

Canadian Churchman

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Church of England Weekly Family Newspaper.

Vol. 16.]

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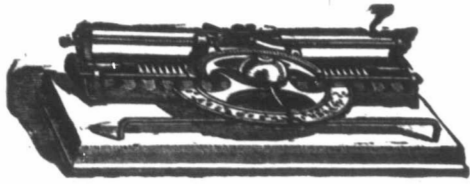
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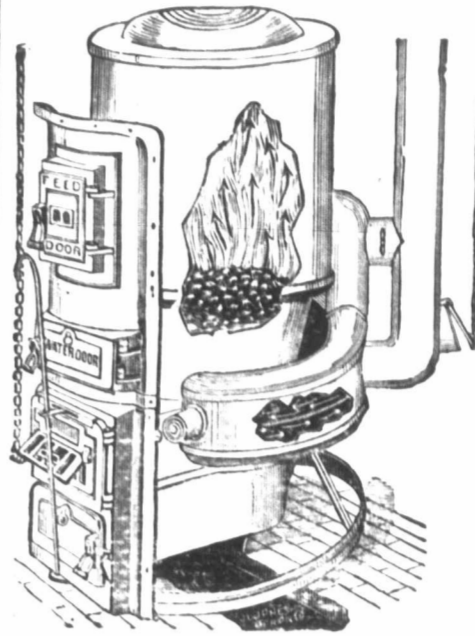
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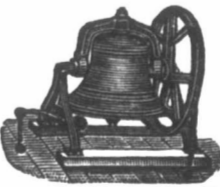


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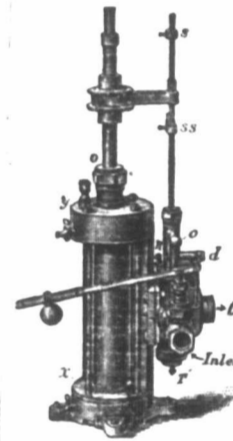


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Lessons for Sundays and Holy Days.

June 8.—1 SUNDAY AFTER TRINITY.

Morning.—Josh. 3. 7 to 4. 15. John 18 to v. 28.

Evening.—Josh. 5. 13 to Hebrews 13. 6. 21; or 24.

CANON LIDDON.—It is now authoritatively announced that the Bishoprick of J. Allan's has been offered to Canon Liddon and that he has declined it. The event has brought forth a number of comments, some of them not quite pleasant. Thus the *Guardian* says: "It has for years been a reproach to the advisers of the Crown in the exercise of its ecclesiastical patronage that the foremost living Churchman has been again and again passed over when a Bishopric fell vacant. That reproach is now removed, and so far the action of the Prime Minister gives good cause for satisfaction. But that it should only have been removed now gives equal cause for sorrow. Fifteen years ago Dr. Liddon was as eminent as he is now, but then he had the health and the vigour which he can now no longer command. To everything there is a season, and we can understand that Dr. Liddon may have thought that in his case the years in which he might have hoped to make his Episcopate rich in service to God and man have passed away. It would have been a natural, though, as we hold, a mistaken feeling; but it is a feeling which could have had no existence during the long period in which he was apparently never thought of." It seems to us that there are several doubtful assumptions in this paragraph. It is certain that every eminent Churchman is qualified for the episcopal office, because he has shown ability in other departments? Ought it to be assumed that every clergyman who has obtained wide influence as a preacher, or as a writer, must aspire to a bishoprick? Are there not a very great number of men who would have filled a humbler post fairly well or even very well, who have been conspicuous failures as Bishops? To desire the office of a Bishop is, no doubt, to desire a good thing; but it is also an awful thing. When we think of the lightness with which the offering of an episcopal see is sometimes discussed, and alas! also the lightness with which it is sometimes accepted, it is not to be wondered that so many complaints are heard from bishops about their people

and from dioceses about their bishops. Another thing, too, is often forgotten. Doubtless great and lasting work has been done for the Church by bishops; but work no less great has been done by those who were not; and much of the greatest work done by those who became bishops was accomplished before their consecration. It is work for God that is the true glory of the ministry, not the particular office which a man may hold. It may not be difficult to find one who will rule well the diocese of J. Allan's. It might be impossible to find a preacher to take Dr. Liddon's place at S. Paul's.

THE ELECTION.—Admited the jangle of opposing parties it is not quite easy for simple minded people to get at the truth. It does not appear to us that, as far as professions go, there is much difference between Reformers, Liberal Conservatives, and Equal Righters. Reform is good, Liberal Conservatism is good, and the assertion of Equal Rights, and of Equal Duties as well, is also good? But the more important question is, what are they all going to do about it, or what have they done? What we want in public men is simple honesty, the honesty which will patronize no abuses, allow no jobs, which will rather lose power than preserve it by wrong means. As regards the general policy of government, we imagine that all parties tolerably well agreed, and politicians will do what the country want them to do. But there can be no doubt that there is among all modern governments a large amount of management which amounts almost to corruption, and which in the eyes of the public does quite amount to that. But these things are almost forgotten in the midst of the party cries raised by one side or another; whereas the party cries are of hardly any importance and mean next to nothing, whilst these things mean much and are of the utmost consequence. Each party professes to be the party of purity and to regard its opponent as the party of corruption. What we want more than anything else is a party of vigilance that will care more for the interest of the public than for the profit of party. As regards the question of Separate Schools, we can express no different opinion from that already given in these columns; and there is a reason to be urged against their abolition to which we did not advert; namely, that their abolition in Ontario must logically lead to the same process in Quebec. Now, we are informed that the number of Protestant Schools in Quebec is very much greater than that of Roman Catholic Schools in Ontario. Moreover the danger to Protestant children of attending Roman Catholic Schools would be immensely greater than that of Roman Catholic children attending Secular Schools. Are we prepared to enforce Protestant children in Quebec to this danger? Perhaps there are some who will say: Abolish Separate Schools in Ontario; but not in Quebec. This would, indeed, be a surprising example of equal rights.

CHRISTIAN REUNION.—Mr. Spurgeon is reported to have said at the meeting of the British and Foreign Bible Society:—"There is nobody hear that loves the divisions of Christendom. We would all end them if we could. How to do it I cannot tell. Unity I love, but attempts at unity always create fresh divisions. All the schemes I have ever seen have been partly successful. When

we shall all come to the Word of God, and each man shall say, "There, I retract everything I have said if it is not in accordance with that Book; I will come down to the strict Word of Christ and walk in the spirit of it to the utmost of my ability,"—Then shall we all come together." There is truth in this utterance; but not perhaps the whole truth. If Mr. Spurgeon means that an entire willingness to be governed by the teaching of the Bible will secure agreement of religious opinion, we must express our dissent from that belief. We believe that there are multitudes of Christians who are quite sincere in finding all their own religious opinions in the Bible. The Roman Catholic finds the Supremacy of the See of Peter in it. The Baptist finds it require adult baptism. The Unitarian cannot discover the Godhead of Christ in it. What is really needed is, first of all, supreme love of truth, then deep humility, then an agreement to recognize a divine teaching of the Church; and so to go back to the first ages and find out what was then believed and what not. Then we may hope to abandon our own errors and accept the truth which we may hitherto have missed. Christian Union must be longed for and prayed for; but we may as well recognize the impediments.

ASCENSION AND WHITSUNTIDE.—After Easter, we mentioned that, according to the best information which we could obtain the results of Lenten work shown in the Easter celebration were such as to call for much thankfulness. It is not quite easy to form a judgment as to the Whitsuntide celebration. It is very likely that Ascensiontide is, in the present age, celebrated with as much interest as it has ever received in the past. Whether because the day is not a Sunday, or because it was regarded as the culminating point of the Resurrection, it does not seem to have occupied a prominent place in the early or in later ages. We have many sermons of the Fathers on the Feasts and Festivals of the Church; but few indeed, if any, are given to the Festival of the Ascension; and it is the same with the great French preachers of the golden age. It is very different with the great Festival of Pentecost, which seems to have received in earlier days an amount of consideration which greatly exceeds the interest now shown in it. It may be that, especially on this side of the ocean, there comes to be a moving of the population which breaks in upon regular ways of life and worship, by the time of the Whitsuntide celebration. But this is to be regretted. The Holy Ghost is God. Pentecost was the day of His personal manifestation, the day of the creation of the Church, and on this day alone does the Church specially testify to the gift of the Holy Ghost. Is not the comparative neglect into which this great Festival has fallen a too probable evidence that the presence of the Holy Ghost is not recognized and desired as it should be? We fear it is not of much use to ask for the statistics of Whitsuntide Commnions.

PAROCHIAL ORGANIZATION.—Canon Wynne, Professor of Pastoral Theology, Dublin, opened his course of lectures for the present term in the Divinity School. There was a large attendance present, including the Bishop of Cashel. The lecturer took as his subject "Parochial Organization," which implied, first of all, regularity and punctuality. The clergyman was not necessarily

the doer of all the work that went on in his parish, but he should be the regulator and ruler of it, and he should have, in a measure, in carrying on that work, the steadiness and inflexibility of a machine. He should be like the church clock that went on quietly and regularly striking the hours and measuring the time in cloud and sunshine alike, in days of joy and in days of sadness, while the funeral procession passed by, or the wedding group, or the worshippers who were summoned to prayer, still keeping on its way with order and precision. All clergymen were not naturally punctual, and some were lazy and procrastinating, bustling and fidgety, absent and self-absorbed. Some were eager and impulsive, ready to make any promises under excitement, but who failed when the impulse had expended itself. All engagements should be conscientiously observed with punctuality. This was within every clergyman's power, though he could not make himself a man of genius. Regularity was but a small thing, easily attainable, but, nevertheless, it was most important to the efficient working of a parish. At the same time no one need be a slave to routine, and allow it hopelessly to master him. The clergyman must not get mastered by routine so as to become a slave to his parochial machinery, and sacrifice everything to an abstract system of organization. Love and patience and sympathy and personal dealing with individuals must interweave themselves with all his parochial machinery.

THE CASE OF M. MARTIN.—It will be well to abstain from harsh or hasty comments on the case of the "ex-priest," as the papers not quite theologically call M. Martin, at present of Montreal. It is quite easy for any one who knows anything of spiritual doubts and fears to understand his misgivings about having forsaken his priestly calling. It is equally easy to understand the voice of nature which called him back to his wife and children. But the action of Roman authorities must also be judged in accordance with their theories and convictions. It does not appear that any attempt was made to molest M. Martin before he wrote to Cardinal Taschereau; and, on the supposition that M. Martin was living in mortal sin, which is, of course, the theory of his Church, the Archbishops could hardly have acted in a different manner from what they did; and, as far as we can judge, they acted with great kindness and consideration. If only some care had been taken of the forsaken family, the poor young wife and her babes, we can hardly imagine that any reasonable man could have censured their action.

THE PASSION PLAY AT OBERAMMERGAU.—In accordance with immemorial usage, the first representation of the Passion Play took place this year on the Monday in Whitsun Week. Great multitudes attended, and many were unable to find admission. As has been common of late years, a large proportion of the visitors have been English and Americans. The increase of the numbers may be accounted for, not only by the increased interest in the representations, but by the greater ease with which the place can be reached, the railway now going much nearer to the village of Oberammergau than it did in former days. It is said that the representation has proved most satisfactory, in other words, that the dreaded secularization of the performance has not taken place. This is a matter of sincere gratitude; since few things could be more distressing than the degradation of a Mystery Play which has been found edifying to multitudes besides those who are members of the Roman Communion.

THE DUKE OF CONNAUGHT.—The reception of His Royal Highness, the Duke of Connaught, seems to have been a very successful and brilliant affair. That the great city of Toronto should strain every nerve to give a loyal reception and a hearty welcome to the Son of our Sovereign was a matter of course; but all circumstances, except the weather, seemed to be favourable. Not least pleasing among the phenomena of the visit, was the enthusiasm of the multitude, which, indeed, may sometimes mean but little, but which, in the present case, undoubtedly declares that the people are loyal to the Crown and the Sovereign.

PRAYER FOR THE QUEEN.

We have received, as we expected, some replies to our complaint that the intercessory collects for the Queen and the Royal Family are omitted, whilst that for the Clergy and People is said. These replies are instructive and generally say the kind of thing which we expected. We are sure, our kind friends will forgive us, if we declare our conviction that such arguments would not satisfy them, if offered in behalf of any principle or practice which they disliked. It is the old case suggested by Aristotle. Only one who was defending a thesis would use such an argument.

We believe it is not quite twenty years since this innovation first appeared in England; and it is not long before the customs, bad or good, which get established in the old country, float across the Atlantic to our own shores. It is quite likely that the practice in question may not affect so disagreeably the feelings of Canadians; but we have reason to know that it excited great indignation among laymen in England. Of course the Queen is a "specified member" of the Church. Our excellent friend would not, we suppose, have a number of Queens, a class. The person of the Queen is so august, whilst we have a Queen, that she represents the unity of the Nation and of the National Church, that she rules in the Name of God.

But the strangest of all the arguments for leaving off intercession for the Queen is that employed by another correspondent, who urges that prayer might be more properly offered for an autocrat than for a constitutional monarch. And because Queen Victoria is of this kind, "there is no reason why we should pray for her so very often *qua* Queen."

In the first place, the "very often" is not the question. It is quite easy to omit all those three collects if any of them are omitted. Queen and Clergy are prayed for in the *Preces*. Queen and Clergy are prayed for in the Communion Service. It is the using of the one collect and the omission of the others that draws attention to the strange variance of the practice with the simple requirement of the Apostle. If a prayer for the whole Church and the whole World is required, there is the prayer for all sorts and conditions of men. But the argument drawn from the constitutional or limited character of the English monarchy is the strangest of all, and to our minds the most hopelessly unintelligible. Our correspondent exclaims, with a kind of rapture, that the Kings of other days "*were Kings*." Apparently it was worth while praying for Nero, or rulers of that kind, or even for Charles the Second, or Dutch William, or Hanoverian George; but for Queen Victoria! Really it seems quite unnecessary to make such a fuss about a person who is so little of a Queen!

Does this mean that the Queen does not need to be prayed for; or that she is "past praying for?" Or does it mean that the laws promulgated

by a constitutional sovereign are less worthy of respect, or are less the laws of God, than those which are published by an autocrat? We can hardly think that this is the meaning. Shall we say that a Sovereign whose throne is "broad-based upon her people's will" is less of a Queen than one who is the mouthpiece of the clique by which he is surrounded, and whose bidding he must do or risk assassination, or of one who has accidentally got an army upon which he can rely to compel obedience to his decrees?

The requirement of reverence for the powers that be does not depend upon the manner of their appointment, or the particular system under which their authority is exercised. The King of Israel was the "Lord's anointed;" but the Roman Emperor, although he might come to the throne by a mutiny of the soldiers and the murder of his predecessor, was nevertheless the "minister of God;" and the descendant of Cerdic the Saxon, of Malcolm Canmore, of William of Normandy, of Henry the Lion, who comes to the royal and imperial throne of England by a lawful succession, has a right to reverence as supreme ruler in State and in Church, second to that of no monarch who reigns over a Christian or a Pagan people.

We have been led to these remarks, lest we should seem tacitly to acquiesce in the theory assumed by our correspondent. And this is a point of more importance than the mere saying or omitting of a collect. If we are to make our obedience to those who are set over us, depend upon the manner of their appointment and the particular nature of the Council by which their authority is exercised, it will be quite easy to explain away the duty altogether, and then we may as well blot out the words: "Obey them that have the rule over you."

THE SYNODS.

We are now approaching a season of the year in which the solemn gatherings of the clergy and laity of the Church take place, for the transaction of business and for the taking of measures which must prove a help or a hindrance to her God-appointed work. We are sure that the members of the various Synods will meet together under a very deep sense of their responsibility and with an earnest desire by word and deed to promote the best interests of the Church, for the raising and sanctifying of mankind and for the glory of God.

There is really no great danger of the members of our Synods generally taking the subject otherwise than seriously. Moreover, it has become habitual with our Synods to be in earnest without being quarrelsome. Party spirit hardly ever dares to raise its head; and, when it attempts to do so, it is promptly and sternly repressed by the combined sentiment of the meeting. This is an unspeakable blessing, and it is the parent of other blessings which have not yet attained to full growth. It becomes every loyal and devoted member of the Church to give thanks to God for such tokens of His favour.

But, whilst these good things are worthy of all recognition, it must not be ignored that there are some evils not remotely associated with them under which we are still suffering. Our earnestness is apt to take forms which are a little vexatious to our neighbours and slightly obstructive of the business of the Synods. We are apt to fancy that it is quite necessary that we should bear our "humble testimony" to this and that, and so many of us are possessed with this conviction that there is great danger of the precious time of the

Synod being wasted, of important questions being postponed or hurried through at the close of the proceedings without proper consideration and discussion.

We would, therefore, venture to suggest, in the interest of the Church, that every member should prepare to take his part in the business of the Synod with a solemn resolve to exercise self-repression. It should be known that there are really very few persons whom the other members of the Synod desire to hear speak with great frequency. It should be known that nearly all of those clergymen and laymen who speak frequently (some on almost every subject) and who speak at considerable length, are regarded by the other members of the Synod as simple and intolerable bores, whom they would summarily extinguish, if that could be done without endangering the liberty of public discussion.

What is the remedy? It is very simple; but unfortunately it involves such an amount of personal humility and consideration for others that it is not quite easy to apply it. Let men resolve to speak only on such subjects as they know something about. Let them carefully consider any motion or report in the discussion of which they take part, so as not to waste the time of the Synod by asking for information which they might easily have got from the printed document in their hands. If they are convinced that they have to discharge a duty to the Church by speaking their minds, let them speak to the point, avoiding rhetorical flourishes and platitudes which are fearfully common and copious with certain speakers. Above all, let them not attempt to speak more than once on one motion, nor endeavour to continue a debate when they see that the Synod has had enough of it.

Generally speaking, it is at the beginning of the Synod that the greatest and most needless afflictions have to be borne. The persecutors of the brethren have thinned their ranks before the end of the week, and there is no longer the same stimulus to copious speech. If, therefore, there is any worth in the counsels here offered, they need specially to be borne in mind at the beginning of the Synod.

THE ADVANCEMENT OF THE ANGLICAN CHURCH.

Major Mayne, of the Royal Military College at Kingston, a distinguished officer in the Engineers and a devoted member of the Church of England, has published a "proposal for the advancement of the Anglican Church," which he intends to bring forward at the approaching Synod of the Diocese of Ontario, which is deserving of the attention of others besides the members of the Church in his own diocese.

He begins by pointing out the difficulties under which the Anglican Church is labouring in Canada, by reason of which she is incapable of fulfilling her proper work, and he points out some things which the Church might do, in order to assert her proper position and powers. In the short pamphlet in which this proposal is printed, the author first states the general principles of the subject, and then subjoins certain suggestions as to the practical action to be taken.

Among the difficulties under which the Anglican Church is labouring, and which render the proper doing of her work impossible, Major Mayne enumerates the opposition of Roman Catholics and Dissenters, the ignorance of Anglican principles, which prevails not only among those outside the Church, but among members of the Church them-

selves, and further, the activity of those opposed to the Church in proselytizing and publishing cheap literature opposing the principles of the Church.

Major Mayne contends that we should not be contented to see the prevalence of systems which we must needs regard as corrupt, like the Roman system, or incomplete, like the non-episcopal bodies. Nor is this the worst. He points to the "grievous spread and growing power of Atheism and Anarchism, and of unhealthy forms of Socialism." He speaks also of "the growing temporal power" of the Papacy, and of the strange union between Romanism and Socialism—a phenomenon to which he does well to direct our attention, as there is some danger of our overlooking it.

For these and other social and domestic reasons he maintains that it is the bounden "duty of the Anglican Church in Canada to publicly declare her divine authority and assert her position for the purpose of counteracting "the evils" which he has pointed out. In order to accomplish this work, he says, "it is essential that the necessary steps should be taken at an early date to institute and carry out the instruction of all Church people and others in matters of Church history, government, and doctrine."

We pause for a moment at this point to emphasize this recommendation. It is, in fact, knowledge that we all want. If we can only get to know all the facts connected with the history of the Church, of her constitution, and of her faith, we shall have come within a very short distance of reunion and unity. What we mostly have, in all communions, our own as well as others, in the place of this, is ignorance, blind prejudice, a determination to believe that we are right and everyone else wrong; and with these for principles to start with, we may guess what prospect there is for the union of Christendom.

As regards the means and methods by which such information is to be diffused, Major Mayne points out that it must be done (a) by the episcopally sanctioned personal work of suitably educated and trained men of both clergy and laity; (b) by the spreading broadcast of suitable Church literature; and (c) by city and diocesan missions, mission schools, and chapels."

As regards the manner in which effect is to be given to these proposals, we shall return to Major Mayne's pamphlet next week, and shall endeavour to give some thoughts of our own on the subject. In the meantime we must remark that, however painful it may be to members of the Church of England, to confess that they have lost ground in Ontario, it is quite irrational to begin by complaining that others have robbed our folds. We must seek for the explanation of the loss among ourselves, in our own life, and in our own work.

It is now abundantly proved that the system of the Church of England, and more especially the manner of worship of the Church of England, is adapted for all classes of the community. It has long been agreed that no other kind of service is so well suited for the upper and educated classes; and it has been admitted that the poorer classes are more partial to the Church of England than to any of the non-conforming communions. But quite recently the great English Middle Class have shown an interest in the Church, and a zeal in her service which must convince any fair-minded observer that neither Puritanism nor Methodism is the only religion suited for the English Middle Class.

This being so, we must look for the causes of our failure, not in our system but in those who work it. In further considering Major Mayne's

proposal we shall have something to say on this subject.

THE CHRISTIAN MINISTRY.

CHAPTER V.

ORIGIN AND AUTHORITY OF THE CHRISTIAN MINISTRY.

INTRODUCTORY.

That our Blessed Lord and Saviour Jesus Christ is the supreme and only High Priest whom Christians confess; and that every true member of His mystical Body is, in virtue of his union to Christ, a partaker of His priestly character, are truths which few who bear the name of Christian will think of denying. When, however, we pass from the supreme priestly character of our Lord, on the one hand, and from the universal priesthood of Christians on the other, to the subject of the character, position, and functions of the Christian ministry, the harmony ceases. There is hardly a point in this question on which Christians are universally agreed.

As in every subject of controversy, so here, prejudices, some of them not unreasonable considering the past history of the Church, some of them utterly groundless and irrational, stand in the way. Several of these we shall deal with as they arise or are suggested by the various parts of our inquiry. The principal of them are connected with the nature and functions of the ministry, and must be dealt with when these subjects come up for examination. Let us here, for a moment, consider what are the matters in dispute, what are the difficulties which have to be cleared up, what are the points that have to be established.

EXISTENCE OF CHRISTIAN MINISTRY.

At least the *Christian Ministry exists*, almost wherever a Christian profession is found. Nearly all who call themselves by the name of Christ are agreed that they must live and make profession of their faith in visible societies. In these societies, with exceptions which are almost too slight to require enumeration, there are men set apart for a special ministerial work on behalf of the congregations to which they belong. They are called by different names, and in different communions they have varying powers, functions, privileges, duties assigned to them; but it is almost universally agreed that they are either necessary or at least useful, and that it would be hurtful to the Church to dispense with them.

ITS MEANING.

Surely it must be the duty at any rate of the more educated members of the Christian Church to take measures for arriving at some definite and well considered opinion as to the ground of this appointment, the meaning and nature of these ministries. If men of learning and genius have considered the civil government of nations a subject on which they might properly expend a lifetime of labour, surely the disciples of Jesus Christ may reasonably be expected to spend a few hours in considering humbly, reverently, and laboriously, in the light of Holy Scripture, what Almighty God has revealed concerning the guidance and government of the kingdom of heaven, the Church militant here in earth.

And the analogy just suggested is closer than might be supposed. Questions very similar to those which arise respecting civil government are naturally urged respecting the constitution and government of the Church of Christ. The way of answering is doubtless widely different. The amount of certainty attained we believe to be wholly dissimilar. The inference that, because one system of government may be the best for one country and people and another for another, therefore different systems of government may be allowable in the Christian Church, we believe to be entirely fallacious. Still, that opinion has been held by many, and demands consideration; and, at any rate, we are bound by the very existence of the facts referred to and the events which are passing before our eyes, to ask these questions, and to ascertain whether there be any Divine answer to them.

THE QUESTIONS.

The questions respecting the Christian ministry may be conveniently divided into three.

1. Is the ministry of Divine appointment and invested with Divine authority?

2. Are its functions, powers, and duties, laid down in Holy Scripture, and if so, what is the nature of them?

3. And thirdly: If it be of Divine appointment and authority, in what manner has God appointed that His authority shall be conveyed to those who are called to the work of the ministry in the Church?

In answering the second question we shall have to deal with the subject of the priesthood—to consider in what sense the name of priest may be given to the minister of the Christian Church.

In answering the third question, we shall have to consider the subject of ordination—whether any designation of the minister of the Church by the hands of a fellow-man be necessary; and, if so, who is the minister appointed by our Blessed Lord for that purpose.

These two questions will, it is hoped, be hereafter successfully considered. At present we confine ourselves to the first question. We have, then, in this chapter nothing to do with the special nature of the Christian ministry, nor with any theories or doctrine for or against any ministerial succession—apostolical, episcopal, or presbyteral.

THE ORIGIN OF THE MINISTRY.

Our present subject is of a more preliminary character. It refers to the very existence of the Christian ministry.

The one question which we have now stated may be divided into several; and in fact, many different answers have been given to various parts of it. Thus it must be conceded by all who believe in the historical truth of the Gospel records, that the Apostles themselves were at least chosen by our Lord Jesus Christ, and appointed by Him to do certain specified services for Him in the Church, and for the bringing of men into the Church; that they were endowed with certain gifts which were peculiar to themselves, and that they received other gifts which they possessed in common with others who then or subsequently ministered in the Church. These points, stated thus generally, will be agreed to by nearly all who believe in the New Testament. But we have thus advanced but a very little way in the settlement of the whole question. We are instantly asked whether the institution of the Christian ministry was intended to be perpetual; and if so, how far its functions were to be always the same as those of the Apostles. And further, whether its authority was to be derived from God in some particular way of His appointment, or from the Church or the particular congregation in which any one might minister.

These are matters continually disputed, respecting which we can hardly help forming some judgment, either with or without careful and earnest study and examination of the authoritative documents of the Christian Church.

(To be Continued.)

REVIEWS.

OUR CHRISTIAN HERITAGE.* By James Cardinal Gibbons, Archbishop of Baltimore. 1889.

The Christian community of our century owes a lasting debt of gratitude to two Roman Catholic writers of our era, W. S. Lilly, Barrister at Law, and the learned Prelate whose book is now before us. Non-polemical in its very essence, it deals with the great problems of the Existence of God, The Creation, The Human Conscience, God's Providence, Prayer, The Immortality of Man's Soul, The Divinity of Our Lord, His Miracles and Resurrection, Man's Destiny, The Antithesis of Woman's Place, in Pagan and Christian Environments, &c.

We admire the Christian manliness of His Eminence, where, in place of the introduction, he, he speaking of the viewers of the subjects of the work from a Protestant standpoint, says: "I would gladly hold out to them the right hand of fellowship, so long as they unite with us in striking the common foe, infidelity. It is pleas-

*This book is of real value; and, in its simple Christianity, it is the most remarkable production by a Roman Catholic that we have ever seen. Hence our insertion of so long a review by a contributor.

ant to be able, sometimes, to stand on the same platform with our old antagonists."

Speaking of the objectors to Christianity, and the devotees of the much vaunted study of matter, he says, with burning truth: "They will admit mysteries in the material world surrounding them, but *mysteries* in the *supernatural* they will not accept, and they deny any Revealed Truth not in the range of human experience, and not in accord with the discovered laws of Nature." He goes on to show that if new and startling secrets are daily revealed in the material world, how rash it is to reject a fact in Christian Faith, solely because it appears out of harmony with recognized laws, or is not confirmed by the observation of experience. Those who affect to consider our religion as an *effete* one, and who would supplement it by, say, the religion of Buddha, and doubtless there is such a desire, he dismisses with the simply truthful remark "that there is *no good feature* in Buddhism which is not eminently found in the Christian Faith—there is no want of the soul that Christianity does not satisfy, no civilization it does not enlighten and purify, *broad* enough to embrace all nations, and *minute* enough to occupy *each individual* soul, a perennial tree flourishing over all the earth. While Buddhism is an exotic that has never thrived outside its native soil of Asia, Christianity in its eloquent words has proclaimed the unity, the sanctity, the indissolubility of marriage. The wife is no longer the slave, but the partner of her husband; no longer a tenant at will, but is now the mistress of her own household; the aged poor are no longer at the mercy of the heartless master, and the tender and compassionate spirit of Christ has caused Hospitals and Orphanages to spring up and bloom in every land, human slavery has melted before the benign rays of its Gospel.

Chapter 2 is devoted to the existence of God as attested by all nations, ancient and modern. In support he quotes Herodotus, Plutarch, Cicero, and others. He combats, with no unskilful pen, the error of some who denounce the Chinese and Buddhists as atheists, and, considering that Buddhism and Confucianism with Shintoism embrace about 480,000,000 of man, the elimination of this error is important. As to this we quote the Cardinal's own words: "That underlying gross superstition there exists some belief in the Deity administered, however, by false systems degenerating into Polytheism and even Pantheism." He gives us the great authority of the Abbé Huc, of Du Halde, Baron Huebner and St. George Mivart and such men as Dr. Caird, Principal of Glasgow University, in support of the above, of whom Dr. Caird pithily said, "Buddhism, though *apparently* is not really an atheistic system. It is evident," he goes on, "that all mankind, past and present, have recognized the existence of a Supreme Being—a Divinity superior to all others." Quoting Max Muller at page 40, "as soon as a man becomes conscious of himself, as soon as he perceives himself as distinct from all other persons and things, he, at the same time, becomes conscious of a Higher Self, a Higher power, without which neither he, nor any one else, would have any life or reality. We are so fashioned, and it is no merit of our's, that we feel on all sides our dependence on something else, and all nations join in some way or other in the words of the Psalmist, "He hath made us and not we ourselves."

At page 44, "Atheists real or pretended there are to be found, I do not deny, though it is difficult of proof, nor that savage tribes exist, so warped in intellect as never to have formed any conception of a Divine Being, but their number is too insignificant to affect the force of the argument which is derived from the universal consent of mankind. We might as well suppose a one-eyed Polyphemus or the hundred-handed Briareus, or the Siamese Twins, or a race of Lilliputians could be taken as types of man's physical nature and formation, as to consider a handful of atheists, or a savage group, as a standard of man's moral and religious nature." At page 53, speaking of Conscience, "To my mind conscience affords a conclusive proof of the existence of a Superior Being, and though the "Heavens declare the glory of God and the Firmament showeth His handy-work," I am more deeply permeated with His presence by the voice of conscience speaking with me, and if the so-called

"Modern Science" claims to deal with concrete facts, and not with abstract ideas, this is a concrete fact, known to the experience of every being, pervading human nature, and asserting its powers everywhere. This mysterious power, far above any abstraction, engraven on the heart, as a psychological fact, its presence in no way explained by education, tradition, or culture, standing on a higher plane than all human laws, since, by referring to it, we judge all moral doctrines."

We especially commend to our readers a careful perusal of Chapter 8, "On the Dignity and Efficacy of Prayer."

In chapter 9, page 130, as to the objections urged on the changes, by prayer, of Nature's fixed and immovable laws, the learned Cardinal says: "The efficacy of prayer does not infringe on the eternal decrees of God, and is entirely compatible with the immutability of His laws," he goes on to quote the profound thinker, St. Thomas Aquinas, "Divine providence has determined, in advance, not only the effects to be produced, but also the order and the causes which are to produce them. Among these causes are human acts. Man must do something, not indeed to change, by his acts, the arrangements of God, but to concur in producing certain effects in accord with the Divine dispensation. The aim of prayer is not to alter the design of God, but to ask that we may obtain what God has determined to grant us by our prayers. I do not pray to alter God's designs, but I pray in order to execute them. By prayer I fulfil the conditions under which He has promised to bestow His gifts on me. Your Father, which is in heaven, will give good things to them that ask Him."

Again, quoting the mathematician Euler at page 134, "When a Christian therefore addresses to God a prayer worthy of being heard, it must not be imagined that this prayer has just come to the knowledge of God. He has already heard it from all eternity, and, if as a compassionate Father, has judged it worthy of being granted. He has arranged the world expressly in favour of this prayer, so that its accomplishment might be the succession of the regular course of events."

(To be Continued.)

MAGAZINES.—The excellent *Arena* begins a new volume (June) in great force. The first article is a powerful poem on Queen Christian and De Liar. Among the other papers there is one of importance by President Eliot, of Harvard, on the "Gap between Common Schools and Colleges," which will be read with interest by those who are engaged in the work of education. "Alfred Tennyson and the questionings of our age," by Dr. James T. Bixby, is an illuminating essay, and the article on *Æonian Punishment*, by Mr. Kidder, will repay perusal. *Littell's Living Age* (May 24th) begins with an article from the "Edinburgh" on a subject of great interest, "The Catholic Democracy of America." The story of the progress of the Roman Communion in the States is told with clearness and force, and the movement represented by Cardinal Gibbons and others characterized. "Sons and Daughters" is carried on. Some "Talks with Trelawny" from *Temple Bar*, will greatly interest those who care to hear of Shelley and his times. Trelawny would hear no evil of the unfortunate Harriett. *Light from the Talmud* will add to the increasing knowledge respecting that curious collection of Hebrew ethical and religious teaching. Not least instructive is the short paper on "The Man in the Street" as Grammarian? The *Church Eclectic* (June) has the conclusion of the paper on the "True Basis of Infant Baptism," by Rev. J. B. Williams, in which he maintains that the sanction of this practice is not to be found in mere texts or in explicit commands, but in the nature and spirit of the Gospel. This argument, if not the only one, we agree with Mr. Williams in considering the most powerful. We have "a memory of Edward Thring" from the *Literary Churchman*, Mr. Jeune's argument in Bishop King's Trial, a good paper on the Study of Morals, by Rev. W. Walter Webb. In addition to the longer articles mention should be made of a series of miscellaneous paragraphs, some of them relating to religious news, others giving valuable extracts and quotations, and nearly all of them adding substantially to the value of this excellent magazine.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Diocesan Synod.—Among the notices of resolutions on the order paper to be brought up at the approaching meeting of the Synod of this Diocese, is the following by W. G. Wurtele, Esq. "That a Committee be named by the Lord Bishop to make preparations for the Celebration in 1893, of the Hundredth Anniversary of the formation of the Diocese of Quebec, it being the second Colonial Diocese formed; the said Committee to have full power to mature plans for the Celebration, and to report to the Synod in 1892."

St. Matthew's.—The St. Matthew's Branch of the Ministering Children's League is in a most flourishing condition. In addition to maintaining a fully equipped bed in the Jeffrey Hale Hospital, which has been occupied all winter, they render most valuable assistance to the Nursery of the Sisters of St. Margaret, Montreal, and to the St. Andrew's Indian Mission, at Fort Pelly, of which the Rev. L. Shaft Agaziss is the Missionary in charge. A sale of work is being held this week in the St. Matthew's Parish Rooms in aid of the League.

Indian Missions.—The Rev. E. F. Wilson, of Sault St. Marie, long known for his self devoted labors in connection with the Indian tribes of the Dominion, spent the Sunday after Ascension Day in our City, and preached at the Cathedral in the morning and St. Matthew's in the evening. In the afternoon he had his two Indian boys with him and visited St. Matthew's Sunday School, and at the four o'clock service addressed the children. On the Tuesday evening following he delivered a lecture in the National School Hall to a crowded house, giving an account of his important work, and also brought before the audience the subject of the recently founded "Indian Research and Aid Society," of which he is the Secretary. By way of variation the two little Indian boys sang and recited to the audience, and just before the close they appeared on the stage in the costume of the Blackfeet Indians. Mr. Wilson accompanied by the boys sailed on the "SS. Parisian," on the 22nd inst., for a short visit to England, during which time he intends to endeavor to raise funds for a new Indian School at Medicine Hat, Diocese of QuAppelle.

The Cathedral.—Workmen are engaged erecting the new Sunday School building on ground adjoining the Cathedral. The building bids fair to be a handsome and much needed structure. Besides having accommodation for the Sunday School, there will be a room for meetings of the Clergy, Bishop, and also a special room for Dean Norman's popular and largely attended Bible Class. It is expected that the building will be ready for occupation about the first of August.

ONTARIO.

MARMORA.—The Lord Bishop of the diocese confirmed forty-five persons in this Parish on May 9th. Twenty-seven were presented at Marmora, and eighteen at St. Mark's, Rawdon. Rev. Messrs. Codd, Harvey, and Armstrong, were present. There were large congregations and hearty services. His Lordship's addresses were very forcible and made a great impression.

TORONTO.

The synod of Toronto will open its annual meeting in the school house of Holy Trinity Church on Tuesday, June 20th. Holy communion will be celebrated at 10 o'clock, and business will be entered upon at 11.30, an evening service being held at 8 p.m. in St. James' Cathedral. The annual missionary meeting will be held on Wednesday evening in St. James' School House.

PETERBOROUGH.—The gifts of the late Mrs. Nichols, the Peterboro' millionaire, to the religious communities of the town have been of the most bountiful character. Out of the bequest to the Protestant Sunday Schools the two Sunday schools of St. John's will receive \$500 each. Mrs. Nichols left \$20,000 to the two Presbyterian Churches in Peterborough and \$5000 to her Minister, besides enormous sums to different objects of the Presbyterian Churches. "Leaving us an example."

Mr. Davies the well-known organist has lately accepted the post at St. John's church vacated by Mr. L. Seward, whose name and brilliant execution have been connected with St. John's organ for several years. The Ottawa Free Press thus comments

on Dr. Davies departure. Dr. Davies the well known and popular organist of St. Alban's church, has received an invitation to go to St. John's church, Peterborough, and it is understood has accepted the offer. Dr. Davies is a native of England, and possesses the degree M. A. of London University, and D. M. of Berlin University. When organist of St. Paul's church Knightsbridge, he came at the request of the Rev. Mr. Ellegoode, of Montreal, to this country, and took charge of the organ at the church of St. James the Apostle. He was afterwards organist at Christ Church Cathedral, Montreal. He has also had charge of the organ at Toronto Cathedral and the Church of the Ascension in that city, as well as Kingston Cathedral. The Dr. has been in Ottawa four years and when he goes his numerous friends and pupils will sorely miss him. As organist of St. Alban's, Dr. Davies has given the utmost satisfaction, and he has occupied a foremost place in musical circles at the Capital. He is the author of several pieces of music of great merit, some of which are used often in church worship. Dr. Davies has discharged his duties so well that his successor will find it very difficult to fill the position he vacates.

ASHBURNHAM.—The Rev. W. C. Bradshaw, now in Denver has definitely severed his connection with St. Luke's; this resignation will take effect on the 1st of July. It is understood that the incumbency will be offered by the Bishop to the Rev. J. W. McCleary, curate in charge, at the request of the congregation. Mr. McCleary took his divinity course at Trinity College, and formerly served in Norwood, and for two years in Detroit. Mr. Bradshaw has left a monument of his energetic work in the present state of the parish and buildings, which have been raised entirely during his incumbency.

COLBORNE.—Rev. Canon J. Davidson, R. D., has been suddenly called to England by the serious illness of a near relative, and left the week before last by the Parisian.

LAKEFIELD.—At the funeral of Mr. G. W. Strickland, a prominent member of the church of St. John the Evangelist, on May the 10th, the whole community turned out in testimony of their respect for the deceased, who was a member of the widely known and much esteemed family, and a leading supporter of the Church of England in that district.

A meeting of the Ruri-decanal chapter of West York was held at Lloydtown, May 21st and 22nd.

There were present Revs. Rural Dean Shortt, Canons Oster and Farncomb, R. H. Harris, E. W. Sibbald, and Mr. R. H. C. Brown, lay reader. At Evensong in St. Mary Magdalene's church on the 21st, addresses on "Liberality" were given by Messrs. Sibbald, Farncomb and Shortt, and the other clergymen present also gave brief addresses. A goodly number of parishioners assembled at the celebration of the Holy Communion, the next morning at the business meeting it was decided, on the invitation of the Rural Dean of Peel, to hold a retreat of the clergy of W. York and Peel, at Woodbridge, on the 15th, 16th and 17th of July, to be conducted by Rev. J. C. Roper, M. A. It was resolved that the next regular meeting of the chapter should be held at King in Sept., and that the first day should be devoted to a Sunday school teachers convention. The proposal of the W. A. of Woodbridge to arrange a gathering of neighbouring branches in Aug. was heartily approved.

Brotherhood of St. Andrew.—Canadian Chapters. First annual convention, Monday, June 9th, 1890. Celebration of the Holy Communion at St. George's church, John St., 7 a.m. Business meeting with addresses by Mr. Aikman, delegate, and others from the American Brotherhood, 8.30 p.m., sharp. Service for men only at St. Margaret's church, Spadina Ave., with sermon by Rev. Dr. Mockridge, 8 p.m. All men cordially invited. Offertory in aid of the expenses of the Convention.

Retreat.—It has been decided by the chapters of the deaneries of Peel and West York, to hold a retreat at Woodbridge, on Tuesday, Wednesday, and Thursday, July 15th, 16th, 17th, to be conducted by the Rev. T. C. Roper, M. A. A copy of order of proceedings will be mailed to the clergy in a few days. Any further information the clergy may desire will be gladly furnished by the Rev. Geo. B. Morley, Tullamore, Sec. R. D. of Peel.

NIAGARA.

GUELPH.—St. George's.—The Sunday School teachers presented Miss Agnes Holliday with a very handsome present and an address on her approaching marriage. Miss Holliday has been one of the most faithful and earnest of the Sunday-school teachers,

and was zealous in all good works connected with the Church.

The Bible Association.—This vigorous and enthusiastic organization held a very successful entertainment in the City hall, on the evening of the 13th. Refreshments were furnished to the guests in profusion. The young ladies belonging to the Association discharged the duties of waiters in a pleasing manner, and were attentive to the requirements of their guests. Dr. Lett took the chair at 8 o'clock, and filled that office in his usual happy style. The musical programme was opened by the singing of "God Save the Queen." The Bible Association of St. George's church is to be congratulated on the success which attended their concert. The working Guild had a table in the hall and sold a great many useful articles. The proceeds of the sale go towards the new carpeting of the chancel. The Association entertainment added between \$30 and \$40 to the Church Improvement Fund.

St. James'.—The Rev. Alfred J. Belt, M.A., has entered upon his duties, and services are now held regularly in the gymnasium, and will be until a church is provided. Mr. Belt is a graduate of Trinity College, Toronto, and took a high position in his examination for holy orders. His younger brother, the Rev. C. E. Belt, formerly curate of the Church of the Ascension, in Hamilton, has been appointed as his successor at Harriston.

HURON.

LONDON.—St. John the Evangelist Church. The W.A.M.A. of this Parish, organized in November last, completed its winter work by placing the result of its labors on exhibition in the School House on the evening of the 22nd of January, the numerous visitors were astonished at the result of the few months work. As all the articles, too numerous to mention, were particularly suitable for the Mission to which they are being sent, viz.: to Rev. Mr. Price, Gristwold, Manitoba, some twenty bed comforters, clothing of all kinds, and innumerable articles useful in a new Mission, composed the six large sacks ready for shipment, which at a fair valuation may be considered worth \$250. A particularly pleasing feature in connection with this work has been the assistance of the Juvenile Branch of the W.A.M.A., composed of some forty girls of the Sunday School, their contribution of scrap-books, dolls and innumerable fancy and useful articles, will we are sure, prove to be most acceptable. With the advice of the shipments of these goods, is a letter, from this Branch to the Rev. Gentleman, asking as a favor, that he would select any articles that may be useful to himself and family, as the prevailing feeling is that while we are ministering to the wants of the Indian and settlers, the faithful Missionary should be also remembered for his works sake.

STAFFA.—The anniversary of the Church here was celebrated a few days since, when the Rev. W. J. Taylor gave a selection upon "Habit." For over an hour he held the undivided attention of the large audience, evoking alternate laughter and applause. The Rev. O. Bridgman presided, and the choirs of Staffa and Hensall sang some capital anthems.

MITCHELL.—The Ruri-Decanal meeting of Perth was held here last week, and was very interesting. In the evening the Rev. D. Deacon, of Stratford, preached a thoughtful and helpful sermon. Trinity Church has recently declared all its pews free, and so well has the congregation responded to the appeal of the Rector that over \$400 more has been promised by voluntary giving than was raised by rented pews.

PETROLIA.—His Lordship the Bishop of Huron, administered the apostolic rite of confirmation to fifty-nine candidates in Christ church on Whitsunday. The candidates were presented by the rector, Rev. R. McCosh. By a hearty and unanimous vote of the vestry, the rector's stipend has been advanced two hundred dollars.

ALGOMA.

PORT CARLING MISSION.—The Rev. P. S. M. Podmore, desires to inform the friends of the above Mission that the total received and forwarded to him on behalf of Beaumaris Church, and the Parsonate Fund since January 14th, 1890, is \$90. This money is in the hands of the Lord Bishop of Algoma. Mr. Podmore will be glad to hear of any other friends who may have monies for these objects, and that information may be given to the Bishop. The Treasurer for Grefry Church is Mr. Kimpton, of Toronto. Kindly address correspondence to Rev. P. S. M. Podmore, the Rectory, Cowfold, Sussex, England.

CALGARY.

The Rev. J. W. Tim begs to acknowledge the receipt of the following, since his return to the Blackfoot Mission. For support of Indian Boys:—Boys Hannington Club, Huron, \$16.63; Haysville, Sunday School, per Mr. Brown, \$10.00. For Blackfoot Girls Home:—All saints P.M.A., Collingwood, \$23.71; Church of Redeemer, Toronto, \$44.74; St. Peter's Toronto, \$50.00; Division Board, W.A., \$186.75.

ALBERTA.

Extracts from the letters of the Rev. Samuel Trivett, "Omohsene," Macleod, Alberta, N.W.T.

"Let me now say, personally, I am at my wits end, when work here is so opening, and funds are so short, that we are standing still when we ought to 'go forward.' In February last, our Bishop was with us, and two of the Indian chiefs; one head chief, and a Micmac chief; both pleaded for a school for their respective camps, some seven miles apart. The Bishop said he would do what he could, and promised the 'Head Thunder Child' he hoped this summer to give him a school where his band might be educated not only in the three R's, but in the faith of Christ; and an appeal was made to the C.M.S. to give us an additional grant. Last evening I received a reply from England; I cannot give the substance of the reply to the chief till I have once again appealed to Canada to see if they will not, I shall not say cannot, I know they can if they will, give us \$250 per year towards a school teacher's salary, to be paid in quarterly payments, and \$250 to build him a small house. Thus, for the first year, we shall require \$500. How can we get this? If a separate parish cannot give this sum, cannot several band together and give \$10 per quarter for this work? Must we let our poor people grow up in ignorance, and not stretch out a hand to save them? I will give you the subject of the secretary's letter relating to the additional requirements, and if you can in any way help us to get help towards this sum, we shall be most grateful. Mr. Fern, in his letter, says: 'May God help you as regards increased money for the extension of your work. We certainly cannot increase our grant to any of our missions in the Canadian Dominion, but the Church of England in Canada must, and surely will help you—those, I mean, in the older parts. Canadian Presbyterians and Methodists are going through the Dominion and into other parts of the world. I really believe our doing so much for you, is one reason why the Canadian Auxiliary does not help you, let them now know that all increase of help from us has come to an end.' Never was there a time when these Indians more willingly attended the services, or more readily listened to the preaching of the Gospel. They are pleading with us to teach their children; only last Sunday the head chief said to me, after the service, 'When are you going to commence the school?' What must I reply? I cannot deny him a school. Oh! that I could say, 'by the end of the summer I shall have everything finished for you.' Are there not some churches in Toronto who would give, say \$100 a year to assist us in our work; will they not hold up our hands? I feel sure, if I could spare the time to come and plead, I could get all required; but I can neither spare the time nor the expense. If I could only get sufficient money to enable me to purchase the lumber and get a man to help me to put up the walls, and roof the building, I could try and complete it myself, working at nights, after my other work is done; about \$800 are needed, and who will help us? I do hope, by the end of the summer, that we may have three boys' schools, and one girls' school, at least, besides our Girls' Boarding Home. Remember there are 2,300 Indians on this reserve, and not one must be forgotten. Surely our needs are great, who will come to our aid?"

In connection with the above, the Woman's Auxiliary begs to acknowledge the following donations: Miss McGrath, \$20; St. Mark's W.A., Parkdale, \$1.

British and Foreign.

LORD'S DAY OBSERVANCE.—The earl of Harrowby, presiding at the annual meeting of the Lord's Day Observance Society, said, he felt the heart of Lord Shaftesbury would have been warmed had he lived to see what had taken place since his death, towards the preservation of the Sabbath. Lord Harrowby listed the occurrences which seemed to him full of hope for the future: (1) First of these came the warm-hearted action of the English Church sitting in Synod, the action of men of "great influence, learning, and piety." (2) Then one of the most earnest desires of Lord Shaftesbury had been in part consummated by the opening of the British Museum on week-day evenings. Success in this single instance must be followed by many more similar results. In the very last year of his life the "good Earl" had told Lord Harrowby what value he attached to the movement as a safeguard of the Sabbath, (3) Third-

ly, contrasted with the unfortunate opening of many museums and the like on Sunday, was the closing of not a few on that day, for want of success after having been opened. (4) None there sympathised with the erroneous teaching of the Roman Catholic Church, but surely the powerful sermons in defence of the Sabbath preached by Padre Agostino in the Cathedral at Florence might be reckoned among the encouraging signs of the times. Lord Harrowby briefly referred (5) to the strongly worded resolution in which the House of Laymen had denounced the desecration of the Lord's Day, and then passed on to (6) what he called "a great demonstration of the feeling of the English people all over the world"—the resolute way in which the English-speaking exhibition had testified to the national respect for a day of rest by closing their stalls on Sundays. From this his Lordship came to (7) the eminently satisfactory decisions of the International Congress on the subject at Paris. No doubt the Congress had regarded the question from merely a secular point of view; but, even taking that fact into consideration, such an assembly would have been deemed an impossibility a decade since. Having touched upon (8) Mr. Gladstone's testimony to the working man's loyalty to the English Sabbath, the speaker concluded his catalogue of encouragement by a few words on the (9) German Labour Conference. In that conclave of European diplomatists the very first decision arrived at was the desirability of one day's rest in seven. They were sometimes told, said his Lordship, that it was a wretched thing to make people good by Act of Parliament; but here they had the representatives of the nations laying down, as a matter of State interest, that the seventh day's rest should be secured. Its physical necessity having been conceded, the question arose, Who founded the Sabbath? Lord Harrowby touched on one or two points suggested by the report. While they had to lament the continued Sunday publication of the *New York Herald*, they had reason to be very proud of the English Press for resisting the temptation to follow their contemporary's suit. Speaking of Sunday desecration by the wealthy classes, his Lordship laid stress on the word "wealthy," expressing the opinion that "wealthy" Society, as distinguished from the highest Society, was chiefly guilty in this matter. The noblest in the land were, on the whole, faithful to the traditions of the English Sabbath. The Chairman considered that the London County Council might be a serious danger to their cause; but reminded his hearers that this body was in the hands of the people. Another danger was to be found in the tendency of London to become more and more a centre of residence for foreigners, who were likely to set a Continental fashion in their various neighbourhoods for the observance of Sunday. In his concluding remarks, the Earl of Harrowby declared that the cry for Sunday amusement—which often appealed to the rich man, conscious of his own luxurious home surroundings—did not come from working men at all, but from those who disliked religion, and from the idle, who wanted something to occupy their thoughts.

WALES.—The Church in Wales is putting forth her strength. A twelve days' mission was held at All Saints', Llanelly, Carmarthenshire, at the end of April. It was conducted by the Rev. H. Guildford Sprigg, Diocesan Missioner, Canterbury, assisted by the Rev. Edward Morgan, vicar of Llanishen, Cardiff. Diligent preparations had been made in the parish for three months. The services, beginning on Saturday evening, the 19th ult., with a solemn reception of the missionaries, and concluding with an early celebration (7:30) on Wednesday, 30th, were extremely well attended throughout. On Sunday the church, which has 800 seats, was too small. There was an early celebration on every day, three on Sundays; instructions on the spiritual life at eleven, address to women at three, children's service at 4:30, mission service and after-meeting at eight every evening. The after-meetings were strikingly impressive, and numbers of Dissenters and a few ministers attended every day. The earnestness and deep interest felt by the parishioners, may be understood from the fact that at the concluding thanksgiving service, at 7:30 on the last morning, 181 communicated, while a good many more were present; and this is a busy manufacturing town where the people have not much leisure time.

The Bishop of Bedford has recently divided up the East London sub-diocese into a series of districts, in each of which he has secured the co-operation of a "correspondent of the East London Church Fund." One of these correspondents, the Rev. R. Bashford, vicar of St. Thomas's, Islington, has commenced operations by inviting the clergy and representatives of the various parishes of his district to meet Bishop Billing and hear from his own lips the objects of his new scheme. The result was a crowded and enthusiastic meeting, which spoke clearly of the strength of Church feeling in the neighborhood. Something like ten parishes were

represented at the meeting, and the two chief objects described by the bishop were most heartily received. They were these (a) The circulation, through the East London Church Chronicle, of reliable information about Church life and work in the north and east of London, in the hope that all sensational and untrustworthy appeals may be in due course duly discounted; (d) The formation in every parish of the Bishop of Bedford's district, of a parochial association on behalf of the East London Church Fund, in order that those who plead for the fund in other places may plead on the score that the North and East Londoners are doing their best to help themselves. The bishop and his council are a little anxious just now because, though they have been obliged to make several new grants this year, the income of the fund stands at present something like £1,200 behind last year's total at the same date; but this anxiety will soon disappear if the million and a half of people in the Bishop of Bedford's district can be taught to give their pennies to support their Church, and for this lesson parochial associations are the best school-room.

The Pall-Mall *Gazette* has published a series of articles written by a special commissioner for inquiring into the state of religion at the East end, his conclusions being summed up as follows:—

- (1) That the clergy must frankly recognize the altered circumstances of the times and the political power in the hands of the masses.
- (2) That what Canon Body once described as the "disestablishment of the Prayer-Book" from midday on Sunday to Monday morning, must be largely practised in order to educate the people of the subsequent intelligent use of the book.
- (3) That not only the worship must be hearty, congregational, and intelligible, but the sermons should be able and interesting, as well as instructive.
- (4) That preachers of note should help the hard-working East-end clergy, and not always be found in pulpits of fashionable churches.
- (5) That the clergy should be relieved as far as possible of pecuniary anxiety and serving of tables.
- (6) That the clergy might fairly anticipate lighter work after, say, ten years in the East-end.
- (7) That West-end parishes should affiliate poor ones in the East-end, as has been done by the parish Church of Kensington, St. Jude's, Kensington, St. Peter's, Eaton-square, St. Michael's, Paddington and others.
- (8) That such houses as Oxford Hall and Toynbee Hall be multiplied, and that a brotherhood as recommended by Convocation should be started.

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, May 27th.—Quite a storm in a teapot has been raised in the minds of some of our citizens, Churchmen at that, because at the service of the St. George's Society, and the Sons of St. George, in the Church of the Heavenly Rest, on the Sunday within the octave of the Feast of St. George, the Rev. Dr. Parker Morgan, an Englishman and an Oxonian, had "God save the Queen" sung at the conclusion of the prayers. To outsiders, *i.e.*, Americans who have no English blood in their veins and Irish Fenians who control the press to such an extent in this city, this was a stumbling block and rock of offence. One or two of the papers indulged in very violent language on the occasion, while others spread themselves in high falutin style over the insult thus offered to the free born citizens of this Republic in thus identifying them with Kings, Queens, or Kaisers, for the continuance of whose rule none in this United States ought to pray. The *Sun*, which is very anti-English, got very mad and asserted that the sympathies of Americans should go out rather to the ruled than the rulers, who assumed to exercise authority by divine right or because of the accident of birth, without any expression of the popular will. They are only "men and women elevated to power and consequence in defiance of what we hold to be the true political order and organization of society. . . [who] as objects of veneration and adulation for our people, have no standing except as individuals. They hold places to which we deny their right. They represent a system odious to every republican instinct, and to escape from which the stream of foreign immigration pours into this country steadily. Accordingly, prayers for the English Queen and the continuance of English monarchy are not fitting in our churches. It is for us to pray rather for the English republic that is to be, for the downfall of feudalism, and for the elevation and advancement of all mankind, until crowns and sceptres shall no longer be the symbols of authority." Another paper would graciously allow foreigners in this country to sing what they please "in glorification of their feudal monarchs; but the introduction of 'God save the Queen' as a part of the public services of a New York church is a very different matter. The song seems to us to have been out of place." This is childish enough; but I

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remember a nearly and similar outcry, but not in the better portion of the Toronto press, when, on the occasion of a visit of an American church choir to one of your churches, one of the officiating clergy joined the words "and the President of the United States" to the petition for the Queen, or interpolated the prayer for the President from our Prayer Book (I forget exactly which) after the prayer for the Queen and before that of the Royal Family.

THE RAGE FOR TITLES

which is peculiar to the people of this continent, as well in Canada apparently as in the United States, occasionally is productive of destructive results. The latest is the marriage of Miss Ward, a very young Toronto girl of Michigan birth, step-daughter of Mr. Cameron, of your city, who has sold herself and her millions to a French princeling of no reputation for anything that is good. That was bad enough. There was worse to come. She could not be married with all the pomp of the Roman Catholic Church ceremonial unless she was a member of that communion. Wherefore her silly and ambitious mother actually consented that the child—for she is only 17 years of age, should publicly renounce the faith in which she had been reared,—that of the Church of England—and that at the hands of the Papal Nuncio whose presence and action in thus receiving her abjuration of the true Catholic faith added *ecclat* to the occasion, and made the wedding far more distinguished than it otherwise would have been. Yet when in Toronto I am told that Mr. and Mrs. Cameron and their children were careful to sit under the then Low Church ministrations of the rector of St. James' church, and were pronouncedly loud in their condemnation of the very mild ritual then in vogue at Holy Trinity!

IGNORANCE OF RITUAL

and its true principles, such as one would not have expected to see in Trinity church, this city, was exhibited to a very painful degree on Ascension Day—the anniversary of the dedication and consecration of the church. On that occasion two bishops, besides the bishop of the diocese, were present. In addition to the usual parish cross which headed the procession and the episcopal cross that was carried before Bishop Potter, a cross apiece was carried before the other two bishops, who, being outside of their own dioceses, had no right to such a distinction. It is such blunders as these that bring into contempt all real and true ritual. But the fad ritualistic rules nine times out of ten.

DIOCESAN CONVENTIONS

are on in full swing. California's was held under the presidency of the Rev. W. H. Hill, the Bishop being prevented by age and infirmity from occupying the chair. The slight troubles which ruffled the peaceful waters a few months ago relative to the division of the diocese, have been calmed, and the appointment of an assistant bishop has met every difficulty. That of the diocese of Florida showed no signs of restiveness, when the Bishop spoke of the approaching necessity for a division of the diocese, which, considering that its extent is 350 miles in length, and 400 in extreme width, would seem to be requisite. The Georgian diocesan Synod refused to pass the new article to the constitution giving the Bishop power to veto any amendment thereof, but likewise refused to repeal the canon giving the Bishop the power to veto the call of a rector or the appointment of a missionary. This power the Bishop has already exercised certainly once, and has thereby deprived the diocese and the colored people within its limits of a very earnest, learned, and devoted missionary-priest whose sole desire was to labour among the negroes, as he had already done with great success, till obliged for family reasons to resign his mission. Being recalled and recalled in the most piteous tones by the poor people, he had made every preparation—at no little sacrifice in every way—to return, when he was met by the Bishop's veto on account of his imaginary extreme ritualistic proclivities. The standing committee likewise refused, or indefinitely postponed, leave to the Rev. Freeman W. Dunn, a colored deacon (missionary) on St. Simon's Island, to proceed to priest's Orders, refusing to give any reason for this step, to which it was known the Bishop fully agreed

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The Mission House.

SIR,—The scheme of a Mission House which the Synod agreed to, and for which Major Foster promised some pecuniary aid, has, so far, come to nought. The conditions of headship have been considered

amusingly restrictive, and I fear the whole project has been laughed out of court. It is just possible too that the perspicacious Protestantism of Ontario sees in a few clerics living and working together for a time an essential monasticism, which is hardly to be wondered at when Archdeacon Farrar is suspected. Still, I hope we need not quite despair of doing something to realise the scheme which the Synod has sanctioned.

The other day I came upon, among some old papers, a letter prepared for your predecessor "The Church Herald," on this very subject, but which was never sent, owing, I think, to that paper's sudden demise. In a previous letter I had sketched my scheme, which was briefly, that in new and sparsely peopled neighbourhoods an experienced priest should be aided by two or three deacons and laymen, all of whom should live together, study and work together. The second letter I now send you, with a view to keep the matter before the mind of the Church, and to show that the Church's needs suggested this mode of relief twenty years ago.

JOHN CARRY.

Port Perry, May 28th, 1890.

Missionary Work: Missions Versus Parishes.

LETTER 2.

Editor of Church Herald.

SIR,—I now proceed to specify the advantages of the mode of missionarising suggested in my first letter, and, incidentally, the prominent features of the plan. 1. As united *study* under the head of the mission would be joined with work, the deacons employed would be furthered in their preparation for priest's orders; would have the advantage of frequent direction or correction in their work; and would be saved from those miserable mannerisms and worse faults into which they occasionally and often inevitably run, when left in wretched isolation from all fraternal or other guidance. They would be learning solidly and surely to prepare for assuming an independent charge by and by, which, for a newly-ordained deacon, is a sort of monstrosity, itself the product of our universal parochialising. Of course, while engaged in these probationary labours, deacons would remain unmarried; only they would have that comfort and encouragement in their work which are now so grievously lacking to the solitary missionary in his lonely station, but which, doubtless, our Lord intended to provide for in sending out the first missionaries two and two. Their religious life at an intrical period would be deepened and strengthened, and habits of working and praying formed, on which depends all true success in later life.

2. A great advantage opens up here at once. Such a missionary college, as it might be termed, promises to supply our lack of labour. It is simply a vanity to expect that with the pecuniary remuneration which we give priests we can have a sufficient supply of university men to meet our wants. This expectation must be disappointed. The Methodists of the Dominion number 1,175 preachers to our 654 clergy. Plain it is, our numbers, even in this diocese, should be increased by scores. Now, are there not scores of young men in the Church who, if provided with simple necessities in a Mission House, without any further reward than their training for the ministry, would work and study there, and in a few years be well prepared for any ordinary post in the Church, meantime helping mightily to Christianise our wildernesses; while the poorest populations among whom they laboured would largely contribute to supply the table of the establishment?

3. How inexpensive, too, would such a style be. The Home should be humble and plain, adapted to the condition of a new country; the fare would be plain and substantial; the houses and their furniture would be all in common; there would be one set of stables, and it might not be too much to expect that men designing to be good soldiers, enduring hardship, would take all the charge of their stables in turn, and thus reduce the expenses to a minimum, compared with which the cost of various poor parsons' appurtenances would be enormous.

4. The great point gained would be the thorough occupation of the ground, in many cases its pre-occupation: the securing of our own people before indifference and schism had taken full possession of them; as well as the gathering in of huge multitudes whom the world claims all for its own.

5. The head of the Mission would, of course, visit periodically every station, and celebrate the Holy Communion, as well as receive weekly accounts of all work done by each person under his direction. Thus the weakness of maimed religious ordinances would also be escaped, a weakness which every young missionary knows to be a very serious obstacle to his success. The head would be married or unmarried, as circumstances might suggest, or the Bishop determine.

6. I think that some such scheme would help largely to create a missionary spirit, and draw earnest men into the ministry, who are now by

poverty and by the cold and glittering peaks of icy learning dis severed from Christian work, and by a general hopelessness of making the required preparation are deterred from any thought of personal missionary exertion. Could you not, Mr. Editor, print the whole or part, in your paper, of "Louis Harms" from "Working and Praying?" It could not but help a missionary spirit among us.

7. I must give the rest of this letter to a point which is dangerously slighted in our Church. Our Saviour speaks of some who "have made themselves eunuchs for the kingdom of heaven's sake;" and then He adds words which we now neither read in our books nor hear in our sermons, and would forget only that they are in our Testaments: "He that is able to receive it, let him receive it." It is no mere "counsel of perfection" that our Lord gives, no mere permission to make an act of sacrifice in God's service; but a plain obligation that he imposes. Why then are not men encouraged to do what is at once a high and sacred duty and so serviceable to the interests of the kingdom of heaven? If we had even a very small number of such missionaries, Algoma, Manitoulin, and Muskoka might rejoice. Surely "it would serve better to godliness" (Art. xxxii.) if all men were to use God's special gifts in His service, and according to the express command of Christ?

Until some personal enthusiasm is awakened among the young men of the Church in the missionary cause, we can have no satisfactory success, especially under the discouraging support which is offered to the most competent and able amongst us; and Missionary Colleges or Houses at various well-chosen centres, I regard as one of the most likely means of awakening enthusiasm, as well as of doing the actual work now waiting for labourers.

In any discussion that my following letters may give rise to, I most earnestly beg that the communications may be *adrem* and not *ad hominem*. The matter is serious enough for any one's pen, and the present writer is not of such consequence as to merit any attention, save to his positions. Indeed, I should have written anonymously, but that I intend to bring forward a scheme at the next Synod, and consequently could not keep up my impersonality.

JOHN CARRY.

Catholic.

SIR,—The communicated article in a recent number of your paper was a very curious contribution to a subject requiring 'light' to be shed upon it. A definition of "Catholic" which is made to include in the Catholic Church "even Presbyterians, Methodists, or any of the numerous Protestant religious bodies" is something quite new in theological language. They are included, although, as your contributor puts it, they give up the "historical backbone" of Apostolic Succession! How different is the view one gets of its use in the Primitive Church. Pearson says: "When the Church is taken for the persons making profession of the Christian faith, the *Catholic* is after added in opposition to heretics and schismatics."

The fact is that "Catholic" means no more than "general"—what we call 'general' Epistles, were anciently called, by the Greeks, 'Catholic' Epistles. 'Catholic' was the title of a fiscal officer corresponding to our 'Receiver-General.' It was the titles of the Patriarchs, as Bishops 'general' of the ancient Church. So, it is quite proper to speak of Catholic opinions, doctrines, ritual, as well as Church and Creed. It is applied quite properly to anything which has been so general as to be characteristic of the Church in all ages and all places. 'Apostolic Succession' is thus general or Catholic, and this excludes Methodists, Baptists, Presbyterians, Congregationalists, and all other 'baptized Protestant Christians' who have given it up. So much for your contributor's 'light' (?) on the subject of this word's use. What shall we say of his "obiter dictum" on the subject of schism? He seems to teach that schism does not cut off those guilty of it from the Catholic Church. Why? Because, forsooth, a schismatic can be restored upon repentance, without being rebaptized? Can any argument be more ridiculous, more inconsequent? Surely such words as "schism" and "heresy" have no meaning, if those who are guilty of such sins do not become for the time being "cut off" from the Catholic Church. Do they not, by the very act, "separate themselves?" Even the writer's own chosen simile of a 'deserter from the Queen's Army' does not bear him out. A deserter is certainly not, while thus self-expelled, a member of the Queen's army, and any one who would treat him as such,—with respect, and affection, and as exercising authority and possessing dignity—would be a fool indeed. When he returns to his sphere of duty, his status may be returned to him: but for the time being he loses it. Your contributor would do much more effective service, if he were not so ready to pander to the errors of schismatics and heretics, and "give away" the strongholds of theology and the Gospel of the Church Catholic. SMILAX.

Missionary Children.

SIR,—With your kind permission I should like to answer a few objections made by Mrs. Chance, of Tyrconnel, on the subject of the "education of our missionaries' children." I am not, strictly speaking, a missionary's wife, though laboring for many years with my husband in a country parish, I, too, may speak feelingly on the subject. Mrs. Chance proposes sending "duly qualified lady missionaries" to assist in the education of the missionary's children as well as the Indians. This would hardly answer, as one capable of training the clergyman's family would require a very much higher salary, and, in most cases, would be very much in the way in a small house where there is perhaps hardly room enough for the family, and, in my experience, governesses do not, in every case, add to the comfort of a household. It is evidently not the intention to train the children for missionaries. We hope in some cases, perhaps in many, they will take up the work. There are doubtless "scores of clergymen" whose means are as narrow as those of our missionaries, but they live within the reach of good schools combined with other advantages of civilized life. I fail to see where, or in what way, the "course intended to be adopted" falls short of the "true ideal" or runs not on the lines of "God's appointment." We do not propose to educate these children in order that they may "lay up for their parents," but that they may be better able to support themselves, and so lighten the home burden. I quite agree with Mrs. Chance on one point, we should pay our missionaries better, but, until that is accomplished, let us do what we can to help them in their noble, self-denying lives. "Doctors, lawyers, and others," if not successful in one place, can move to another, but a clergyman could not do so without deserting his post. Do our missionaries "object to become objects of charity?" if Mrs. Chance means in the highest sense of the term, "objects of love," I feel sure they could not. "Second-hand" clothing, or, in other words, clothes that have been worn, are sent in our boxes to the North-West, but in good repair, and not expressly for the missionary or his family. I confess to feeling warmly interested in this educational movement, and, having watched its progress from the first, through the Church papers, I cannot understand why Mrs. Chance opposes, as strongly as she does, what seems to me so excellent a work in connection with our auxiliary; one with which every other diocese is warmly in accord, and to which (although I have Mrs. Chance's paper before me) there appears to be but little real opposition in the diocese of Huron. So that until we can deal with the ministers of Christ as "He appointed," and give them their "full hire," let us do all in our power to relieve their minds of one anxiety that must ever press heavily on them; only let us not, through want of unity of action, delay that which might be done "while it is day, for the night cometh when no man can work."

A COUNTRY CLERGYMAN'S WIFE.

Shortened Services.

SIR,—Referring to your contention in an article on "Shortened Services," in the CANADIAN CHURCHMAN of yesterday, that the collects for the Queen and the Royal Family and the collect "for the Bishops and Clergy," ought, in the matter of their occasional use or disuse, to stand or fall together; will you permit me to point out an important distinction:

The collects for the Queen and the Royal Family are intercessions for specified individual members of the Church, whereas the collect "for the Bishops and Clergy" (better described in our Prayer Book as "A Prayer for the Clergy and People") is an intercession for the whole body of worshipping Christians, and, as such, of course includes both the Queen and her subjects.

This, in itself, is an important distinction; but probably the real reason why the collect for Clergy and People is often retained, when the two preceding intercessions are omitted, is, that in the collect in question, our Prayer Book furnishes us with our only authorized daily morning and evening intercession on behalf of the parish—or at least of so many of the members, both clerical and lay, of each parish as are accustomed to meet together habitually for the worship of God.

T. C. STREET MACKLEM.

Toronto, May 23rd, 1890.

The Prayer for Clergy and People.

SIR,—I hope I shall not be over presumptuous if I venture to controvert your position with reference to the omission of the State Prayers and use of the above prayer in shortening Matins and Evensong. It is true we are to pray "First for Kings:" but we are not taught to pray just as often for kings as we do for those who are in other positions around us, whether in Church or State. Having prayed "First for Kings" in the "Preces" we are at liberty to pray twenty times for our Bishop, if we choose, so far as Holy Scripture instructs us. Again, the stress laid

upon praying "First for Kings" was based upon the fact that the kings of those days *were kings.* Supreme autocratic power was vested in them. Even as late as the days when such a superabundance of prayers for the King (or Queen) was forced into our Prayer Book, the King was a good deal of an autocrat; although, indeed, he claimed a good deal more power than circumstances proved that he really possessed. But we live in days of a decidedly "limited monarchy." Our beloved Queen has far more influence for good than an autocrat, it is true: but it may be said that her influence and her kingly powers are in inverse proportion. There is, therefore, no reason why we should pray for her so very often *qua* Queen. She is included in the "all sorts and conditions of men" for whom we pray in various prayers. On the other hand, our Bishops, curates, and congregations are only specifically prayed for, in this relationship, if I remember rightly, in this one prayer "for the Clergy and People;" although, indeed, in more general terms, we pray for them in the Preces.

ROBERT C. CASWALL.

558 Ontario St., Queen's Birthday, 1890.

Questions to Sponsors.

SIR,—One of the best teachers I ever had used to say that one never understood a subject until he had found it bristling with difficulties. Your correspondent *Missionary*, of April 24th, has evidently not made himself master of the Baptismal Service. His explanation is a popular notion which any one could have given, but the difficulty lies far deeper and the question is therefore worth considering. The point is, Are the questions put to the child, or to each several member of the whole Company of Sponsors? Up to the last revision of the Prayer Book, they were unquestionably to the child. "Then shall the Priest demand of the child these questions following: N. 'Dost thou,' etc., (Edward VI., *First Book*). In their wisdom or otherwise the revisers of 1661 inserted the phrase "in the name of this child," and thus did what they could by the stroke of their pen to change their character of the service and the relative position of the different parties towards it, but leaving the rest of the service untouched they only introduced confusion into the whole spirit and motive of the service. In their still more mature wisdom the American compilers of their Prayer Book, while retaining in its essentials, the English condition, that "this infant must also faithfully for his part, promise by you that are his sureties, etc.," gives the new and awkward form of rubric. "The Minister shall then demand of the Sponsors as follows: The questions being considered as addressed to them severally, and the answers to be made accordingly. I demand therefore, Dost thou, in the name of this child, etc." This gives a still further scheme of development or degradation: The insertion of the phrase is wholly unliturgical, and it would be curious to know how or why the revisers of 1661 resorted to it, as it could scarcely have been done with a full knowledge of the historical position.

JAMES GAMMACK, LL.D.

Education of the Children of Missionaries.

SIR,—Except to record, from time to time, the marked and rapid progress of the effort to help our Missionaries in the education of their children, I had hoped never to have had occasion to ask the courteous Editors of our Church papers, to grant me space in their columns, but the time has come when I must seek this further concession at their hands, lest silence should imply acquiescence in views I do not share, or a disheartenment I do not feel, although there certainly might be some excuse for it, should still another delay await the educational movement in our Diocese such as is, with solemn portent, foreshadowed in the closing sentence of the statement published and *officially signed* by the officers of our Board. If we must have bars and boundaries they should be immovable and well defined; if we must have rules, as of course we must, they should be binding upon all alike, no one of them to be enforced or laid aside at will, so that there may be no question of the Board of Management or any Committee under it "for exceeding its powers." If work accepted today be as likely to be rejected to-morrow, what encouragement is there to undertake anything at all? and, when these methods are used in regard to work cordially entered upon in other Dioceses, and accepted by the Board of Missions itself. What effect must they have upon personal efforts, and in the quenching of that individual zeal for Missions which it is one of the objects of our Association to promote? I can only hope that the deterring sentence to which I have alluded above may have emanated from a meeting as informal as those others which were condemned as "out of order," and may therefore have no very depressing influence upon the counsels of our Educational Committee, when we met in June, if meet we may, and if "Committee," we dare assume ourselves to be!—As it seems that the effort on behalf of the first Missionary Child is to be only half reco-

gnised by our Auxiliary, and that the funds raised on her behalf are only "not refused." I am obliged to ask those friends who have already helped us or who intend to do so in future, to send in their contributions to our Treasurer with *her name* distinctly stated—by doing which their money can be put to its distinctive use and not run the risk of lying in company with the \$30, so ingloriously awaiting its fate in helpless inactivity for still another year! A word before I close in friendly remonstrance with our Tyrconnell Sister, whose paper read at our Annual Meeting and since published and circulated, embodies the sentiments of those who like herself desire to oppose our helping our Missionaries in a way which they themselves most heartily desire. So cordially am I "at one" with her in regard to sending lady Missioners wherever and whenever we can do so, and so thoroughly am I in accord with her views as to the need for increasing the stipends of our Missionaries, that I am ready to second her in every effort she may make for both these admirable objects, with this proviso, that if I am to follow her lead she will promise not to confuse one fund with the other, and to remember that the pulling down of one building does not always result in the building up of another, that we must be content with a step by step growth, and to lend a helping hand just how and where we can *under existing circumstances*, leaving larger issues humanly in the hands of the Board of Missions itself, whose duty it is to grapple with them, and Spiritually to the Great Head of the Church the God and Father of us all. And further, I would implore her not to impute to our self-denying Missionaries a Spiritual pride of which they are incapable, but rather to allow that their reading of that cruelly mis-used word "Charity" is "Love" and that gifts offered to them in whatever shape they may or by whom sent, are received as tokens of love and sympathy, as if direct from the Giver of all Good Himself. Thanking you once more gratefully for your renewed kindness.

H. A. BOOMER,

Convener Educational Committee, Huron W.A.M.A.

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 21—THE LAW OF RETALIATION.

S. Matt. v. 38-42: "Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee to take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

It has sometimes been said that a principal aim of the Sermon on the Mount was to correct the Law of Moses, to put forward and illustrate principles which were not enunciated in the earlier economy. According to this view the God of the Old Testament was a harsh, vindictive Being, whilst the God of the New Testament is a God of love. It is quite clear that such opinions are totally incompatible with the teaching of Christ. According to His own declaration, He is come not to destroy the Law, but to fulfil it.

And this is quite clear, even in regard to the principle of retaliation, from the Old Testament Scriptures themselves. Indeed there is a double error in the judgments to which we have referred, the error of making the older economy mere vindictive, and the error of supposing that the Law of Retaliation is unknown to the new. It is the old mistake of imagining that love is a kind of weak amiability; that, where there is wrath or retribution, there cannot be love; and, where there is love, there must be something like unbridled license. Neither of these theories is true, whether we go for evidence to the Old Testament or to the New.

"Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," this way the principle of the Hebrew Code (Exodus XXI., 24), as indeed it is a principle which lies at the basis of all law. Whenever law is broken, there must be compensation. The principle runs through all government and all life. It is the law of nature and the law of God. "Whatsoever a man sows, that shall he also reap." There are many different ways in which the law takes effect. It may be by the clumsy machinery of human arrangements or by

the secret and infallible working of principles which lie at the roots and pervade the life of nature and of man.

But this principle of retaliation was not allowed to be the guide of private and personal action. Thus in Lev. XIX., 18, we read, "Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am the Lord." And many similar sayings occur in other places. Vengeance belongs to God, and is not to be exercised by man in his private capacity; and more particularly is not to be used as a means of gratifying resentment or hatred.

This brings us to the true solution of any difficulty which may be found in reconciling these seemingly discordant requirements. The underlying principle of all law is love and good will; so that Retaliation or Retribution is not the expression of malice or of ill-will or of selfish resentment; it is the expression of love. This was the reason why our Lord condemned the proposal of the disciples to call fire from heaven upon the ungrateful places which refused to receive their Master. They could plead the example of Elijah. Nay, they could have urged that God himself destroyed the cities of the plain, that He submerged the vast majority of the human race under the waters of the flood; and that therefore it was right and fitting that punishment should be inflicted upon the ungrateful and disobedient.

Our Lord's answer would be something like this: If you had the love of God and the knowledge of God and the wisdom of God, then you might claim to wield the retributive power of God; but you have not these attributes, and therefore you have no right to act as though you possessed them. Be quite sure that your action is free from vindictiveness and ill-will, and then you will be little likely to go wrong.

It is very nearly the same thought which is involved in the interpretation of the sixth Commandment. And the expression of it assumes the almost paradoxical form which frequently meets us in this discourse. "I say unto you, Resist not him that is evil." This seems better than the authorized Version. It has been maintained that it is an actual Christian duty always to turn the left cheek when the right cheek is smitten, always to give one's cloak to one who has got possession of his coat. There are doubtless occasions when such methods may be literally adopted with advantage. The meek shall inherit the earth. Nonresistance is sometimes more powerful than resistance. To bless those who curse us is always a duty; and the only question of real difficulty for a Christian is the best way of securing a blessing for his adversary.

This is the point respecting which the most serious errors have been committed. The question never really is, as to what particular actions a man shall perform. This is not unimportant; but the particular action may be right or wrong, good or bad, according to its meaning. If I part with my coat that I may increase the guilt of my opponent, I am doing a wicked act. If I tear it out of his hands that I may bring him to a sense of his selfishness and dishonesty, I am acting in the Spirit of love. Quakerism had much that was beautiful in it; but it was irrational in asserting the literal obligation of these precepts.

It is the same with the other two examples which follow, the going a greater distance with a man than he had compelled one to go; and (to take the illustration more easily applicable to our own circumstances) the giving freely to a beggar, or the lending freely to a borrower. No doubt, there have been states of Society in which giving generally to mendicants was a worthy act. And there never will be a condition of society in which giving will not sometimes be a good and commendable act; but, on the other hand, there are times when giving or lending would not be an act of love or kindness, but a grievous injury to the object. The motive here must be the benefiting of the person who is helped; and, if this can be done without injury to others, then the giving or the lending becomes a duty. If in our conscience, we believe that such giving would be not only a loss to ourselves, but a hurt to the person intended to be benefited, then it is as clearly a duty to with-

hold, as it is in the other case to bestow. We shall see the principle clearly enunciated in the following verses.

Trusting.

I do not ask that God will always make
My pathway light;
I only pray that He will hold my hand
Throughout the night,
I do not hope to have the thorns removed
That pierce my feet,
I only ask to find His blessed arms
My safe retreat.

If He afflicts me, then in my distress
Witholds His hand;
If all His wisdom I cannot conceive
Or understand,
I do not think to always know His why
Or wherefore here;
But sometimes He will take my hand and make
His meaning clear.

If in His furnace He refines my heart
To make it pure,
I only ask for grace to trust His love—
Strength to endure;
And if fierce storms beat around me,
And the heavens be overcast,
I know that He will give his weary one
Sweet peace at last.

Magna Charta and the Papacy.

BY R. D. B.

"Compositionem non solum *vilism* et *turpem* verum etiam *illicitam* diminutionem et *derogationem* sui juris pariter et honoris."

A composition, not only *vile* and *base*, but also in truth *illegal* and *unrighteous* to the too great diminution and disparagement equal of his right and honour.

(Pope Innocent, III, in his letter to the Barons of England condemning Magna Charta.)

Every now and again we find in Romish papers lectures and venturesome correspondence, and even in books of some pretensions of learning, the assertion that *Magna Charta* the document claimed as the foundation of civil liberty in England was an outgrowth of Romanism, or in some way due to Romanists.

But what was John's sugerain, the pope, about? These Bishops and Barons had seized and abused his vassal. Was he to keep silence? On the Roman theory England was *his*. John was "his man," in feudal language—his agent, in governing England.

In wrenching rights from John, they took them from him. He—the pope—must protest, and so he did.

The Pope issued a bill annulling *Magna Charta*, and excommunicated all concerned in obtaining it!

On the 15th of August, 1215, Innocent III, an infallible Pope published this bill:

"In the Name of Almighty God the Father, the Son, and the Holy Ghost, and, by the authority of the blessed Apostles Peter and Paul, and our own, and with the advice of our council, *we wholly reprobate and condemn* the composition of this thing, prohibiting under penalty of Anathema the said King from observing it, or his Barons and their accomplices from requiring him to observe it, as well the Charter as its obligations and provisos, and declaring them *for all time* invalid."

On the same day he writes to the Barons condemning their Act, and annulling the Charter, and on their paying no heed, he excommunicates and interdicts them. This excommunication and interdict the English Bishops refuse to enforce, acting on purely "Protestant" principles as a Romanist would say; on purely "Catholic" principles, as we say.

Ninety years after this in 1305, January 5th, Clement V. confirmed this bill of Innocent, and abrogated and annulled "all Charters and Concessions" made by Edward I. in favor of civil liberty, and gave him permission to break the oath he had sworn in giving them!

This is the history of the connection of the See of Rome with the English Charters. It is well and publicly known as the connection with them of the kings.

We respectfully suggest to our Romish friends that they acquaint themselves with facts with

which everybody of history is well acquainted, except Roman Catholic bishops, book makers, priests and their venturesome editors. One thing more. These bills have never been repealed or annulled. *They are in force to this hour.* To a Romanist there is no such thing as *Magna Charta*. It was annulled by the man he considers infallible, as soon as obtained and *for all time*.

It was indeed obtained before the reformation, but on precisely the same principles as those on which the English Reformation proceeded—that the Bishop of Rome had no authority in England.

The English Bishops and Barons forced the Charter from John, the Pope's "vassal," and by consequence from the Pope; and for that they were solemnly excommunicated and *did not mind it one bit!* They were as coolly indifferent as the English and Barons were six hundred years later!

On the lips of a man who believes in an infallible Pope, and denies the equal right of all Bishops which the early Christian Writers state and teach—on the lips of a man who confounds Popery with Catholicity, there is no more unhappy word than *Magna Charta*. If that is the foundation of civil liberty, then on record to the end of time stands his infallible master's condemnation of it, and all its aiders and abettors.

One asks why these impetuous gentlemen will persist in plunging themselves into the most unsavory mires of papal history in their zeal to sustain a new fancy?

A Good Argument.

In that beautiful part of Germany which borders on the Rhine there is a noble castle, which lifts its old gray towers above the ancient forest, where dwelt a nobleman who had a good and devoted son, his comfort and his pride.

Once, when his son was away from home, a Frenchman called, and, in course of conversation, spoke in such unbecoming terms of the great Father in heaven as to chill the old man's blood.

"Are you not afraid of offending God," said the baron, "by speaking in this way?"

The foreigner answered, with cool indifference, that he knew nothing about God, for he had never seen him.

No notice was taken of this observation at the time; but the next morning the baron pointed out to the visitor a beautiful picture which hung on the wall, and said: "My son drew that!"

"He must be a clever youth," replied the Frenchman blandly.

Later in the day, as the two gentlemen were walking in the garden, the baron showed his guest many rare plants and flowers, and, on being asked who had the management of the garden, the father said with proud satisfaction: "My son: and he knows every plant, almost, from the cedar of Lebanon to the hyssop on the wall."

"Indeed!" observed the other. "I shall soon have a very exalted opinion of him."

The baron then took the visitor to the village, and showed him a neat building which his son had fitted up for a school, where the children of the poor were daily instructed free of expense.

"What a happy man you must be," said the Frenchman, "to have such a son!"

"How do you know I have a son?" asked the baron, with a grave face.

"Why, because I have seen his works, and I am sure he must be both clever and good, or he never could have done all you have shown me."

"But you have never seen him," returned the baron.

"No; but I already know him very well, because I can form a just estimate of him from his works."

"I am surprised," said the baron in a quiet tone; and now oblige me by coming to this window and tell me what you see from thence."

"Why, I see the sun travelling through the sky, and shedding its glories over one of the greatest countries in the world; and I behold a mighty river at my feet, and a vast range of woods and pastures and orchards and vineyards and cattle and sheep feeding in rich fields."

"Do you see anything to be admired in all this?" asked the baron.

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"Can you fancy I am blind?" retorted the Frenchman.

"Well, then, if you are able to judge of my son's good character by seeing his various work's how does it happen that you can form no estimate of God's goodness by witnessing such proofs of his handiwork?"

The Tiger and the Missionary.

One evening after tea we had worship, and commended ourselves, our friends and well-wisher and the mission to God. We were all well, and dreaded no evil. There was money in the mission box, which is not always the case, and we were at peace with God and men. After worship I had to go outside, and right under my window was a tiger about twelve feet off. My first thought was to turn and flee; but fearing that he would jump on my back and shake me by the neck, as the cat does the rat, till I was dead, and seeing that I was too near to flee, I resolved to walk straight up to him, and begged Jesus to go with me and preserve me. The tiger had already been to the cow house and scratched a hole to get at the cows and calves. The walls, however, were thick and hard, so that after scratching about nine inches deep he gave it up as a bad job. Now he came to the house seeking his supper, and no doubt thought he had found it when he saw *poor me* walk up to him, not knowing but what in a moment more I might be in his mouth. What a blessed thing that my soul was in my Saviour's keeping! On the veranda was lying my Scotch dog, green from Scotland. He had never seen a tiger before; he had never looked in a picture book; the village dogs might have told him many a tale of friends and relatives having been carried away by tigers, but my dog was a white man's dog, and he would disdain talking to those low fellows in the village; so he rushed at him and barked furiously. The tiger had never seen impudence like this before. He was a man of war and had had taken his prey from his youth, and had always seen dogs taking to their heels much faster than he cared for: but here was a rough and hairy looking stranger, with a deep bass voice, bearding him to his face. He snarled at us and went a few steps on one side, and I made a shave between the wall and the tiger, praying all the time. When passing him I expected every moment that he would paw me, and felt nervous. After walking twenty yards I realized that I was safe and thanked God. I thought, "Poor doggie, you will pay with your life for your master's safety." Tigers and leopards are very fond of eating dogs; so I whistled to him. To my great joy he came, wagging his tail and turning around barked again at the far-off tiger. Does not the Holy Book say, "The angel of the Lord encampeth round about them that fear Him?" Probably He gave him a crack with His wing and told him to find his supper somewhere else. Blessed be God who has given us the angel of covenant to watch over and keep us all the days of our life. (Isa. lxiii., 8, 9).—*Rev. A. Haegert, in The Missionary.*

The Doctor's Devotion.

The following incident is related of Sir William Gull, the eminent English physician whose death was recently announced.

"A young lady called one day to consult him. His skilful diagnosis at once told him that she would soon be prostrate from the dreaded typhoid. He ordered her to go home and rest, and requested her husband—a poor professional man—to call in the evening and see him. Sir William explained what such an illness meant, that a local doctor must be engaged, and that a well-trained nurse must attend upon the patient, who, in all probability, would in a few hours be delirious. The disease continued its course, until at last the patient was almost without life. At the crisis Sir William had called three times in one day—at eight, twelve, and six o'clock—never accepting more than a small fee. In the evening he informed her friends that her case was desperate, but that as long as life lasted he would do his utmost. At eleven o'clock that night the local doctor frankly said that in two hours the patient would be dead, that no human power could save her. But the husband determined to avail himself of Sir Wil-

liam's kind offer that at any moment he would come.

It was a night in January, one of the wildest there had been for years. For days snow had been lying deep on the ground. Vehicles could hardly move, there was a fierce, bitter wind, and only the strongest could venture out. As a forlorn hope the husband roused Sir William, who had just retired. Wrapping himself in his furs, and assisted by the husband, he walked from his residence to Brook street to the city, riding being impossible. For two hours he remained with the sufferer, himself administering the medicine he had hastily obtained, and at two o'clock in the morning he shook hands with her friends, expressing the confident hope that, with the blessing of God, he would succeed in saving their loved one. The next morning, at eight o'clock, he was at the bedside again. When asked what fee would have to be paid for this midnight visit the great doctor said, "As I could not use my carriage I think I am entitled to a cab fare. I will accept that. You may tell your wife some day when she is well that had she been born a duchess or a princess I could have done no more, and I am sure that Sir William Jenner or Sir James Paget would have done the same." The lady lives, while her preserver is dead."

Unfinished Work.

Ever in life is a work to do,
Long enduring and ne'er gone through,
Seeming to end and begun anew.

Say not, e'en at thy latest date,
"Now I have naught but to watch and wait,"
Something will take thee without the gate.

Only One, when He bowed His head,
When on the cross for thee He bled,
Rightly then "It is finished," said.

Trust Him the ending, faithful be,
Work till the evening and thou shalt see,
Christ will finish thy work for thee.

—Selected—Lord Kinloch.

Lonely Workers.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some, who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a little country village; nobody knows anything about him; but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well. Perhaps yonder sister has a little class in the Sunday-school; there is nothing striking in her or in her class; nobody thinks of her as a very remarkable worker: she is a flower that blooms almost unseen; but she is none the less fragrant. There is a Bible woman; she is mentioned in the report as making so many visits a week; but nobody discovers all that she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.

Dominion Bank.

The nineteenth annual general meeting of shareholders in the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 23th, 1890.

Among those present were:—Messrs. James Austin, Hon. Frank Smith, G. W. Lewis, Major Mason, William Ince, James Scott, R. S. Cassels, Wilmot D. Matthews, R. H. Bethune, E. Leadlay, William Ross, G. Robertson, W. T. Kiely, Walter S. Lee, John Stewart, Mrs. E. Campbell, T. Walmsley, J. D. Montgomery, etc.

On motion of Mr. G. Robertson, seconded by Mr. James Scott, the president, Mr. James Austin, took the chair, and upon motion of Major Mason, seconded by Mr. E. Leadlay, Mr. R. H. Bethune acted as secretary.

Messrs. Walter S. Lee and R. S. Cassels were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:—

REPORT.

The directors beg to present the following statement of the results of the business of the bank for the year ending 30th April, 1890:

Balance of Profit and Loss Account, 30th April, 1889	\$ 7,668 92
Profits for the year ending 30th April, 1890, after deducting charges of management, etc., and making full provision for all bad and doubtful debts	248,584 10
	\$256,253 02
Dividend 5 per cent., paid 1st November, 1889	\$75,000 00
Dividend 5 per cent., payable 1st May, 1890	75,000 00
Bonus 1 per cent., payable 1st May, 1890	15,000 00
Amount voted to Pension and Guarantee Fund	5,000 00
	170,000 00
Carried to Reserve Fund	\$86,253 02
	80,000 00
Balance of Profit and Loss carried forward	\$ 6,253 02

During the greater part of the year fair rates for money were prevalent, enabling your directors to fully maintain the profits of the bank.

The charters of the Canadian banks expire on the 1st July, 1891. This has necessitated a new Banking Act, which has just been passed at Ottawa. The Act has been extended for ten years longer, with some slight changes which will not interfere with the elasticity so necessary to move the crops of the country.

JAMES AUSTIN,
President.

GENERAL STATEMENT.

Liabilities.	
Capital stock paid up	\$1,500,000 00
Reserve Fund	\$1,300,000 00
Balance of profits carried forward	6,253 02
Dividend No. 38, payable 1st May	75,000 00
Bonus 1 per cent., payable 1st May	15,000 00
Reserved for interest and exchange	88,960 59
Rebate on bills discounted	30,663 99
	1,515,877 60
	\$3,015,877 60
Notes in circulation	\$1,173,680 00
Deposits not bearing interest	1,524,211 11
Deposits bearing interest	6,592,664 06
Balance due to other banks in Canada	2,945 92
	9,293,501 09
	\$12,309,378 69
Assets.	
Specie	\$ 231,690 47
Dominion Government demand notes	701,587 00
Notes and cheques on other banks	338,493 12
Balances due from other banks in Canada	195,896 72
Balances due from other banks in the United States	1,105,053 20
Balances due from other banks in Great Britain	49,385 32
Provincial Government securities	277,511 61
Municipal and other debentures	1,257,525 41
	\$4,157,142 85
Bills discounted and current, including advances on call	\$7,922,964 59
Overdue debts secured	30,109 04
Overdue debts not specially secured (estimated loss provided for)	16,785 32
Bank premises	173,570 85
Other assets, not included under foregoing heads	5,649 59
Real estate other than bank premises	3,156 45
	8,152,235 84
	\$12,309,378 69

R. H. BETHUNE,
Cashier.

Dominion Bank, Toronto, 30th April, 1890.

Upon motion of the president, seconded by the Hon. Frank Smith, the report was adopted.

The president spoke at some length on the success of the institution, and mentioned that the bank had not only funds available to pay all possible demands, but were also open to take up desirable accounts, having cash on hand for that purpose to a very large amount.

After the usual resolutions the scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, William Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler, James Scott, and Hon. Frank Smith.

At a subsequent meeting of the directors, Mr. James Austin was re-elected president and the Hon. Frank Smith vice-president for the ensuing term.

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Children's Department.

Fatal Rope-Skipping.

Annie Dooley, aged 13 years, of 852 Second avenue, New York, died of acute meningitis, caused by rope-skipping. She bet a stick of candy that she could jump the rope 200 times consecutively, and after the 200th jump she went home, apparently no worse for the exertion. She went to bed, slept soundly, but on awakening Wednesday morning was greatly flushed with symptoms of fever. A doctor was summoned, but the child grew worse and died Thursday. Deputy Coroner Donlin, who made the autopsy, found that the brain had been literally "jolted" by the protracted exertion, ending in cerebral disturbance and death. "During the last year and a half," said Dr. Donlin, "I have had about a half-a-dozen similar cases where children have died from the same cause. In young children especially the danger from over exercise is very great, and this sad experience is a case in point."

Keep Your heart up.

"Keep your heart up, my boy," said a kind old man, putting a half-penny into the hand of a snow-sweeper of a pathway. He was not the only one who gave a coin to the lad that day. Most people pitched it down on the snow; but this one put it into his hand. They passed without looking at him; but he smiled and spoke. The boy brushed away while in silence forgetting to ask for a copper. "Keep your heart up, keep your heart up," he kept saying to himself. Poor fellow he had plenty of need to do so. His father was worse than dead—a drunkard; his mother was ill, his little brother was hungry. "Yes, I will," said he, with an extra scrub with his broom. He moved so quickly and looked so bright that more than the usual number of coppers fell to his share. That night he was tempted by a bad boy. "No, no, Jack," he replied; "I cannot do that. The old man told me to keep my heart up, and I mean to hold my head up, too." And he did. A wealthy merchant, who had often passed him without giving him a second thought, was one day attracted by the honest face of the boy, and, after making full inquiries and learning his sad condition, took him into his employ. He afterwards found that his confidence



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June 5th, 1890.

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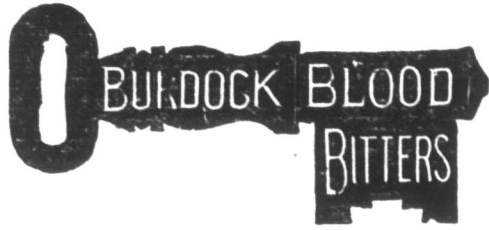
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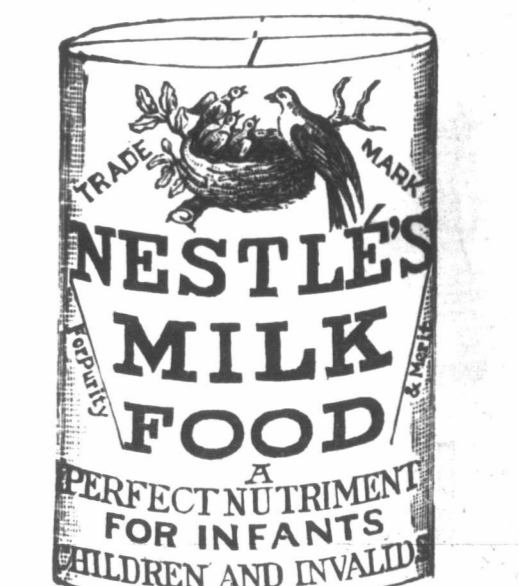
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