30th ult., and addressed the St. John's Branch of the W.A.M.A. she set forth in a very instructive, interesting and graphic way, the missionary work of our Church, which produced a good impression upon those present, and at their desire, she explained the scheme for educating the children of missionaries in Algoma and the Northwest Territories, which bore fruit, for at a meeting of the Branch, held the following week, the matter was discussed, and a sum of money voted for the Education fund.

LONDON.—The missionary address on men and missions in many lands, delivered in Christ Church, Tuesday, was brimful of interest to the large audience present. Rev. D. J. Caswell took his hearers to different parts of the world where mission work is being carried on, and illustrated his address with views of scenes in many countries, showing the various kinds of religion in vogue and the benighted state of the heathen world. The reverend gentleman proved himself to be thoroughly master of his subject, speaking with great ease and fluency, and his remarks intelligible alike to the youngest and oldest of those present. His Lordship the Bishop of Huron gave a short but earnest address, and expressed the great pleasure he had derived from listening to the address, and wished publicly to thank Rev. Mr. Caswell for his very interesting lecture. A liberal collection was made, and the meeting was closed by the singing of a hymn, several verses of which were illustrated by beautiful views, and the benediction by the Bishop.

DIOCESE OF TORONTO.

TORONTO.—A missionary meeting was held at St. Alban's Cathedral last Friday evening in connection with the departure of the Rev. J. G. Waller, who has had charge of the services at the Cathedral, for Japan. Bishop Sweatman presided and presented a purse to Mr. Waller on behalf of the congregation and an address from the choir. Addresses were delivered by Rev. Dr. Mookridge, Rev. Canon DuMoulin and by Rev. Prof. Lloyd. Mr. Waller will be the first missionary sent out to Japan supported by the Canadian Anglican Church.—*Globe*.

DIOCESE OF MONTREAL.

FÄRLIGSBURG.—The Annual Harvest Home Festival was celebrated on Wednesday, Oct. 15, at the Bishop Stewart Memorial Church, at 5:30 p. m. A good congregation assembled in the church and united in solemn, joyous service under the inspiration of psalm, canticle and song. It was found a good thing to give thanks unto the

Lord, and the appointed Thank-giving prayers and Scripture lessons admirably harmonized with the beautifully decorated temple, bright with flowers and suggestive selections of roots, fruits and ripened grain. The hands of the diligent had made church and hall everywhere impressive of the joy in harvest, and at the close of the service the large company of nearly 200 repaired to the tables where a repast of good things awaited them. The evening was spent in happy social intercourse closing about 10 o'clock with an enthusiastic rendering of God save the Queen. A noble thanksgiving of one, a generous remembrance of another, and driblets from the multitude made up a handsome offertory. The proceeds of the supper approximated closely to \$40.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Preparations have been going on for some time in Christ Church for an eight days' mission, to be conducted by Rev. A. W. Macnab, of St. Catharines, Ont., beginning on Oct. 19th. A grant of £4 worth of tracts for the Mission has been given Rev. Mr. Pentreath by the S.P.C.K.

A gathering was held in Trinity Schoolhouse on Oct. 14th, to bid farewell to Dr. Phair, and Messrs. Southam, Maloney and Hartland, who are going for the C.M.S., as Catechists and Schoolmasters among the heathen Indians in this Diocese. Three of them are looking forward to ordination.

The Rev. A. E. Cowley, one of the C.M.S. Secretaries in Rupert's Land, offered prayer, and then read Isa. xxxv. The Chairman, Dean Gridale, delivered a short stirring address. He referred to the very inclement weather and the consequent smallness of the meeting, but, he said, the spirit and blessing of God are often most conspicuously present at small meetings. Some of the foremost missionaries have first been moved on such occasions. Again he quoted the Bishop of Norwich's famous saying, "God's weather never hinders God's work." The God of Missions is also Lord of the weather. This was a memorable evening—exactly a quarter of a century since our Bishop arrived, then the weather was so fine that some plants were putting out flowers, as if it were another year. What a noble way to celebrate that anniversary! It was also three score and ten years since Rev. Mr. West first came out. The speaker likened the change going on now to that of early days—as men used to come from London here, but now Winnipeg itself is a starting point. So formerly the Apostles started from Jerusalem—later for example Paul and Silas went out from Antioch.

After a few more words the chairman called on Archdeacon Phair who after referring to his 25 years experience as a missionary in this land, spoke of the great advantage of knowing the men who represent us among the heathens. We can speak of and pray for men much better when we know them—so can we aid them better too. He mentioned the intention of the C.M.S. to reduce their block grant by one-twentieth annually, which would vastly increase the already great difficulty. We must work ourselves. The Archdeacon then proceeded to briefly introduce the young men, four in number, who are going out to labor in the mission fields here. Mr. Southam has just arrived from England and is all new to him. He is going to Rainy River, a very hard mission, where the people are nearly all heathen. As he was so new to the country, it was judged advisable that Dr. Phair, a son of the Archdeacon, should accompany him for the first

winter. Mr. Maloney is going to Crane River, on Lake Manitoba, where there is one Protestant, and all the rest are heathen. Surely he needs our prayers. What a winter he will have! He could tell from experience, remembering the time when the Indians broke his windows with stones and laughed at his box of books. "What good are books?" they asked. "We can't eat books. Firewater, tobacco, even medicine, would be some good, but books not at all. Thank God, that is all changed now at that mission. Mr. Hartland has been in the city for some time, and has been one of the secretaries of the Y. M. C. A., but feels called to a greater work—to tell the heathen of their Saviour; to tell the Sioux of Griswold of something better than massacres or fighting or anything else—the love of Jesus. The Archdeacon went on to say that these men go not to earn money—we give them as little as we can—but from the love of Christ, which constrains them to go. Four are going, but many more are needed. It is a work not of England, nor of Eastern Canada, but of Manitoba and Winnipeg. Let us do the Lord's work in the Lord's way at the Lord's time—now. In closing he expressed his trust that the work in the city was only begun. We have the Indians land rivers and all—can't we do something for him? Though never so low, let us help to raise him, the more so that he is low. It is a good thing to be a co-worker with the great Master who does all things well.

After singing the hymn "Thou Whose Almighty Word," the chairman invited the young men to say a few words.

Mr. Southam told his friends present how that some years ago he asked himself the question, "What can I do for Jesus?" and had ever since wished to come out to work in the foreign mission field. At last the opportunity was given him and he rejoiced much in it. He asked all present to pray for his comrades and himself, that they might be faithful and true to their Master.

In introducing Dr. Phair, the Dean spoke of the providence that solved the difficulty presented when Mr. Southam arrived—the great difficulty of placing a new man in a strange country alone for the winter.

Dr. Phair spoke of the need they all felt of God's grace and love to help them to endure and show an example to those around, and asked them all to pray every day for them all. He hoped that this was only the introduction to a life spent in usefulness.

Mr. Maloney, who is going where he will encounter some peculiar difficulties, was the next speaker. He briefly narrated the chain of events that led to his coming out here—the many obstacles that cropped up, and were successively removed. He likened the coincidences to those in the story in Esther, of Mordecai. Speaking as a young man to young men he urged them to think of what Christ had done for them and to offer themselves to Him in return.

Mr. Hartland is going to a different place where the hardships and difficulties of the other missions do not exist. The Sioux Mission at Griswold has been occupied long by the Rev. Mr. Barman, and is not isolated, but has neighbours all around. Mr. Hartland felt he had arrived at a great crisis, in being called to preach the Gospel to the heathen. He urged all to pray every day for all of them—if they could not go themselves they could pray for those who did go.

The Rev. J. J. Roy commended the young men to God in prayer, and after singing "Jesus Shall Reign Where'er the Sun" the meeting was closed by Archdeacon Phair pronouncing the benediction.

Archdeacon Phair leaves with Mr. Southam and Dr. Phair for Long Sault, on the Rainy River, this afternoon by the East train. The others will leave for their respective fields of labor shortly.

MEETING OF DIOCESAN SYNOD.

The Diocesan Synod meets in Holy Trinity Church, Winnipeg, at 10 a.m., on Tuesday, October 28th.

The following matters, among others, will come up for consideration:

The appointment of a Secretary and of a Treasurer; a synopsis of the business transacted by the Executive Committee; the Hon. Treasurer's report; the report of the Synod College Committee; the report of the Committee on the Metropolitan See; the appointment of a Committee to consider the address of His Lordship the Bishop.

The Executive Committee recommends the following resolutions to the consideration of the Synod:

(a) To alter the Constitution of the Synod so that the Chancellor of the Diocese, or, until a Chancellor is appointed, the legal adviser of the Synod, and the Treasurer of the Synod, shall be *ex officio* members of the Synod.

(b) The question of guarantees towards the stipends of the Clergy.

(c) Canon O'Meara has given notice of a proposal to change the Constitution of the Synod so as to permit Parishes to elect substitute Lay Delegates who are non-resident.

Owing to a variety of causes, principally ill-health, an unusually large number of our parishes and missions are vacant.

Carberry has been without a resident clergyman for some time, except that during the summer months the Rev. H. Gomery, of the Diocese of Montreal, kindly took temporary charge of the Mission.

Emerson was vacated by the removal of the Rev. H. L. Watts to the Mission of Virden.

St. Andrew's, one of our oldest and most important Parishes, is again unfortunately vacant, the Rev. W. D. Barber having, for reasons connected with his health, gone to Victoria, B. C.

Boisevain is vacant. Here again, we regret to say ill health has compelled the Rev. H. W. Pughe to resign. Two clergymen are needed for the Mission of Clearwater. This Mission must be divided because of its unwieldy size.

Selkirk is again without a resident clergyman. Then the very large Mission under the care of the Rev. W. L. Cheney needs to be subdivided. A resident clergyman is also needed for the field which has been occupied for the summer months by Mr. F. Wilkinson, Wycliffe College, Toronto.

Lake Dauphin and Posen are left at present without services. Other places are asking for the services of the Church, and we are not able to supply them. "The harvest truly is plentiful, but the laborers are few." We would gladly welcome additional workers of the right stamp. Are there none such who will offer themselves for work in these places where help is sorely needed?

On September 14th, the Bishop preached at Elkhorn in the morning and held a Confirmation in the afternoon, when twenty nine were confirmed. There was a very large congregation. In the evening the Bishop attended evening prayers in the Indian Home at Elkhorn and gave a short address to the children.

On Wednesday, 17th Sept., the Bishop went to St. Andrew's and held a Confirmation in the evening, when thirty-three were confirmed.

On Sunday, the 21st September, the Bishop held a Confirmation at Erinview in the morning, confirming ten, and preached in the evening.

DIOCESE OF QU'APPELLE.

The Bishop visited Whitewood Oct. 12th, and has appointments at Broadview on the 19th, Medicine Hat on the 26th, and Moosejaw, Nov. 16th.

QU'APPELLE STATION.—\$150 has been raised for a Font.

TOUCHWOOD HILLS.—*Godbois' Reserve*—A church for the Indians has been built and consecrated. It consists of a nave 20 x 25, and chancel 13 x 16. It is a log building on a stone foundation. Twelve were confirmed.

DIOCESE OF MACKENZIE RIVER.

Bishop Bompas started for Winnipeg with a little daughter of Ardeacon McDonald, who was to be placed at School. When at Fort Chippewyan he met a party of Romanists going on to the Mackenzie River district. He felt that his absence from the Diocese would be injurious at this time, and he turned back. Broken in health, and weakened by many hardships, he cannot bear to leave his work and come back to civilized life, within the confines of which he has not been for 16 years.

ST. ANDREW'S BROTHERHOOD.

FIVE MEN WHO HAVE HELPED.

I believe, that Robert W. Springer was the first man who saw the promise of the future in the little parish guild at St. James' Church, Chicago, known as the Brotherhood of St. Andrew. In the latter part of the year 1884 he undertook a similar work in Grace Church, Chicago. He was then about thirty years old, and had just given up business life to study for orders, and was acting as lay reader. Early in 1885 a number of branches were organized in various parishes, and it seemed to him that some basis of confederation for mutual helpfulness should be established. He became chairman of the 'Central Advisory Committee,' and when it was merged into the Council he became president, and served until his death in October, 1887. This record of his official career shows but little of his usefulness to the Order. His character and daily life, his wisdom and courage, were of primary importance at a time when order was coming out of chaos. We needed such men then; we need them now. He threw himself into his work without reserve, and his earnest, fearless, gentle words and walk in life drew men about him, inspired them with the true spirit, overcame obstacles, and conquered success. His ministry, like Another's, was but for three years. He worked first faithfully as a lay reader, then as a deacon; he built a mission church; he founded the first branch of the Brotherhood; he ruled the general Order until his last sickness. When he died there were one hundred and twenty one Chapters. He did more work in those three years than most men do in a life-time. He dedicated his life to the spread of Christ's Kingdom and he laid it down in that cause. He died in harness, of over work. God bless him forever and ever, and raise up many like him.

William Tanney, a boy of sixteen, wandered into St. James' in the spring of 1884. He had run away from home. He soon got work as a painter, settled in Chicago, and became a zealous worker in the Chapter. His name can well be written as one who loves his fellow-men. His principal work was to stand by the door,—outside of it,—and invite young men to come in. I think he brought in scores. His ambition was to become a fresco-painter, and it led him to Philadelphia, on foot mostly. He used to write me from the various towns where he halted for a week or a month, working at his trade. It was always the same story. He would get together magazines and picture papers,—often going to the fine houses of the place and asking for them, explaining his purpose,—and then in his own room would establish a reading-room, to which he would ask his work-mates and other boys and men whom he met. He never was afraid to do anything because it was unusual. He was not afraid of being laughed at. Finally he got to Phila-

delphia and set to work at his trade, studying at some institute in the evenings. The first Sunday he started for the nearest church without waiting to ask any questions about Churchmanship or social standing. These were secondary matters to him,—indeed, almost imperceptible. After service he waylaid the minister and asked him 'why he didn't have the Brotherhood of St. Andrew in his parish.' He had never heard of it, and was not impressed by the explanation of this plain working boy. Sunday after Sunday the lad pursued the minister and the subject, until in self-defence the minister had to write to me for particulars. In October, 1885, the second branch of the Brotherhood, the first one outside of Chicago, was established in the Church of the Incarnation, Philadelphia, and I suppose Tanney was the first member. He is now a prosperous man, with men working for him, but the same devotion and pluck mark his life to this day.

Bishop McLaren was the Honorary Chairman of the Central Advisory Committee, and its first meeting was held in his study. I shall never forget the emotion with which he set forth the need of such work and gave his blessing upon our efforts. He has ever been a warm friend and constant adviser. His private counsels to the officers, and his public charges to the Brotherhood, at Chicago in 1887, and at Cleveland in 1889, have been of greatest value, and much in the Brotherhood that is stable and approved by all men may be credited to his wise judgment and advice.

The Brotherhood made little progress in the East outside of Philadelphia until St. George's Church, New York, took it up. I shall never forget my presentation of the matter to Dr. Rainsford. I had been looking for him at the General Convention of the Church, at Chicago in 1886. He came late and only stayed a day or so. I got myself introduced to him in the lobby of the House of Deputies, and told him I wanted to lay the matter before him. He said: 'Walk with me to my hotel and tell me about it.' He was about six feet two and trained down like a sprinter. I was weighing about two hundred and thirty and was very 'soft.' He walked me a mile in about ten minutes and I was ready to lie down and die. What with walking and talking I had no breath left in my body. Meanwhile he said never a word until we came to a halt. Then he shook hands with me and said, 'I accept your basis; I must go now. Good-bye.' That was all, but St. George's Chapter swung into line within 30 days.

The first I ever saw of Charles James Wills, probably the best known Brotherhood man in the country, was when he walked into the Second Annual Convention, October 14, 1887. We elected him president in faith, not on knowledge, because he came from New York and because he was so big. We thought he could keep order. We had seen political, diocesan and general conventions, and thought we knew what to expect. Immediately after organization the delegates fell into a wrangle over some parliamentary question. It was the first and last thing of the kind in our conventions. Wills killed that sort of thing forever, I trust. He waited a little while, and then, raising his gigantic form erect, he said, in that wonderful and inimitable way of his, something like this: 'Dear friends, we have come here in the love of our dear Lord Jesus Christ to plan for the spread of His Kingdom. No man coming in that love and for that purpose wants things done his own way; he wants them done in God's way. Let us all look at these matters in that spirit, and let us not waste time and courage in trying to have things exactly to suit our own tastes and fancies, but ask God for the spirit of wisdom and of charity, and do all in that spirit.' He set the key for that and all subsequent conventions, and, under God, in large measure made them the occasion of great blessing and refreshment.—*James L. Houghtling, in St. Andrew's Cross.*

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CALENDAR FOR OCTOBER.

- Oct. 5th—18th Sunday after Trinity.
 " 12th—19th Sunday after Trinity.
 [Notice of St. Luke]
 " 18th—St. Luke, Evangelist.
 " 19th—20th Sunday after Trinity.
 " 26th—21st Sunday after Trinity. Notice
 of St. Simon and St. Jude.
 A. & M. Athan. Creed.

THE RISE OF DENOMINATIONALISM AFTER THE REFORMATION.

(By the Rev J. B. Angell in the American Church
S. S. Magazine for May)

[CONTINUED]

It was inevitable, as I have before stated, that in the great stirring of religious thought which characterized the early part of the 16th century, there should be some who promulgated new and strange theories as Gospel truth. Among the very earliest of Protestant denominations, and among the most unfortunate, were the

BAPTISTS.

They were not only in opposition to the Church of Rome, but were universally opposed by all other Christian bodies—Zwingli and Calvin being particularly bitter in their opposition, the efforts of the latter causing their expulsion from Geneva. This antagonism may have been partly due to the fact that Munzer, one of their leaders, was also the head of the insurrection known in Germany as the Peasants' War. Their early history is very obscure. Their first confession of faith, which was severely criticized by Zwingli, was published in 1527. It consists of seven articles. The one on Baptism is as follows: "Baptism ought to be given to all those who have been taught repentance and change of life, and who in truth believe that through Christ their sins are blotted out, and the sins of all who are willing to walk in the Revelations of Jesus Christ. To all, therefore, who in this manner seek baptism, and of themselves ask it, we will give it. By this rule is excluded all baptism of infants, the great abomination of the Roman Pontiffs." In

1644 another confession was published in the name of the seven churches in London. The article respecting Baptism is as follows: "Baptism is an ordinance of the New Testament, given by Christ to be dispensed only upon persons professing faith, or that are disciples who, upon profession of faith, ought to be baptized. The way and manner of dispensing this ordinance the Scripture holds out to be dipping or plunging the whole body under water." From the position taken in these two articles the churches in Bedfordshire and Hertfordshire, under the influence of Bunyan, acceded, as he maintained that difference of opinion in respect to water baptism was no bar to communion, thus giving up their only distinctive tenet as in a confession published at Amsterdam in 1611. They claimed "that churches constituted in any way than through adult baptism were not according to Christ's testament." In more recent years many Baptist churches have considered it right to admit to full membership persons professing faith in Christ who do not agree with them respecting baptism. This has caused a division, "Strict" Baptists adhering to their distinctive tenet, "Open" admitting to membership those who in their view are not baptized. The Scriptural foundation they claim for their views is based upon the fact that there is no distinct mention in Scripture of infants having been baptized. This seems carrying an argument too far. Leaving aside the fact of the parallelism between Baptism and Circumcision, the initiatory rites respectively of the old and new covenants, there is mention in the New Testament of the baptism of whole households. Besides, this Justin Martyr, writing in A.D. 148, speaks of persons, sixty or seventy years old, who had been made disciples to Christ in their infancy, that is during the lifetime of St. John, if not of other Apostles; and the unbroken testimony of all the Fathers of the Church is to the same effect that infant baptism was the Apostolic practice. There also seems to be a practical explanation of the non-mention of infant baptism, which is that the New Testament contains the history of the foundation of the Church. When a new doctrine is proclaimed it can be accepted only by those who can understand it; this, of course, means adults, and the first stage of the early Church must of necessity have been made up of adults. These on conviction of the truth of their profession would be baptized, as the instituted rite, recognizing the wide sweep of the Gospel message, would follow St. Peter's words, "The promise is to you and to your children." It is difficult to see how an opinion which though apparently consistent with the word of Scripture is yet so antagonistic to its spirit, and which, moreover, has against it the universal testimony of all the great writers of the first three centuries of the Church, can ever have formed a ground for the making of a schism, much less its perpetuation. It can only be explained, I think, by the fact that in the beginning of their history they were so persecuted that what at first might have been an opinion was made a matter of faith; for it is always true that the "blood of martyrs is the seed of a church." The peculiar views of property being common, against which our Thirty-eighth Article is directed, need not be mentioned, as they have long ceased to be a tenet of this body.

There is time for only a brief mention of the last of the three great denominational bodies of which I spoke in the beginning. I do not propose to trace the history of the various bodies into which

METHODISM

is divided; my object being a practical one I shall deal only with the history of the great aggressive body round us known as the Methodist Episcopal Church, dating its foundation from John Wesley, though it has far departed from its original views. In this case there is no historical obscurity, arising from lapse of

time, no difficulty in tracing the gradual development of principles.

In the year 1729 a coterie of young Oxford undergraduates, headed by John and Charles Wesley, moved by the laxity of life and morals around them, formed themselves into a body to lead a stricter life of personal religion and to give help and instruction to the poor, the ignorant and the afflicted. They were all rigid Churchmen; they fasted on Friday, they communed every Sunday, and because of their pious life, so different from that around them, they gained the name, given in ridicule, of Methodists.

John Wesley after his graduation went to Georgia, where for some time he officiated as rector of Christ Church, Savannah. On his return to England he found London stirred to its centre by the preaching of Whitfield. Owing to some trouble the latter withdrew to Bristol, where he was soon followed by the Wesleys. It was in 1739 that John Wesley's sermons were marked in his hearers by the physical phenomena which more than anything else brought discredit on the movement. In Tyerman's life of Wesley, Wesley himself is reported as being unable to decide whether there were marks of the Spirit's influence or efforts of the Evil One to mar his work. In the same year he had built a chapel, but it was not till years later that the first Conference was held, which came to a resolution about discipline ominous of the future of the movement. "They would observe the canons so far as with a safe conscience they could. They would obey the Bishops in things indifferent. They did not desire a schism in the Church, but they must not neglect the present opportunity of saving souls." A further step soon followed. In the year 1760 three preachers at Norwich began to administer the Holy Communion in their chapels. Charles Wesley was grievously vexed at this. He writes: "If the other preachers follow this example, not only separation but general confusion will follow. My soul abhors the thought of separating from the Church of England. You and all the preachers know if my brother should ever leave it I should leave him, or rather he me." Mr. Gunisham, another clergyman, who had acted with the Wesleys, declared he must now withdraw from them, as he says, "The Methodists are no longer members of the Church of England. They are as real a body of dissenters as the Presbyterians, Baptists or Quakers." But though John Wesley could have prevented the schism he gave no signs; this is the more strange as some years after he uttered the following striking words in a sermon: "Did we ever appoint you

TO ADMINISTER SACRAMENTS;

to exercise the priestly office? Such a design never entered our minds; it was the farthest from our thoughts. And if any preacher has taken such a step we should have looked upon it as a palpable breach of the rule, and consequently as a recantation from our connection. And in doing it you renounce the first principle of Methodism, which is wholly and solely to preach the Gospel. I wish all of you who are vulgarly called Methodists would seriously consider what has been said, and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from this that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach; ye did not then, like Korah, Dathan and Abiram, seek the priesthood also. Oh, contain yourselves within your own bounds; be content to preach the Gospel. Ye yourselves were at first called in the Church of England—the Church of England men still." But clear and plain as these words were, it was not long before he was carried away by the current himself. What he did I take from the Preface to the Book of Discipline: "Preferring the Episcopal mode of government

to any other, he (John Wesley) solemnly set apart, by the imposition of his hands and prayers. Thomas Coke, D.C.L., a presbyter of the Church of England, for the Episcopal office, and having delivered to him letters of Episcopal Orders, commissioned and directed him to set apart Francis Ashbury, then General Assistant of the Methodist Society in America, for the same Episcopal office, he (the said Francis Ashbury) being first ordained Deacon and Elder. In consequence of this the said Francis Ashbury was solemnly set apart for the said Episcopal office by prayer and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ceremony; at which time the General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Ashbury as their Bishops, being fully satisfied of the validity of their Episcopal ordination." Dr. Coke himself does not seem to have been so well satisfied, as there is a letter of his in existence to the then Archbishop of Canterbury asking for ordination in order that he might go as a missionary Bishop to India.

I call your attention to one point in the paragraph quoted as showing the

WANT OF VALIDITY

of the Methodist Episcopacy. Mr. Ashbury was ordained Deacon and Elder before being made Bishop, thus acknowledging the superiority of the Episcopal office, and yet his consecrator, Bishop Coke, derived his authority from the inferior officer, John Wesley, a simple presbyter. This fact disposes of the claim that Wesley only intended to make "Superintendents." The officers thus created are called Bishops in the authoritative manual of the Methodist body, and I venture to say that to day you will find the Methodist Bishops as tenacious of their Episcopal rights as any member of the historic Episcopate of our own Church; indeed, the section of the "Discipline" on Bishops says it is their duty "to consecrate Bishops and ordain Deacons and Elders."

Perhaps it may not be out of place to add a word with respect to the doctrine of conscious conversion, associated in the popular mind with Methodism as its distinguishing feature. There is not one word about it in their discipline as a prerequisite for entering the Church. Article Fifty says: "We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church;" and in Article Fifty-three it adds: "Whenever baptized children shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in the Church on the recommendation of a leader with whom they have met at least six months in class, by publicly assenting before the Church to the Baptismal Covenant, and also to the usual question on Doctrine and Discipline." The system of revivals would seem to be a survival of the hysterical phenomena that attended John Wesley's preaching at Bristol, to which I have before alluded, and to which he himself attached no importance. So far as the Methodist body differs from us in worship—the extempore form, as they call it—is really discouraged by their Discipline, for Sec. 4 of the Rules on Public Worship says: "In administering the Sacraments and in the Burial of the Dead let our Ritual be invariably observed." John Wesley, indeed, compiled a Book of Prayer differing but little from that of the Church of England, but it was only used in a few places in this country, and soon withdrawn; and a majority of their adherents are ignorant of its ever having existed.

Thus briefly I have endeavored to show the origin and tenets of the three great Christian bodies of to day. Of necessity much has been omitted and much condensed, but I hope I have given the main facts. We must bear in mind always what I said at the beginning, that we

have been discussing their historic basis, not their religious work. When organizations make claims they must expect to have them weighed. The Church in the last few years has done a good deal of defence of her position, and I think for a change it is only fair play that we should criticize our critics.

The positions assumed by the Christian bodies and their reasons therefor may be briefly summarized as follows:

1. The Presbyterians differ from us on the ground that the Episcopate is an unwarranted order, but the testimony of fifteen hundred years previous to their own rise is against them; their founder, John Calvin, never protested against it except as abused by the Roman power; on the contrary, there is evidence that he sought it for himself. The words of Beza, his great friend, in praise of the institution are on record; and Blondel, one of their writers, says: "By all we have said to assert the rights of Presbytery, we do not intend to invalidate the ancient and apostolical constitutions of Episcopal pre-eminence, but that wheresoever it has been put down or violated, it ought to be reverently restored." Who are right—the Presbyterians of to-day or the men who made Presbyterianism? So far as doctrine goes they have receded from their founder's five points and are daily getting farther distant.

2. The Baptists claim we are wrong in baptizing infants, and this is generally accepted as the main cause of this division from us. Their view making adults the only proper recipients of the sacrament is contradicted by the testimony of all the great writers of the early church, from Justin Martyr down to Augustine, and it is hardly to be supposed that if there had been any Scriptural or historical foundation for the assumption that it would have been neglected during the lifetime of the Apostles. Origen, one of the great Fathers of the Church, was born only 85 years after the Apostles' time, and he tells us distinctly that the "Church received a custom handed down from the Apostles to give Baptism even to infants."

3. The Methodists are separated from us. Why? The answer seems difficult. It is not our form of church government, for they thought enough of it for themselves. It is not our liturgical worship, for their discipline commands them to use the same in the most solemn services. There are no serious causes of difference; may we not hope, then, for their return to the Church to which they rightfully belong?

It is only when we come to examine the claims of those who walk not with us that we can appreciate our own advantages. If doctrinal truth, unmixed with mere opinion, and an historic lineage and descent constitute any attraction to the thoughtful mind, then this Church of ours is bound to increase more and more. We have no doctrine to hide, to apologize for or to minimize; taking our stand on the revealed parts of Christianity as summarized in the Creed and asking adhesion to these as matters of faith and nothing else, we do not have to revise our standard; with a scheme of church government that came to us from Apostolic times, hallowed by the Christian custom of ages, we have no need of modern theocracies, no matter how carefully devised; with an open Bible and a liturgy that breathes the spirit, nay, the very words of Scripture, we need no new schemes for the presentation of Divine truth or the offering up of our bounden duty of worship. Other Christian bodies have done a mighty work for the spread of the Gospel—all honor to them for it—but a still greater work lies before us and them—the unification of Protestant Christendom. Our Church, acting through her Bishops, has taken her farthest step; it is for our divided brethren now to take the step that will meet that. There are abundant signs of promise that they are doing it; may God hasten the time of its accomplishment.

GOOD ADVICE.

By BISHOP TUTTLE.

A clergyman in a community stands by his office always, and in his person and character, almost always, the guardian and promoter of the highest and best forces and interests of that community. As a guide to the children, a helper of the poor, a carer for the sick, a sentry guard over the sanctities due the dead, and as the upholder of ideals and standards that belong to purest and best things, he is a benefactor of the community. In equity and up to the bonds of its reasonable ability that community ought to stand by and support the clergyman. It is no more than fair. It should feel it to be a matter of honor. He is ready to take by the hand the children and incline them to virtue, and to visit and help the sick and poor, and to bury the dead, and to serve in a hundred ways, when called on, the good of the people. Is it not to be recognized then that dues from the whole community belong to him? By the very nature of his avocation in life he is devoting himself to the common benefit. In fair return all of the community owe him dues. And I venture to maintain that every business man and working man, in the underlying protection to his business and property, and every woman in the sanctities of her womanhood, wifehood and motherhood, are receiving common benefit from the clergyman's work, and that in fairness and honor, one and all owe to him dues of support. My conclusion is that, in an American community, whoever is not helping to support some minister of religion is not honorably discharging the obligations that rest upon him in communion with others.

So much for men and women in general and what it seems they ought to do.

For Christians and Churchmen and Churchwomen, 'The Lord hath ordained that they who preach the Gospel should live of the Gospel.'

No such man or woman should ever for a moment be content not to give something, and as regularly and steadily as possible for the support of the pastor and his services. The lilies should be as conscientiously given and as carefully gathered as the greets. I know of some vestries who make the mistake of going only to those of large means, or at most to the well-to-do. They leave the mechanic, the clerk, the day laborer, the seamstress, the young man and the young woman out. It is not right. It is not fair. It is not best. If it is more blessed to give than to receive, (the Master says this), then it is not right to deprive those of slender means of the pleasure and privilege of giving. It is not fair—for it is unjust to the few generous ones, throwing upon them all the duty of support—and it is discourteous to the poorer ones, and often touches their pride, and fires their resentment, as if they are of no account and not even to be asked or consulted about the needs of the Church. It is not best, for a parish where each and every one according to ability is asked to do, and does, will be a parish full of life and interest and growth; while the parish where a few only are asked and depended on will be at the best but half alive, with no heartflow of interest leading throughout it, warm and deep.

Let not therefore, would be my earnest exhortation, any Church man or woman in our parishes suffer themselves to be the receivers of spiritual benefits from the Church while not being also steady returners of help to the needed support of her services and her minister.

And may I beg vestries and committees and solicitors and collectors to see that none be overlooked, but that all be firmly and persistently, though kindly and lovingly, urged to be steady subscribers to parish funds.—*Convention Address.*

FAMILY DEPARTMENT.

THEIR ANGELS.

My heart is lonely as heart can be;
And the cry of Rachel goes up from me,
For the tender faces unforget,
Of the little children that are not,
Although I know

They are all in the land where I shall go.

I want them close in the dear old way,
But life goes forward and will not stay;
And He who made it has made it right,
Yet I miss my darlings out of my sight,
Although I know

They are all in the land where I shall go.

Only one has died. There is one small mound.
Violet-heaped, in the sweet grave ground.
Twenty years they have bloomed and spread
Over the little baby head,

And, oh! I know

She is safe in the land where I shall go.

Not dead. Only grown and gone away.
The hair of my darling is turning gray
That was golden once in the days so dear.
Over for many and many a year.

Yet I know—I know

She's a child in the land where I shall go.

My bright, brave boy, is a grave-eyed man,
Facing the world as a worker can;
But I think of him now as I had him then,
And I lay his cheek to my heart again,

And so, I know,

I shall have him there when we both shall go.

Out from the Father, and into life,
Back to His breast from the ended strife
And the finished labor. I hear the word
From the lips of Him who was child and Lord,
And I know that so

It shall be in the land where we all shall go.

Given back with the gain. The secret this
Of the blessed kingdom of children is:
My mother's arms are waiting for me,
I shall lay my head on my father's knee.

For so, I know.

I'm a child myself where I shall go.

The world is troublous and hard and cold,
And the men and women grow gray and old;
But behind the world is an inner place,
Where yet their angels behold God's face.

And lo! we know

That only the children can see him so.

—Adeline D. T. Whitney.

NOBLESSE OBLIGE.

'What does it mean, I wonder?' mused Alice Hamilton. 'I've run across that phrase ever so many times lately. How I wish I knew French! 'Noblesse'—that must be something about nobles. I fancy; and 'oblige'—why that seems thoroughly English. I dare say people are obliged to do as the nobility wished, since they have the power, but some way that meaning doesn't exactly fit here. I'll ask Aunt Fanny. may be she'll know.'

Miss Lee, the younger sister of Alice's mother, was the most charming member of a family, an aunt old enough to be constant referee, adviser, and counsellor, and not so old as to have lost her acquaintance with young girlhood. It followed that to her cozy room came many puzzling questions.

'What does 'Noblesse oblige' mean, Aunt Fanny? Is it that the nobility can force the common people to do as they like because they have the power?'

Miss Lee smiled as she answered, 'I think you have turned the meaning quite topsy-turvy. Suppose you look among the questions from foreign languages in the back part of the large dictionary.' She liked the plan of letting

people find out things for themselves, knowing that is the best way to make them remember.

Alice turned to the heavy book which always lay open on its stand and read 'Noblesse oblige. Rank imposes obligation.'

She looked as if she didn't fully understand although a glimpse of light had come.

'Perhaps,' said her aunt, 'a free rendering would be something like this: We have a right to look for noble actions from persons of noble birth. Or this—noble birth brings with it the obligation to lead a noble life. You see that reverses your idea; the obligation is upon those who are noble, not imposed by them. It is a beautiful proverb, and has a wider application than you may think, reaching even to you and to me.'

'Why, I don't see how Aunt Fanny, since we are all equals in this country; there is no titled class.'

'Some months ago I read a beautiful story about Jenny Lind and the Princess Alice. It may help you to see what I mean. You know we read the life of the Princess Alice together, and you remember what a kind heart she had, always interested for and ready to help the poor. Of course in her high station, her influence in such ways was very great. Jenny Lind had just such a heart too, and when she was asked to sing for the benefit of orphan asylums, or hospitals, she did it with a willing grace, often, indeed, sacrificing opportunities of gain to herself. She did this so many times that the Princess Alice, who was her great friend, once remonstrated, telling her she ought not to make such frequent sacrifices; and what did the night-gale say?'

'Dear Princess, your rank is your royal gift, and you use it royally when you give your presence to the opening of all charitable institutions. My voice is my royal gift, and shall I not use it freely for those who are in need?' There was no answer to such words as these. Were not both women royal, though one came from a long line of noble ancestors, and the other was reared in poverty and loneliness? Were they not peers in heart, because both recognized the force of 'Noblesse oblige? Do you see, Alice?' and the aunt pushed aside, with a fond touch, the waving hair, and looked into the earnest, questioning eyes.

'Yes—a little bit—but to me, Aunt Fanny, you said it applied even to me, and I don't seem to have any special gifts'—with a little sigh.

'Well, dear, this is what was in my thoughts. You and I, humble through our station may be, so far as wealth or honors are concerned, are yet members of the highest nobility.'

Alice started, then the light broke over her face as Miss Lee went on:—

'We are Christians, and every Christian, girl or woman, is the daughter of a King, is a princess. If that idea takes possession of you, you will see that in every thought, word and act of life 'Rank imposes obligation;' the obligation to live as benefits our birth, to glorify our kingly Father. I have often thought 'Noblesse oblige' might be the Christian's appropriate motto.'

Alice didn't say much; she never did when she was deeply moved; only, 'Thank you, Aunt Fanny,' as she went quietly to her room.

But in the days which followed, whenever selfishness was to be overcome, or a kind service to be rendered, or the poor or the servants to be considered, or an irritable work to be suppressed, she was accustomed to whisper to herself the words 'Noblesse oblige.'

Who shall determine how great was their power in expanding the younger girl's life into a sweet and gracious Christian womanhood.—*The Silver Cross*

A TOW-BOY ON THE CANAL.

He was a tow-boy, and his name was Tom. He was companion to the four mules that

patiently tugged at the canal boat Dictator, and drew it and its load of grain over the sluggish brown waters. He was very much at home with those four mules. He had confidence in them whether they had in him or not. Sometimes he would take a nap on the second mule, that had the broadest back, resting his head on the crupper of the harness. Perhaps the fact that he was thrown into the society of the mules so much, and had been kept in that society, would explain a certain set, obstinate, mulish disposition characterizing Tom. Any way, he was set against Sunday schools. Will Danning lived in a house at the foot of whose garden of hollyhocks and marigolds the canal stretched its lazy length of water. Will asked Tom to go to Sunday school with him.

'I don't believe in yer Sunday schools,' growled Tom.

'But go with me once, Tom.'

'Well, if you won't tease me, I'll go with you once.'

Will knew it was no use to ask this two-legged mule to give more than one Sunday to this new departure.

Tom, the tow-boy, went to the Sunday school, stared about him in a vacant, listless way—at the superintendent, at the scholars, and then up at the wall.

'What's that,' he said, his eyes halting at a motto on the lavender tinted wall, 'He that is slow to anger is greater than the mighty; and he that ruleth his spirit than he that taketh a city.' 'Don't believe you can tow that boat along! Too hard for a feller!'

At the close of the school, the teacher said to Tom, 'hope you will come again.'

He shook his head very doubtfully. 'Dunno! I've got to see the good of it before I come again.'

He told 'Old Broadie,' whose broad back was Tom's couch by day, 'Broadie, say! They want me to go to Sunday school again. But what's the use if I don't see the good of it.'

Old Broadie lifted and lowered two long ears, which Tom construed as an assent to his question.

'That school don't amount to much, Broadie,' said Tom. 'What do you think of that sayin' about ruler, your own spirit? You don't think much of it? You like to rule others, don't ye? Say, old feller, I have a great mind to try it—that—things on the wall.'

The more Tom thought about it, the more he was amused with the idea of making a trial of the worth of that motto from Proverbs.

'I'll try it on Bony, he'll be a-town to-morrow,' said Tom.

Down the canal, on the morrow, came Bony, the tow-boy, a pert, saucy chap, quite sure to say and do something disagreeable. Tom and Bony met at one of the locks, and Bony began by throwing a sneer at Tom.

'Heard ye went to Sunday school, Tom. Spect ye's too pious to swear or fight, or cut up your old capers.'

'O, said Tom, I ain't pious.'

'Then take that for a present,' cried Bony.

Here the latter, flinging forward his whip lash, drew it cutting and tingling across Tom's legs.

The next moment Tom was off his mule and rushing toward Bony, when suddenly he stopped. He seemed to see again on the lavender-tinted wall the motto, 'He that is slow to anger is greater than the mighty; and he that ruleth his spirit than he that taketh a city.' Hadn't he told Old Broadie that he would try the worth of this? Could he go back on that any more than a mule change his mind? He looked at Bony, then looked at him some more, and then turned on his heel. Another minute, Old Broadie and his three companions, guided by Tom, the tow-boy, were tugging at the Dictator. Bony, too, was off; but he went off scratching his head.

'Don't understand that,' he mused. 'I can see Tom a-looking now. What made him look so sort of sorrowful?'

If across Bony's leg an ache from a drawn whiplash still lingered, he would have thought remorsefully about Tom. The latter, though, had only given Bony a chance to recall a face astonished and grieved.

'Must say,' thought Bony, 'twas sort of mean in me. When a feller goes to Sunday school 'taint jest right to twit him, and grab him, and pull him down from his mule, like.'

The more Bony thought about it, the more dissatisfied he was with his conduct.

The next day, about the time the two were expected to meet, Bony looked along the line of the hard beaten tow-path. Then he glanced along the length of the placid, sleepy canal.

'D'otator late?' Bony wondered. 'No,' he informed himself in a moment. 'No, she's a-comin!' Yes, something like a big, black fly was crawling down the drowsy canal, and he could see something black in the tow-path.

'Mules!' said Bony. Soon he said, "Old Broadie!" Then he exclaimed, "There's Tom!"

There was some delay at the lock, and Bony had jumped down from his mule to reconnoitre the movements of the lock tender. All the time his eyes studiously avoided Tom. Tom, though, did not avoid anybody. He was stepping about socially chatting with the tow-boys and other canal hands. Bony went too near the edge of the lock, and abruptly a heavy splash soon echoed on the air.

"Bony's overboard!" was the ringing cry of a tow-boy.

Tom sprang forward and looked. It was just like human nature when he had this thought, "Let him cool off, it will do him good."

While he had this thought, he had also a view. He saw Bony's pallid terrified face. Somehow he could see the motto on the lavender-shaded wall also, with that thought about the ruler of one's spirit. Had he better not find out again what it was worth? Had he not promised Old Broadie?

Splash-sh! Down into the water went Tom. He could swim like one of the muskrats that love to haunt an old canal bank and bore into it. When he came up out of the water he was holding up Bony with one arm manfully fighting for life with the other. For a few minutes there was great confusion at the lock. Soon the lock tender rushed forward with a rope. Down it went to Tom and Bony, and up they came, drenched and dripping, but saved.

The next Sunday, to the astonishment of Will Dunning, who lived in the midst of those hollyhocks and marigolds near the canal, Tom came forward and said, 'Guess I will go with you to Sunday-school.'

'You will, Tom? Good!' 'Yes, I have found out it can do something for a feller, and—I—I want it—and Bony says he wants

it too. So you have got two of us to tow into school.'

'Ah! O! I am good for it,' said the delighted Will. 'When it comes to to-win' to Sunday-school. I can tow better than your mules even. —Sunday School Times.

HOME RELIGION.

Our Lord gave thanks before he distributed (Feeding the five thousand). This was an universal custom among the Jews, and the Lord has approved it by his example. "He who enjoys anything without a blessing robs God," says the Talmud. Yet how many Christian families are there in which Grace before Meat is never heard. It looks a little indeed as if family religion of any sort were to become a thing of the past. The father hastens to his business, and the children to their school, without one word of recognition for the mercies of the night; without a single petition for help and guidance through the day. The father is, or should be, the priest of his own household, to offer up their spiritual sacrifice; but how many never think of doing so! He should be their instructor in divine things; but how many never open the Bible to their children!

The boys see their father busy till the last stroke of the church bell with his Sunday papers; they see the same papers or a novel taken up on his return. Is it any wonder that they come to think religion a matter of secondary importance? Is it any wonder that they think it only fit for women, since they see its outward observance left wholly to them? Oh, how many thorns are these negligent, indifferent Christian fathers and mothers cultivating for their own pillows! It is true that a boy or girl may turn out badly, however much pains has been taken with his religious training, because in this world all must make the choice between good and evil for themselves; but at last, the careful, conscientious parent has not the added bitter pang of thinking 'my neglect, my selfish indulgence, has made the child what he is'—Selected.

DIOCESE OF HURON.

BRANTFORD.—The Grace Church, St. Jude's and Barford Branches of the W. A. M. A. assembled recently in St. Jude's Schoolhouse, to listen to a Missionary address from Mrs. Boomer, who spoke feelingly, and as 'one who knows,' on the subject of the position and privations of our isolated missionaries in the Northwest, whose lot, owing to the vastness of the territory and the inclemency of our climate, is certainly as hard as the lot of any of the band of missionaries, while devoid of the exciting perils and halo of glory surrounding those devoted men who go to Africa, and other pagan lands afar. We need that that frightful loneliness and those privations be brought home to us—sitting by our own warm hearths, our imaginations are bounded by the narrow hori-

zons of civilizations. At the request of the President of St. Jude's Branch, Mrs. Boomer, after concluding her address, spoke a few words on the education of Missionaries' children, putting before the meeting the same scheme she put before a similar meeting held at Grace Church rectory, nearly a year ago, viz: that it is most desirable that a Home should be established for the reception and education of these children, debarred from those educational advantages the poorest home in Eastern Canada, and that till this can be accomplished, the M. A. M. A. and other friends raise sufficient funds to allow of these children being brought to our large centres, entrusted to the charge of carefully selected Christian persons, and attending the public schools,—thus receiving an education that will fit them to face the world and help themselves. Shall not the Church secure to them this education which the country secures to every child in Ontario? God prosper the work.

INDIAN intelligence brings us just now a piece of news. At a marriage celebrated in Calcutta the other day the bridegroom was aged thirty-five. His bride is an infant nine months old. Chandra Dey may die before his wife has learned to talk. In that case the horrors of perpetual widowhood will begin for her at once.



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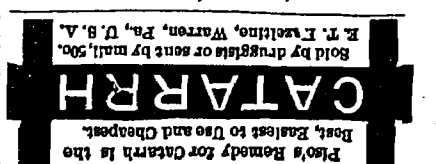
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MISSION FIELD.

INTERCESSION.

[From the S. P. G. Mission Field for October].

It has always been recognized that a primary object of Missionary Intercession should be the supply of men. Other prayers have rightly, and indeed necessarily, been joined with this. Those who offer themselves need to be supported by prayers. Wisdom and strength and protection are sought for God for them. For their work the Divine blessing is asked: and innumerable graces for the infant Church in heathen lands the Holy Spirit is prayed to bestow. Then there is further for the Missionaries the simple necessity of being provided with maintenance and the requisites for their work, and prayers are asked in behalf of the Society which sends them forth, and for the Church at home as whose instrument and agent it does so, that the missionary spirit may be wider, deeper, and more fervent, and alms more abundant.

Such aims as these must be included in Missionary Intercession. The prayer for men, however, remains the chief one; and at the present time we find that the need for men is peculiarly urgent. It is not merely that the heathen are so vast in numbers, and that missionaries should be sent to them. That simple fact, if humbly dwelt upon, should evoke a hundredfold more missionary zeal than there is among us. But the state of things with which we now have to deal has an emphasis that we cannot neglect. The situation is one pointing directly to our responsibilities.

That this is the case is obvious to all who have even the most general acquaintance with the work now going on.

Take, for instance, Burma. No one could dispute the necessity that was laid upon us to re-occupy Mandalay immediately on its forming part of the Empire. The step was more than justified at once by the most promising re-opening of the Mission, as well as by the wonderful success of the work in Shwedo and other places in Upper Burma. Among the Karens of the hills there is from the very growth of the Missions an imperative call to go on, and to work in more of the villages. The Missions in Lower Burma, including the great work at St. John's College, Rangoon, under Dr. Marks, all demand that the opportunities they offer for advance should not be thrown away. Yet what do we find? The Missions have all along been undermanned. Several Missionaries have broken down from overwork; and, instead of an increased staff, three men have quite lately returned to England. To supply their places but two are as yet found, whose share in the actual work cannot at once be considerable, as they are not yet in Holy Orders, and of course know nothing of the people among whom they are to work, or their languages.

Assam is another case. One



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English clergyman alone represents the Church in that large province, where there is so much to be done. The Society has provided for the maintenance of another, but he is not yet found.

Bombay is terribly short-handed. Practically, any number of Missionaries would find work ready to their hands in the extensive Ahmednagar and other Missions. In Madras the field is even larger, but it is doubtful whether more men can be supported there.

Madagascar has numerous openings for the Church, and no one has yet volunteered to join Mr McMahon in the mission to the Betsairiry. His life was preserved through the greatest dangers. He marvellously secured the goodwill of the tribe. Money for establishing the Mission is provided: it remains for a man to be found to accompany him.

In Africa vast territories are added to the British Empire or put under its protection. The Bishop of Bloemfontein in his famous journey traversed large parts of the districts which have since been coloured red in our maps. The Society has by exceptional circumstances been able to provide funds for beginning the work. Volunteers are coming forward, we hear, in South Africa; but for the Diocese of Bloemfontein men are still urgently needed. Preoria and other South African Dioceses need them also.

The West Indies, British Columbia, and North China add their claims likewise.

It may be thought that surely some men offer themselves. They

certainly do. Many excellent men, students from the Missionary Colleges and others, offer to go, and are gladly accepted. But there are not enough. And there is another side of the question. There are certain qualifications which are indispensable. In many cases, in fact in most, it is desirable that only unmarried men should go. Then further there is practically no demand abroad for lay workers from England. And, while those who have some experience of the ministerial office are desired it would only be wise to accept for Missionary work those who are comparatively young. What we should rejoice at—and we are speaking as the mouthpiece of many Bishops abroad—would be the offers of some unmarried English clergymen of from 25 to 30 years of age, who are anxious to devote themselves to the work of the Church of God abroad for at least a few years of their lives, if not for all.

Although we have mentioned several parts of the world, the total number that could be at once accepted is not very large. Many more are of course needed, but there is not sufficient provision for them. Even these the Society's ordinary means could not support. Much more liberal offerings are needed to enable the Society to carry on the work it already has in hand, and its opportunities for extension are immeasurable.

We have entered into these details most of which are to a certain extent familiar to our readers, because they should be remembered in connection with Intercession.

Underlying earnest prayer there must be a real desire for the thing prayed for. It is our hope that our readers may, by feeling the real need there is for such workers as we have described earnestly desire that some may be led by the Holy Ghost to offer themselves. From this desire should spring faithful prayers, and to the prayers there will come the answer.

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ALCOHOL AND MORALITY.

Dr. T. L. Wright, in the course of a remarkably thoughtful paper in the July "Alienist and Neurologist," points out most forcibly the deadly effects of liquor on the moral element of man's nature. This, though one of the most serious aspects of the liquor curse, is rarely dwelt upon by teachers and writers on temperance in the manner it merits. Not only does liquor wreck the physical constitution and impair the powers of the brain, but it most insidiously undermines the moral nature. This last is its gravest effect, for when the moral integrity gives way, the foundation of good citizenship is destroyed. In discussing this phrase of the question, Dr. Wright says:

It is proper to consider the nature of its impressions upon the moral constitution.

The manners of men as they relate to questions of duty, obligation, sympathy, and the movements of personality, either for good or evil, are usually known as morals. Men are much involved with considerations of incentive, motive design, intent, and purpose, and they are thereby materially colored and modified. The influence of alcohol on morals is immediate. It is perceptible to observation quickly after alcohol is taken into the system; but it varies greatly, both in kind and intensity, with the stage of drinking.

In general terms, it may be said that no instance has been recorded where the influence of alcohol upon a good man, when carried to its full extent, has failed to taint his moral nature. Nor has an instance ever been known of a character so base, so bestial and inhuman, that alcohol could not sink it still lower. It seems, in fact, true, as far as the world's experience extends, that the depths of depravity into which alcohol may plunge the human soul have never yet been sounded. In its position as a wrecker of good morals, alcohol stands 'proudly eminent.' Few things are so bad, as to have no good in them; but, aside from certain properties available in theapeutics, alcohol seems, in its impressions on the human organism to be singularly bad. In all its long and dreary history, it has never been known to add anything whatever to a man's real character for piety, or sympathy or love to his family, or kindness to his fellowman.

Alcohol deadens the conscience of anyone who partakes of it, let his motives in drinking be what they may. The casual drinker often partakes of alcohol without any clearly defined purpose, certainly without the slightest intent of committing an unlawful act. Yet, the poison affects him as it does others; it paralyzes his conscience, the acuteness of his sensibilities is blunted, and he is peculiarly liable to be led into improper and unlawful conduct. The drinker is deprived of intellectual soundness as well as of moral capacity; and yet the law says, 'Drunkenness is no excuse for crime.'

Shakspeare knew the deadly spell that alcohol casts on morality:

'If I can fasten but one cup on him With that which he hath drunk to-night already, He'll be as full of quarrel and offence As my young mistress dog' said honest Iago.

It appears to be a potential quality of drunkenness to depress the moral capacities and thus foster the assaults of temptation whether it comes in the guise of folly or of criminality. The corruption of the moral system may be observed in the small vices of drunkenness as well as in the surprising turpitude of its conspicuous outrages. The crimes of drunkenness are not commonly the outcome of premeditation and brooding malevolence. The natural defence against their exhibition and activity, the nervous basis of the moral constitution, is disabled. While this nerve defect in drunkenness may, to some extent, be inconsistent with premeditation and malice in the commission of crime, yet the very defect is the more dangerous to society, from the fact that it is withdrawn from the supervision of the rational mind.

A person intoxicated will commit offences in thought, in speech, and in conduct, which in his sober moods he would view with abhorrence. The tendency of drunkenness is inevitably toward crime.

And yet it must be remembered that the State licenses the gin mills which destroy good citizenship, fill prisons, turn home into Hades, and starve wives, mothers and children. Truly we are a civilized people!—*American Spectator.*

—o—o—
"I LIKE TO HELP PEOPLE."

A woman was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

'Let me, ma'am; let me, please,' said a bright faced boy, taking the umbrella in his hands.

The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking but one of these ever-handy strings which boys carry, he tied all the parcels snugly into one bundle and politely handed it back to her.

'Thank you very much,' she said. 'You are very polite to do so much for a stranger.'

'Oh, it's no trouble, ma'am,' he said with a smile; 'I like to help people.'

Both went their ways with a happy feeling in the heart; for such little deeds of kindness are like sweet smelling roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them.—*Old Jonathan.*

—o—o—
Men often go up to a temptation, from which they should fly, in a self confident way; and they often fly when they should stand and fight.

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WM. DANIELS.
Springhill, Oct. 1883.

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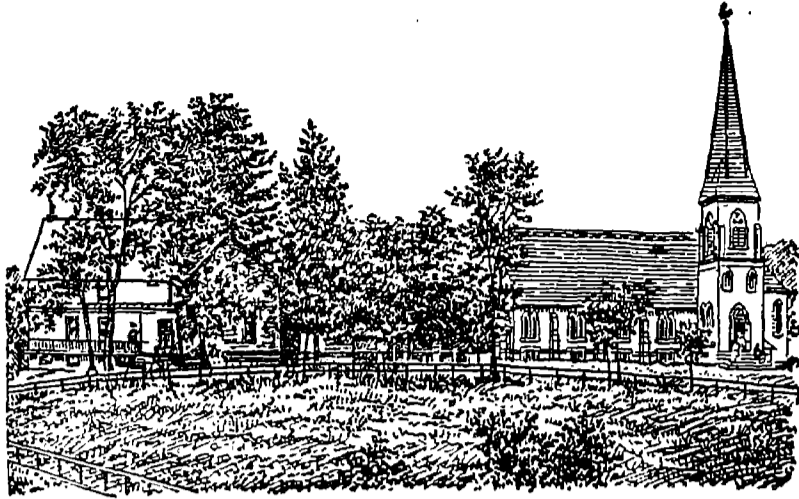
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