

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, MARCH 22, 1900.

[No. 12.

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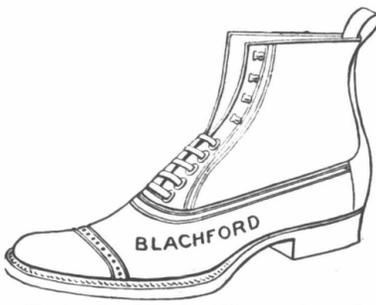
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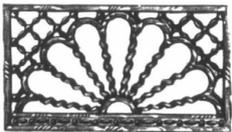
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TORONTO, THURSDAY, MARCH 22, 1900.

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LESSONS FOR SUNDAYS AND HOLY DAYS. FOURTH SUNDAY IN LENT.

Morning—Gen. xxxiii.; Luke i., 46.
Evening—Gen. xxxiii., or xxxv.; 1 Cor. xv., to 35.

Appropriate Hymns for fourth and fifth Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

FOURTH SUNDAY IN LENT.

Annunciation B. & M.

Holy Communion: 313, 314, 553, 559.
Processional: 175, 176, 181, 304.
Offertory: 95, 184, 187, 195.
Children's Hymns: 106, 569, 571, 573.
General Hymns: 92, 372, 449, 465.

FIFTH SUNDAY IN LENT.

Passion Sunday.

Holy Communion: 109, 253, 318, 321.
Processional: 28, 38, 96, 97.
Offertory: 86, 107, 252, 254.
Children's Hymns: 332, 335, 338, 465.
General Hymns: 91, 244, 249, 251.

We have removed our business offices to Room 18, 1 Toronto St.

Septuagesima Sunday.

Our attention has been called to the fact that Lord Roberts' successful flanking of the Boers began on Septuagesima Sunday, the very day of united prayer in the Anglican Churches throughout the world. Whilst we do not venture to connect these events in the way of cause and effect, it was at least a coincidence that may awaken our gratitude to God for His great mercies; and we should never discourage the recognition by pious minds of God's answer to prayer. As we have no doubt of the righteousness of our

cause and the necessity for this war, we can confidently commend the issues to the decision of the Most High.

What we are Fighting For.

The late Mr. Joseph Cowan, of Newcastle-upon-Tyne, was a member of Parliament much esteemed on both sides of the House, and one whose utterances were of great weight. It is interesting to have his judgment on the war in South Africa: "Our gallant soldiers," he said, when bidding a local contingent farewell, "are going to support a just cause. The issue has been mystified by carping critics and jealous partisans, but it is very simple. We are fighting to prevent men of British blood from being treated as 'helots' on British territory by a sordid oligarchy, which British arms saved from extinction, and British generosity endowed with autonomy. We want racial equality, the Boers want racial ascendancy. That is the difference." So it is, and it is the whole South African question in a nutshell.

The Presidents and the Premier.

The despatch of Presidents Kruger and Steyn to Lord Salisbury is now widely known and well understood. It is a mixture of simplicity, cant, cunning, and impudence, which it would be difficult to excel in its way. What they want is only independence—only the power again to set to work and involve the Empire in a costly war—costly of treasure and of blood—and this they certainly cannot have. It is not merely that all England and all the Empire agrees with Lord Salisbury in his refusal. No minister—no ministry that would entertain the idea of granting such a thing—could live for a day in Great Britain. All the newspapers, conservative, liberal, radical, are on the same side. The Daily Chronicle says that the worst enemies of the Presidents could not have anticipated the full extent of their demands or the audacity of their language. The Daily News says the war may have convinced President Kruger that the British are not cowards after all; but, apparently, if his proposals are serious, it has left him with the impression that we are fools; and The Times describes the message as a curious mixture of unctuousness, cynicism, and impudence. It says that Lord Salisbury's reply was the only conceivable one.

The Late President Steyn.

There is latent humour, as well as grim earnest, in Lord Roberts' reference to Mr. Steyn as "late President of the Orange Free State." Lord Salisbury has declared that Her Majesty's Government cannot think of conceding to these communities an independence which they have abused. Lord Roberts declares that one of them has ceased to be an independent republic. The British flag floats over the Government House, and the British authority will be there established without

delay. Henceforth, there will be no State troops, but only divisions or parts of the Imperial army. It may take some time to organize all the details of the government, but in the meantime Martial Law will do very well and be quite as useful; and we have no doubt that this will be administered in the gentlest and least offensive manner, but also in such a way that offenders will know that they will not escape punishment. One gratifying circumstance in the taking possession of Bloemfontein was the enthusiasm of the population. No doubt the most hostile portion had fled with "Mr. Steyn, late President;" but there must be a large number thoroughly well affected to British rule before such a demonstration could take place. It is possible that a good deal remains to be done. How much no one can be sure. The people of the Transvaal may hold out for a season, if they are so misguided as to think they can profit by so doing. But we have no doubt of the end.

Some Consequences of Our Troubles.

That good comes out of evil has become a common-places, not merely among religious men, but among all observers of human life and history, and in many ways the saying is now being verified. And this not only in the welding together of the parts of the Empire, but in the union of Christian men for the highest ends. Not least among these results is the remarkable Call to Repentance, to which the signatures of many leading Churchmen and others in England have recently been attached. A common sense of the need of fasting and prayer finds expression in a document signed by men of such diverse minds as Lord Radstock, Lord Halifax, Sir John Kennaway, Mr. Samuel Smith, Canon Gore, Canon Fleming, the Rev. F. B. Meyer, and others, who have agreed to observe Ash Wednesday as a day of repentance, and invite all of the same mind to do the same. It cannot but be that the invitation will meet with a wide acceptance, and this united feeling of a common need may lead to results undreamt of in times of bitter controversy.

Handel and His Critics.

Few things are more curious than the estimates of great men sometimes made by people who had no capacity for understanding their greatness. Here are some remarks on Braham's singing of parts of the Messiah; and some very wonderful, indeed, on the value of Mozart's accompaniments to that great Oratorio. The writer is speaking of a performance in 1831, and remarks: "Mr. Braham sung with great pathos and fervour, but, as usual, frequently out of tune; his major thirds, in particular, approach the flat third within a diesis." (I hadn't an idea what this last word meant till I looked in Stainer, and found it means a quarter of a tone). The

Dictionary of National Biography says nothing about his singing flat, though it does say that in 1830, sixteen years later than the above critique was written, his voice was showing signs of the ravages of time. He was sixty-five years old then. But this is the sentence which the reader is invited to consider: "Mozart, by his accompaniments to the Messiah, paid a valuable tribute of veneration to the genius of his great countrymen; they will tend to prolong the existence of this oratorio for another generation." I do not feel equal to commenting on this pronouncement.

An Anglo-American Clergyman.

Everything connected with the early history of Anglicanism on this Continent is of deep interest to Churchmen; and we are assured that the following narrative, from an English contemporary, will be welcome to our readers: In 1770, a young man named Coombe came from America to be ordained by the Bishop of London. There were no Bishops in America in those days—the more is the pity, and our brethren across the Atlantic had very scant spiritual provision from the Mother Country. Until the consecration of Seabury in 1786, every man who desired ordination had to come to England for it, and sea voyages in those days were not only wearisome but dangerous. Mr. Coombe went back to America, and exercised his ministry assiduously and successfully in his native town of Philadelphia. But trouble came; for when the Americans declared for independence, in 1782, Coombe adhered to his allegiance, became obnoxious to his fellow-townsmen, was arrested and ordered to be sent away to Virginia. A severe illness prevented that, and just as he recovered, he was taken by a British regiment and sent to England. Thence he went to Ireland, as chaplain to the Lord Lieutenant (the Earl of Carlisle), and during that time Trinity College, Dublin, conferred upon him the degree of D.D. In 1794 he was made chaplain to King George III., and received a prebendal stall at Canterbury, as well as the incumbency of Curzon Chapel. In 1800 the Dean and Chapter of Canterbury made him vicar of Tenterden, and in 1806 they gave him the London rectory of St. Michael, Queenhithe, and presented his son to Tenterden. It is a curious chapter in the history of a bygone time. He was a man of mark. The obituary says that he was a preacher of remarkable eloquence, and he was in close friendship with Sir Joshua Reynolds, Johnson, and the rest of that memorable set. It is creditable to both sides, that, in spite of his adherence to his English loyalty, he remained all his life in affectionate friendship with Franklin,

Romanoff and Orleans.

Russia and France are supposed to be, in some sense, allies; and neither of them is a favourite in Great Britain. We have long been suspicious—some think too suspicious—of the designs of the Russians, and we rather suspect them of craft and subtlety. As regards the French, we never know quite

what to expect from them. Yet, from the House of Orleans we might hope for high-bred courtesy, at least. Louis Philippe found refuge in England after his wretched father had got his deserts on the guillotine. That same Louis Philippe, ex-king of France, found respectful treatment and a safe refuge in England after the Revolution of 1848; and his sons have been almost English subjects. Yet now there comes to us the surprising intelligence that the present Duke of Orleans has actually written to the Editor of the "Journal pour Rire," congratulating him on his course and brutal caricatures of Queen Victoria. There seems in fact to be no doubt on the subject. The royal Duke denied it, but M. Willette, the Editor, photographed and published the letter, and it has been recognized by the Duke's friends! We cannot wonder that people should forget that the Duke is a descendant of St. Louis of France, and remember that his great grandfather was the scoundrel, Philippe Egalite, that his grandfather was the trickster who got his throne by trickery, and lost it because he could not be perfectly straightforward. It is a pity that the latest representative of the Capets should have fallen so low. Along with this shabby behaviour of a French Prince, there comes a story of the magnanimous behaviour of the Emperor of Russia. It is said that the Russian Minister of War, thinking the time favourable, because of Great Britain being engaged in the war in South Africa, for the seizure of Herat, informed the Emperor that everything was ready for such an undertaking. The Emperor, however, we are told, informed his minister that it was contrary to his habit to take advantage of the embarrassments of another State, and that it was his intention to remain strictly neutral. We sincerely hope the story may be true; and we shall not so much grudge the Romanoffs the greatness which lies before them in ruling their immense Empire, even as we shall not earnestly desire to see the House of Orleans again on the throne of France.

England and Her Neighbours.

The following paragraph, from the English "Spectator," will be of interest to our readers; and on one point it will be observed that it confirms a remark of our own on some of the reasons for the dislike of England by some of the Continental nations of Europe: The Emperor of Austria is said to have observed to a diplomatist, at Vienna: "Why, all the ragtag and bobtail of Europe seem to be banded against England!" A correspondent, writing from Vienna, calls our attention to the interesting expansion of and commentary on this remark, which appears in "Die Information," a small but exceptionally well-informed sheet, published daily in the Austrian Capital. The writer, after referring to the fact that in the war with Prussia, Napoleon had all the German criminals on his side, continues: "A similar phenomenon is now visible in connection with the war in South Africa. The whole of the great army, of the 'de' classes, the whole of the international demi-monde, is mobilized against

England. Wherever there is a cashiered officer, an expelled official, he is physically or morally to be found in the anti-English camp. That the 'Bruse Witz' should have placed his sword at the disposal of the Boers is more than a mere chance, it is, so to speak, a psychological necessity. Let me not be mistaken, a number of the worthiest and most honest men, are, from the most diverse motives, arrayed against the English, but in the same camp are to be found all the vagabonds of the universe: political extremists, of both sides, are included in this armada. All the reactionaries and absolutists, on the one hand, and all the revolutionaries and red republicans on the other are anti-English. Naturally enough! for England, by her prosperity, gives the lie to the theories of absolutists and revolutionaries alike. . . . This remarkable combination, this alliance of the blacks, the reds, and the international demi-monde, is one of the most interesting occurrences of our time."

ENGLAND AND FRANCE.

It is a thing quite wonderful and naturally unintelligible, that France should be supposed to be eager to pick a quarrel with England; yet we must admit that the thing is not altogether incredible. If we were to judge from the French newspapers, we might imagine that war was inevitable, yet it is difficult to find in any or all of their vapourings any real reason for war. Was it ever heard among civilized people that war was proclaimed without some reason alleged? Is it not the custom for such people to state their grievances, to demand satisfaction, and, if refused satisfaction, to make their appeal to the sword? It is quite true that the alleged grievance is often only a pretext; but, in the present case, there is not even a pretext that we have heard of; and, if we try to imagine one, we are at the end only left in greater perplexity. Trying to imagine, we think of Egypt. We believe the French people, or a good many of them, are actually sore over our success in that country. But what are they sore about? They had the offer of joining with England in putting down rebellion, and restoring order in that much ill-used part of the earth, and they declined. Nay, they joined with some other powers in demanding that England should pay the cost of her work there, and England paid. What has been done that reasonable men can condemn? In the first place, a most pestilent fanaticism has been crushed and a large area of country brought under the influence of civilization. In the second place, order has been restored throughout the whole country, and investments, which were almost worthless, have become remunerative, not to Englishmen alone, but to all who had ventured to lend to the Egyptian Government. Incidentally, Egyptians, who seemed incapable of fighting, except the rebellious part of them, have been drilled into good and efficient soldiers. Is all this a "casus belli?" We trow not. Well, but there is the episode of Fashoda! Yes,

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CATHOLIC AND PROTESTANT.

No. 2.

we have heard a good deal of this, and we remember the golden rule. If any English officer had done what the French commander did at Fashoda, he would have been punished or censured, and an apology would have been made to the aggrieved Government. Britons are still gentlemen enough to know that, when an offence is committed, whether intentionally or accidentally, the offender cannot forgive himself until he has apologized to the offender. Apparently a large number of the French people are of a different opinion; and yet it is a French proverb which declares: "Noblesse oblige." These are things not easy to understand. Well, but perhaps it is our success in South Africa that is disturbing our volatile neighbours. They were not greatly distressed at our failures. But what have they to do with the one or the other. We did not exult over their failures in 1870, or interfere with their doings in any way, except to show compassion. And the only right we can imagine the French or any other power to possess, in a case like this, would be the right to intervene, in case we were acting unjustly, or oppressively to another State. Has the French Government or any other Government ventured to say this? We are not aware of it. Even the "ragtag and bobtail," as the Austrian Emperor calls our enemies, have hardly ventured to put any such accusation into definite form. We have done no wrong. In standing up, for the rights of English-speaking men, we are standing up for the rights of humanity. We are claiming for them and for all men only what we concede to their oppressors and to all men; and we have a special duty to the inhabitants of those parts, since they are under the protection of the British Flag. But the most curious aspect of the whole question is the alleged apprehension of the French that, when we have done with the Boers, we shall turn our attention to them? Shall we not have a splendid army; such as we have hardly ever had before, and what in the world are we to do with it, but fight the nation which we detest? But we don't detest them at all. If there is any enmity between France and England, it is altogether on the other side. We rather like the French. In a certain way we admire their manners, although we also sometimes laugh at them. We cultivate their language and literature, and it is generally supposed that we are largely indebted to them for our fashions. Why in the world should we think of making war upon them? What have we to gain by it? It will cost us enough to settle the South African question, and we are sure that no one will want to spend more, especially if the expenditure is unnecessary. The idea, which appears to our neighbours so natural, is to us an impossible one. If the French go on increasing their military strength in Madagascar, and massing their troops over against the coasts of England, they may provoke a collision, and that may lead to war. But, of one thing we are sure, that, if war should break out between the two nations, the verdict of future history will be that England was not the cause of it.

We have already considered the first part of the sermon of the Regius Professor of Divinity, at Oxford, Dr. Ince, on the Catholicity of the Church of England: We are now to notice his assertion of its Protestant character. Quoting Canon Dixon, he remarks: "The opposite of Catholic is not Protestant, but Heretic; the opposite of Protestant is not Catholic, but Papist." As we know the origin of the word Protestant was the "Protest" of the German Princes, who, at the second Diet of Spire (1529), remonstrated against the revocation of an edict, which, three years before had sanctioned reformation by tolerating the existing forms of worship and belief in single districts of the Empire. They declared that this was a violation of the laws of the Empire and of the sacred rights of conscience. Thus the word "Protestant" was first applied to Lutherans, but shortly received application to all opponents of the dominant Papal system. So during the reign of Elizabeth, and afterwards, under Charles II., Anglicans generally accepted the designation; and Chillingworth, who maintained the importance of early and patristic testimony, entitled his book: "The Religion of Protestants a Safe Way of Salvation." So Archbishop Laud, in his last speech on the scaffold, declared, "I desire it may be remembered, I have always lived in the Protestant religion, established in England, and in that I come now to die." The same phrase is used by Bishop Cosin—"We that are Protestant and reformed." At the Revolution in 1688, the Estates of the Realm formally adopted the term, when they enacted as the Coronation Oath, "Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion, established by law?" Dr. Ince remarks that it is no answer to this to say that the Church of England has not adopted the term in any authoritative document, since neither is the word Catholic so adopted; and he proceeds to point out what we may call the notes of the Protestantism of the Church of England. Generally speaking, he remarks, to say that a Church is reformed, is to say that it is Protestant. And herein may be mentioned (1) the rejection of the claim of Supremacy for the See of Rome; (2) the difference of Anglican doctrine from Roman in regard to the nature and mode of Christ's presence in the Sacrament of the Eucharist, and various customs connected with that Sacrament—as the denial of the Cup to the Laity, "the elevation of the consecrated elements for the purpose of adoration, the carrying of them about in procession." (3) Then "the application of the rule of conformity to Holy Scripture and the example of the primitive Church led to important reforms in the public and private worship of the Church," such as the abandoning of the invocation of Saints and Angels, and especially, for here was the greatest danger, of the Blessed Virgin Mary. (4) So with regard to other Roman doctrines, the Church of England has declared

that "the Romish doctrine, concerning Purgatory, pardons (i.e., indulgences), worshipping and adoration, as well of images as of reliques, and also invocation of Saints, is a fond thing, vainly evented, and grounded on no warranty of Scripture, but rather repugnant to the Word of God." (5) Dr. Ince regards with special interest, as an important reformation, in the English Church, "the substitution of their own native language for the old Latin language, not that he condemns the earlier use of Latin as a necessary bond of union, but because it was used in the service of the peoples to whom Latin was utterly unknown, and who knew what was passing at the altar only by the movements of the priest, the ringing of bells, and the like. It is unfair, he says, to speak of Protestantism as merely negative, except that every affirmation of true doctrine is the negation of false. The Church of England, as Protestant, "explicitly affirms what foreign Protestants habitually call the two main principles of Protestantism—one the formal, the other the material; these being the sufficiency of the Holy Scriptures, as the Rule of Faith, and justification by faith only, for the merit of our Lord and Saviour, Jesus Christ, and not for our works and deservings." The Regius Professor refers to the saying that the Prayer-Book is Catholic and the Articles Protestant; and, while admitting that there is a measure of truth in the words, he guards against the error often connected with them. They cannot be so described as implying that there is any contradiction between them. We have given our readers the substance of this valuable sermon; but we strongly advise them to procure it and read it for themselves in its entirety. Like Dr. Ince, we greatly sympathize with those who maintain the Catholic character of the Church; but we are not willing to forget that it is also Protestant.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof Clark, LL.D., Trinity College.

Collect for the Fifth Sunday in Lent.

Here, as before, we have a Collect based on the Latin. The Sunday is known as Passion Sunday; the significance of the passion and sacrifice being set forth in the Epistle for the day. In the Collect we pray, first, for,

- i. God's merciful consideration of His people.
 1. All live in Him and He regards all.
 2. But we pray that He may regard us in mercy—"mercifully look upon Thy people. (1) He is of purer eyes than to behold iniquity, and we are unclean. (2) So, unless He looks upon us in mercy, we must shrink and perish in His presence. (3) And this necessary in every way, (a) For the pardon of our sins. (b) For the acceptance of our imperfect works.
- ii. The Blessings Prayed for.

Nearly always the same, although in different forms. Here two special blessings—government and preservation.

 1. That we may be governed. (1) We cannot do this. "It is not in man that walketh to direct his steps." All experience teaches our folly and our weakness. (2) No fellow-man can do it, so that we could safely follow his guidance. (3) Only God all wise and all-good.
 2. That we may be preserved. (1) More is needed than guidance. We have adversaries, difficulties in our circumstances, and the like, (2) And the strength of the power of evil is greater

than ours. (3) Yet God is greater and stronger, and is able and willing to help those who call upon Him. (4) Therefore we implore His protection for body and soul. Not for soul only, but for body—for health and strength, whereby we may fulfil our duties, for purity, lest the defilement of the body should corrupt the soul. For such lusts "war against the soul."

3. And again the "goodness" of God, as well as His mercy, is used as an argument in prayer, His "great goodness." A strength to think of this.

THE LENTEN CALL, TO THE NATION AND THE INDIVIDUAL.

By the Bishop of Rochester.

The Bishop of Rochester has addressed the following pastoral letter to his diocese: Lent comes to us this year with quite special meaning and solemnity. Its call blends in with the voices of the events amongst which we live, and bids us as they do, "Consider our ways." The call comes to us, as a nation, but a nation can only act or feel through its individuals. As individuals, then, we have the double duty of thinking for the nation, and thinking for ourselves. The first and best thing that we can do for the nation, is to clear ourselves from wrong, to get ourselves right. It is ill repenting of other people's faults. But each honest, true, and humble conscience helps to make the conscience of the nation, and is bound to apply itself to national as well as personal duty. I said, "thinking for the nation and thinking for ourselves," for I feel that this is the special call of this Lent in particular to think gravely and seriously with as ready a mind, and as open a conscience, as we can, by God's grace, command. Military men and politicians, in their own sphere, feel this. The moral, they would say, of the war, is that we must in time to come put a great deal more brains and thought into all our fighting and preparations to fight. But the same thing is true in a higher sense for those who believe that all life of men and nations is governed by moral laws, that "righteousness exalteth a nation and sin is a reproach to any people." The war, with its unexpected checks and failures, its sufferings and anxieties, and the tremendous responsibilities and far-reaching issues behind it, has brought us, as a nation, nearer to God. On all sides good and thoughtful men tell us that this is so, that this is the feeling. Let me quote the words of a soldier at the front: "War seems to turn fellows Godward . . . a great call from selfishness, and luxury, and content—both for those who are here and for everyone at home." Nearer to Him we must judge ourselves. For the Lord is a God of Judgment, and by Him actions are weighed. That is to be the practical result of stirred or solemn feelings. But the means thereto is to think. In slack times, easy and comfortable times, this is just what we do not do. We take matters easily in private and in public. Things seem good enough for us. We are in a good humour with ourselves and with this world. And so we settle upon our lees and let things drift. It has been, by common consent, a bad time, these last few years, for those who wished to appeal to the active conscience of the nation, in whatever region. We needed the sharp stroke, or the ringing call, and this is what has come to us now. "It is," says the same soldier, "like another Isaiah." It comes to us all, it comes to us bishops and clergy most directly, most gravely. But in writing these words to you, I am thinking most of those who are lay-people, and among them even more of the men than of the women; though I know well how much the women help us men to think as well as to feel. I do long for, I do ask, strong, practical thoughtfulness of a Christian sort, from our laymen, our men of business, our professional men, our working men. Business, money-getting, wage-earning, fortune-building, all the routine of life, working hours, and then the newspaper and the smoking-room; these crowd up time and fill the mind; and there is "no leisure so much

as to" think. The bearings of our Master's principles upon life, private and public and national, are not considered. Notions of duty remain limited, elementary, almost childish, they do not grow and expand and cover the different parts of our life as they ought to do. It is thus that I feel the call of Lent may have a meaning this year for many beyond what it commonly has. Many of you who despise (I think unwisely), rules and forms of self-denial, and who do not respond to additional churchgoing, may feel, I hope, how entirely real and practical is this call to think. They will not put aside without consideration a request from their Bishop that they should this Lent make some real and definite effort to do so. Let me be quite plain. I suggest that at some sacrifice of pleasure or inconvenience, by a little earlier rising (on the part of those who do not have) to go to work till after breakfast), or by taking a few minutes from leisure or relaxation in the evening, time should be saved for some real thought. Most of us want help to think. Let some book be chosen which compels thinking; let it be read with prayer before and after, and mixed, too, with our thoughts. If the Bible be the book, that is best, no doubt, of all. Many a man would be astonished who once began to read his Bible thus as a book to think about for himself in a thoroughly practical way. But most of us want some help from better and deeper men than ourselves. I suggest at the foot of this letter three books, admirably suited for the purpose, within my own knowledge. Any one of them will make any man, who reads them rightly, look at life for himself in the light of God. But others will have books which they prefer to these. I give them only as instances. Then I make this further suggestion. There are two great branches or kinds of duty; one touches the things which we ought to resist and conquer and refuse; the other, the things which we ought to do and be. The second is much the nobler, and much the least considered. We know that we ought not to steal, and idle, and lie, and swindle, and commit adultery, and swear, or give way to angry passion. But these are only the rudiments of a sound life. It is true we never quite get beyond them. We have always something left to conquer—something, as St. Paul says, to "put off." But yet we ought, if there is any strength in us, of the Christian life and manhood, to go on to the other and higher things which should be "put on." I ask you to consider how much of our Lord's teaching touches this, and brings life, individual and public, to judgment by this standard, not of wrong avoided, but of right to be achieved or missed. The man who received one talent and hid it, Dives, the fig-tree condemned for want of fruit, the seed which sprang up and bare fruit, and that which did not, the chamber empty, swept, and garnished, the guests, who despised the banquet, the men condemned at the Judgment for want of works of mercy and charity, the vineyard let out to husbandmen, the men who did not discern the sign of the times—these are all instances to the point, and they might be multiplied. Our work is only half done, when we discover and acknowledge the faults we have committed; we have still to ask what it was our duty to do and to be. I am convinced that that question honestly pressed upon conscience in a practical way with regard to the different parts of life would make the Christian life of many men a totally different thing, a thing that would move and grow, a thing with life and energy in it. Our almsgivings, our prayers, our readiness to be of use, to help others, and to serve God's Kingdom, our active citizenship both in the earthly and spiritual commonwealths to which we belong, would all develop wonderfully if we kept asking ourselves, "What ought I, as a Christian man, to be and do in each of these ways?" Then we should cease to find men's use of the privilege and power of prayer so feeble and formal; or so few in any neighbourhood who really will take trouble for any good cause; and such apathy among professing Christians in the face of this or that terrible evil, which can only be resisted by the steady and

patient action of men whom Christ has taught to care as He cared. Nothing is harder than such thought. All the indolence and all the secret selfishness in us cries out against it, or doggedly resists it. But men, who so deal with themselves, will be the salt of public opinion when it comes to dealing with questions of national responsibility and public duty. Only men, who thus try their own hearts, can help the country to think for herself over the deep questions as to what may be God's purpose and calling for her—for what she "is raised up," where she has done, and where failed to do her task—what are her moral dangers and faults as a nation and imperial power—where she needs to purify herself—and, in particular, what meanings, lessons, warnings (real and grave they must be), God speaks to her through this present war and all that it brings upon her people. Will you try, dear brethren in Christ, to think of these things this Lent? And may God in His great love, give us some real stirring of thought, some real quickening of life! For this I shall pray—and I beg your prayers for me and for each other. Your affectionate servant and Bishop,

EDW. ROFFEN.

The books which I refer to above are: 1. "The Book of Isaiah," by George Adam Smith (Hodder and Stoughton); 2. "The Sermon on the Mount," by Charles Gore; 3. "The Gifts of Civilization," by R. W. Church, late Dean of St. Paul's (Macmillan).

REVIEWS.

The Knights of the Cross. By Henryk Sienkiewicz. First Half. Price, \$1.50. Toronto: Morang, 1900.

Readers of "Quo Vadis," and "With Fire and Sword," will know what to expect from the author of the powerful novel now before us. It is, of course, more akin to the latter than the former, and deals largely with the antagonism between the Poles and the German Crusading Knights. It has some moving situations, for example the striking episode of the marriage of the hero, Zbyszko, with the charming heroine Danusia, and the tremendous scene in which Danusia's father, Yurand, took vengeance upon the insulter of his daughter. Towards the end of the volume, we felt as if the story was about to conclude; but it turns out to be only the first half, so we must wait for the continuation.

The Sacred Books of China.*

This is the fifth double volume of the American edition of Professor Max Muller's "Sacred Books of the East." From a religious point of view, these books are of less interest than their predecessors, since Confucianism has little religion to speak of. As throwing light, however, upon Chinese ways of thinking and living, the contents of this volume are invaluable. The Sacred books of China are of three classes, (1) those relating to Buddhism, (2) those relating to Confucianism, (3) those relating to Taoism. With Buddhism, Dr. Legge does not here concern himself. Although there are some few original Chinese works on this subject, most of the writings on Buddhism used in China are translations from Indian sources. The religion of China, "par excellence," is Confucianism, which did not indeed originate with the great man, whose name it bears, who said of himself that he "was a transmitter and not a maker, one who believed in and loved the ancients," and hence it is said, in a writing attributed to his grandson, that "he handed down the doctrines of Yao and Shun, as if they had been his ancestors, and elegantly displayed the regulations of Wan and Wu, taking them as his models." Undoubtedly, however, in his lectures, Confucius added greatly to the form and bulk of these teachings, in expanding and applying them. "The reader must bear in mind," says Dr. Legge, an admirable

* Translated by Dr. James Legge. Price, \$2. New York: Scribner's.

translator and most competent editor, "that the ancient books of China do not profess to have been inspired, or to contain what we should call a revelation. Historians, poets, and others wrote them as they were moved in their own minds." The first and most important is the book of historical documents, called the Shu. They begin with the 24th Century before Christ, and come down to the 7th. The second class is the Shih, or Book of Poetry. The third is the Yi, or Book of Changes. The fourth is the Li Ki, or Book of Rites. Unlike Buddhism, and like Confucianism, Taoism was of Chinese origin, attributed to a philosopher, said to have been born 604 B.C., that is, about 50 or 60 years before Confucius. We cannot go into the contents of these venerable and interesting documents. Their value for those who make a study of comparative religion is almost infinite; and a better edition of them we are never likely to have.

Why Keep Lent? By Robert A. Holland, S.T.D., Price, 10 cents. New York: Thomas Whittaker.

The reply to the query is plain, simple, and sufficient, full of deep thoughts, beautifully expressed, and bold in its statements for moral teaching. The reasoning upon the periodical observances is very striking, and deals freely and effectively in the tu quoque. Most of our congregations would be benefited by having it read to them in substance, or as it stands.

The Theætetus of Plato; A Translation with an Introduction. By S. W. Dyde, D.Sc. Price, \$1. Glasgow: Maclehose, 1899.

Dr. Dyde has done well in giving us this enlarged and improved edition of Plato's Theætetus. The interest in Plato can never cease while men continue to think; and few students of the great Philosopher can dispense with such help as is afforded in the present volume. Plato's theory of knowledge is of an interest second to none of his teaching, and in this dialogue it is set forth in the most attractive and illuminating manner. As regards Dr. Dyde's translation, we can say he has simply left us nothing to desire. A Greek scholar will find it as pleasant reading as the original, and it would not be possible to say more. As regards the Introduction, we can speak in the same high terms. After devoting a chapter to Plato's Style and Method, the writer goes on to notice the relation of Plato to Protagoras, the greatest of the Sophists. In Chapter III. he considers Plato and the Protagoreans, and in Chapter IV., Plato and Sophistry. Now, we should much regret, if we left the impression that this is a book merely for the reading of students of Philosophy. Most of these will attain to clearer views on these subjects from Dr. Dyde's work. But clergymen will get help from it for their theological studies, and literary men for their grasp of literature. Even the ordinary reading man will not find the contents of the book beyond the reach of his intelligence.

A Day in Clerical Life. By the Rev. R. E. Veagh. Price, 75 cents. Toronto: Musson, 1900.

We have here an undoubtedly clever book, very amusing and not without evidence of religious conviction and feeling. But it is only too true to the Horatian motto, on the title page: "What forbids to speak the truth and laugh?" Well, perhaps nothing. But we should like the gift employed on another subject. For a clergyman to describe his sacred work as a continuous joke is rather too much. We quite appreciate the powers of the author—the name is obviously fictitious—and we shall be glad to meet him in another field.

Helps to a Better Christian Life. New Readings for Lent. Compiled by the Rev. George Wolfe Shinn, D.D., Rector of Grace Church, Newton, Mass. 12 mo., pp. 239. \$1. New York: Thos. Whittaker.

The idea of selecting readings in Lent from the works of modern preachers is a very happy one,

and whatever Dr. Shinn sets his hand to is crowned with success. These forty readings are from a wide circle in England, America, Scotland, Canada, and India, and belong to no special school, but they are all carefully chosen and well adapted to their purpose. They are short, pointed, helpful meditations, and as such cannot be too highly commended. As a volume, its binding is exceedingly tasteful.

Magazines.—The Expository Times has some notes on the Article on the Nazirite, which appeared in the February number of the "Journal of Theological Studies." Both articles are worth reading, although they do not settle much. Rev. J. C. Lambert, in an article on "The Heathen and Future Probation," comes to the conclusion that "there must come to every soul of man the offer of salvation through Jesus Christ," either in this life or after death. Guthe's History of Israel is noticed favourably by Dr. Taylor; so are Duhm's "Psalms," and Kittell's "Kings," by Mr. Gelbie. A translation by Prof. Banks, of Professor Deissmann's remarks on "Jesus at Prayer," is well worth reading. Many shorter articles are very good indeed.

The Outlook is conducted with the ability regularly exhibited in its columns; and without the anti-British feeling shown in too many American papers. When the English suffered reverses, they were chronicled with fairness, and now that they have had successes, these are recorded with sympathy. Among other articles of interest there is one which will be welcome by intending visitors to "Paris in Exposition Year," setting forth the manner in which people may get what is necessary for their sustenance at the lowest possible terms.

The Literary Digest has a very good number, and is free from the objectionable tone towards Great Britain, of which we have complained before. The cartoons are certainly not worth reproducing; but the articles for the most part are good; and they are certainly most varied. We do not think we should have found it necessary to reproduce the paragraphs about Mr. Ruskin; but there are many of great value.

The Methodist Magazine (March), has the conclusion of Sir John Bourinot's excellent papers on "Canada during the Victorian Era." Principal Cavan writes on the "Sorrows of Armenia." The Rev. W. H. Adams has an interesting paper, with likenesses of him, of Bishops Lightfoot and Westcott, and also of their fellow-workers in the revision of the New Testament, Drs. Hort and Milligan. The Editor contributes an excellent article on "Pompeii—the City of the Dead."

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

THE GREAT FAMINE IN INDIA.

In response to my appeal for the famine in India, I acknowledge, most gratefully, the following subscriptions; but as the distress is still most appalling, we must not cease to do what we can to save more lives: In thanksgiving, for the relief of Ladysmith, from M. C., \$15; Mrs. L. R. O'Brien, \$5; "In Memoriam," \$2; From a loving heart, \$75; A. W. Benjamin, of Yarker, \$5; A Friend, St. Mary's, \$3; Mr. Archer, \$1; James Tarpin, \$2; F. Tremagne, Mimico, \$2; E. A. D., \$2; Member of St. Simon's, \$5; Mr. G., 50c.; From a Mother, \$50; Mrs. F. Montizambert, \$10; Miss Walker, \$10; E. C., 25c.; Guy F. Warwick, \$5; J. S. L., \$2; Mrs. Salter, Jarvis, \$5; Mrs. E. E. R., \$1; Jane Machilean, Hamilton, \$1; S. L.

Kemp, \$5; A. S. Evans, Port Hope, \$1; Mrs. V., \$1; Thankoffering, \$1; Ruth L. Schryom, \$1; Anna M. Gordon, Manitoulin Island, \$5; Ruby and Rossi Morley, \$2.50; Mrs. C. Wag, Barrie, \$6; Members of St. Thomas' Church, St. Catharines, I. H. N., \$5; D. S. J. MacNamara & Son, Orillia, \$1.50; Leamslip, \$1; G. G., Collingwood, \$1; Mrs. Henry Gooderham, \$10; A Friend, Port Dover, \$5; Anonymous, \$5; A Missionary's Widow, \$2; Friend, \$5; Mr. E. Peck, Peterborough, \$1; E. H. and K. H., Brantford, \$3; Thankoffering, \$2; Miss E., \$2; A Friend, Oshawa, \$2; V. P., \$1; Mrs. E. Robinson, Miss R., and Mrs. H. R., \$5; S. Heath, \$2; W. J. McClure, \$2; Wilbert and R. G. Cowper, Dundas, \$3; Thomas Wight, Thedford, \$1; Mr. and Mrs. O. Macklem, \$10; Elizabeth and Jeannette, 50c.; F. C. Kulow, Port Colborne, \$1; Mrs. J. S. Wood, St. Catharines, \$1; Mrs. W. R. Harris, \$1; Two Sisters, Niagara Falls, \$8; J. M. F., of Lucan, \$1.50; Mrs. George E. Pay, North Bay, \$2; Mrs. F. J. B. Grant, Orillia, \$5; Mrs. Osler, York Mills, \$5; Mrs. McKinnon, \$1; H. J. Anderson, Simcoe, \$2; Fanny Wooten, Mother and Sister, Wellman's Corners, \$5; Mrs. D. F. Matthews, \$2; An Anglo Indian, \$1; W. H. Curry, Omemece, \$1; Mr. M. & H. L. P., \$2; A. H., \$1; Rev. C. A. and Mrs. Firench, \$2; From a little Hamilton Girl, \$2; X. Y. Z., \$5; Miss O'Hara, \$1; Anon., for Lepers, \$20; Miss McClellan, Millbrook, \$2; Mrs. Osler, Cobourg, \$20; From King's Daughters, Cobourg, \$7; Mrs. Strachan, \$5; W. A. B., Port Burwell, \$1; Mrs. W. J. A. Constance, \$2; Miss Hill, \$2; Mrs. R. Kirkpatrick, \$5; M. P. G., London, \$2; Thorold, \$1; Truro, N.S., \$1; C. M., for Zenanas, \$25; C. M., S.P.G., \$25; C. M., C.M.S., \$25; Rev. Prof. Jones, \$5; Mrs. McIntyre, Port Huron, \$1; A. A., Toronto, \$2; A Friend, 50c.; E. S. Carry, Millbrook, \$1; F. B. S., \$5; In place of new dress, Mrs. Edwards, \$5; W. A. Hunter, Fembroke, \$4; Mrs. Henry Allen, Le Mars, Iowa, \$1. These receipts are most encouraging, but as the famine is still doing, and, I fear, will do, for many months to come, sad havoc among the poor natives of India, may I beg all who have not yet lent a helping hand to come forward and do what lies in their power to save a few more lives from the terrible end of death by starvation. Think of the tiny skeletons of little children—I have heard of them described as all head. Think of the sore hearts of their fathers and mothers; and remember, too, the vast numbers to be fed. Upwards of 4,000,000 are now on the relief lists, yet thousands and thousands, we are told, are dying. It is a common thing, in some parts of the country, to pass many dead bodies by the roadside. Wells are waterless, and both people and cattle are crying out for water as well as for food. Oh, could not prayers be offered up in the churches that rain might fall, that help might be sent. Do pray and speak of these things to one another. There are many lepers in India, and their condition is doubly pitiful; therefore, any contribution marked especially for them will be sent to the treasurer for the mission to lepers, in Toronto. Our brave, good missionaries will do all in their power to save the lives of all they can reach, but we must help them do this. Oh, may God kindle in our hearts, day by day, and week by week, more love and pity, that help may flow in, and that by our alms and acts of self-denial we may humbly glorify Him. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Personal.—Rutherford College, North Carolina, last week conferred the degree of Doctor of Divinity on the Rev. Herbert E. Bowers. Dr. Bowers, who is an M.A., of Oxford, England, and a Doctor of Laws, of Chaddock University, Illinois, is rector of Bryan, which is one of the leading college cities of Texas. The new doctor was formerly rector of St. Paul's, Vancouver, B.C. His friends in Canada will be pleased to hear of his success.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop,
Fredericton, N.B.

St. John.—Mission Church, Paradise Row.—Special services of thanksgiving for victories and deliverance of the British forces in South Africa were held Sunday, March 4th. At the High Celebration, the Introit was the Psalm of Thanksgiving, to be found in the Forms of Prayer to be Used at Sea. The sequence was the hymn, *Jesus Shall Reign Where'er the Sun*; offertory, *Morley's Te Deum*; Eyre's service for Holy Communion; Hymn 556, at ablutions. The thanksgiving for victory in the Forms of Prayer to be Used at Sea was offered immediately before the Gloria in Excelsis. At evensong the special Psalms were the above-mentioned and the 93rd; the anthem, Elvey's "O Give Thanks," from Psalm 105; hymns 291 and 91; solemn Te Deum, in station, before the Blessing. Sermon by the Rev. John M. Davenport, on Ps. cxxxvii., 1: "Except the Lord keep the city, the watchman waketh but in vain." After drawing some Lent lessons from the text, the preacher pointed out how applicable it was to the position of the beleaguered British troops in South Africa, especially those at Ladysmith. However skilful and experienced a general Lord Roberts might be, he did not trust solely to his own powers, but in God, to whom he prayed and invited the soldiers to pray. Before he left Ireland he asked the Archbishop of Armagh to draw up for him a short prayer for the use of the army, and had thousands printed for distribution, which he took out with him. General White was of the same frame of mind, as we learn from the fact that on his defeat of the Boers, who pressed him very hard on January 6th, he went with his officers and as many soldiers as could be spared to the church at Ladysmith, and stood before the altar while solemn Te Deum was sung, as an act of thanksgiving to God for his victory. That he and his brave men constantly watched day and night all round the camp and town for the enemy goes without saying. In consequence of this watchfulness, the enemy were kept at a distance. They did their best and yet trusted in God. This sets us a good example in the spiritual life. We are workers together with God, we must watch and pray, for except the Lord keep the city, the watchman waketh but in vain.

The mid-day Lenten services, arranged under the auspices of the Brotherhood of St. Andrew, have been discontinued after one week. The reason for this was the poor attendance. It is a fact much to be regretted, especially as it was only last autumn that the Dominion convention of the Brotherhood met in the city. There will be those who will contrast this effort with the successful efforts of other years. The Brotherhood is certainly doing a useful work in the city. It is natural that the success of such services as were planned should depend upon the patronage they received from the public. Probably the members of the Brotherhood feel that if it is a work simply among themselves, they can do this in their chapter meetings without trespassing upon the willingness of the clergy, who at this time are very busy in their own parish work. It is a subject of regret. The public was the means of the failure, and all are "losers," on account of it. Rev. John de Soyers and Rev. A. G. H. Dicker were the clergy who assisted the week the services were held.

Grand Manan.—The parish of Grand Manan includes the whole of the island. It has been served faithfully for many years by the Rev. W. S. Covert, who retired on account of ill-health several months ago. Rev. Dr. Hunter has succeeded Mr. Covert. Preparations are being made for the building of a

new rectory, on the site of the old one, in the early spring.

Woodstock.—The Lord Bishop of the diocese spent Sunday, March 11th, in Woodstock. At the morning service, Rev. Hugh Hooper, deacon, was advanced to the priesthood. Rev. H. Hooper, for the year of his diaconate, has been working in Ludlow and Blissville. His work there was most successful. He has lately succeeded Rev. G. F. Scovil, in the parish of Prince William, and will be inducted to the rectory of that parish. He is a brother to the Rev. E. B. Hooper, rector of Moncton. He studied at King's College, Windsor, N.S.

St. Andrew's.—Services are held daily in All Saints' church during Lent. Excepting on Wednesdays and Fridays, there is a shortened form of evensong, with reading at 5 p.m. These services conclude with the latter part of the communion service. On Wednesdays and Fridays, services are in the evening, with addresses, either by the rector or curate. The litany forms part of the Wednesday evening service.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—A very instructive lecture on Cambridge was given in the lecture hall of the Diocesan Theological College last week by the Rev. John de Soyres, of St. John, N.B. The hall was well filled, and the lecture was entertaining throughout.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

The Ven. the Archdeacon of Ontario, has been appointed commissary by the Archbishop, during His Grace's residence in the United States. The Archbishop's health is much improved, and he hopes to be in Kingston for Easter.

Mrs. Ada Leigh Lewis, founder of the British and American Homes for English-speaking girls, in Paris, made a strong plea for these institutions at a meeting held lately in New York, for the purpose of arousing interest in the work. A debt of \$37,000 must be raised, or the buildings forfeited. Washington House was established in 1874. There any self-supporting girl may find board and lodging at a cost of \$5 a week. Mrs. Lewis pictured the struggles of art students and governesses, and illustrated her story by anecdotes from real life. Mrs. Lewis was introduced by Dr. Parker Morgan, and was followed by her husband, Right Rev. Travers Lewis, Archbishop of Canada. The second speaker pointed out the large percentage of suicides among the English-speaking girls in Paris. "At the time these homes were founded," he said, "an average of fifty English girls were found in prison every year, not for crime, but poverty. Since the establishment of the home, this has been reduced to two." A resolution was adopted, pledging those present to assist in paying off the mortgage.

Kingston.—St. George's Cathedral.—We are sorry to hear that the Rev. G. L. Starr has been confined to the house by illness. He is now much better. The city clergy have been very kind in giving him assistance in his duties.

Brockville.—Mr. Samuel Reynolds, J.P., died at his residence, "Altonwood," Brockville, on Wednesday, the 14th inst. The deceased gentleman was born in 1833, in Brockville. For many years he has been deputy clerk of the Crown, clerk of the County Court, and registrar of the Surrogate Court of the united counties of Leeds and Gren-

ville, and in 1894, upon the death of the late Lt.-Col. J. D. Buell, he became local registrar of the High Court, at Brockville. Mr. Reynolds was a loyal member of the Church of England. For some years he was a church warden of St. Peter's church, and after the formation of the congregation of St. Paul's church, was one of the first churchwardens of the new church. For several years he was a member of the Synod of the diocese of Ontario, and for some time one of the representatives of St. Paul's on the board of trustees of the new Church of England cemetery.

His Grace, the Archbishop, as a result of medical treatment in New York, is now able to read good print, and to write a little. He hopes to spend Easter in Kingston.

Deseronto.—St. Mark's.—During February "At Homes" in aid of the Ladies' Aid Society have been given by Mrs. W. Jamieson, Mrs. A. Rixen, Mrs. J. McCullough and Mrs. Dunn.

The Girls' Guild gave a very interesting entertainment in the Church Hall last month. A large crowd assembled; the Peak Sisters gave their unique selections. Songs were sung by Mrs. H. Aylsworth, Master Herbert Aylsworth and E. T. Miller. The organist, E. Miller, was at the piano, and a very pretty song of his own composition, words by Mr. Macintyre, was sung. Miss E. Hall gave one of her clever recitations. Mr. Bert Bowen sang and the proceedings closed with a memorable parody called "Looking Backward" and the singing of the National Anthem. Mr. W. G. Edgar filled the chair in his usual genial manner. The evening was one of the most pleasant which the resourceful Guild has ever given. The porch of the church has been both beautified and illuminated by a new lamp presented by Mr. Geo. Aldred.

The death of Mrs. Finlayson, who had been long and honorably connected with St. Mark's church, occurred this month, and is deeply regretted. She had taken part in the hard, deeply struggles of the congregation. She was an earnest Churchwoman, a regular communicant, generous almost to a fault, and respected by all who knew her. Her last illness was short, and her death was hastened by a fall which she had some time before.

OTTAWA.

Janeville.—St. Margaret's.—A memorial service for the late Corporal W. S. Brady, a member of the first contingent to South Africa, who died of wounds received in the battle of Paardeberg, was held on Sunday evening, March 11th. The rector, Rev. W. P. Garrett, preached a most impressive sermon, from the text: "The memory of the just is blessed." He said that the exercise was the most solemn in which it had ever been his lot to participate. The circumstances made it so. Corporal Brady died in a noble cause, in the battle which opened the way for British successes, in a war which would mark a turning-point in the future of the world. He was fighting for the principles of liberty and truth, which only the British Empire could set forth against oppression and bigotry. Corporal Brady died with his face to the foe. On behalf of the family and relatives of the deceased, Mr. Garrett thanked the friends who had evinced their sympathy. Continuing, the speaker said that Corporal Brady had been a noble citizen, and had ever been upright and honourable. He had used his strength for the honour of his country. As a citizen, all had a right to feel proud of the departed one, for he would have, if spared, done himself great honour. One of the evidences of his worth had been the fact that he had occupied at one time the highest position in the I.O.O.F. lodge, to which he had belonged. As a soldier, Corporal Brady had been ready to respond to the call of the Empire, and he had taken a foremost part in the struggle. His spirit was characteristic of the Dominion, in which he had been raised. His zeal and

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enthusiasm was only natural to such a loyal country as Canada. Rev. Mr. Garrett stated that Corporal Brady had been a Christian, not only by profession, but in a truly religious sense. His Christianity had inspired him to respond to the nation's summons to arms. No more free, noble or Christian a people than the British existed. Britain had not gone back on her history, and her principles would endure to the end of time. The soldier had fallen, but his blood would consecrate the ground that it had moistened. It had not been shed for the extension of the Empire, but for freedom. The blood cried to heaven for vengeance. The principles of right had been carried so far by Britain and by God's help they would be carried still further. Her boundaries would certainly be extended. Alluding to the recent troubles in Montreal, Mr. Garrett said, "We only want one flag, the Union Jack. No matter how fervently our brothers in France may look up to the tri-colour and worship it; still, when people come into the domain of the British Empire, we ask them to respect the flag that floats over them. There should be only one flag in Canada, and, please God, we will have only one. I was sorry to hear of the Montreal trouble. The action of the McGill students was an exhibition of exuberant loyalty. They had wished other institutions to join with them in expressing their joy. Good-feeling had previously existed between McGill and Laval, and the former's spirit was one of loyalty and that only. Have we not a right to expect our fellow-countrymen to rejoice at a victory so glorious? I am sorry that the students' enthusiasm was dampened. May God help us to guard the Union Jack well." In conclusion, he expressed deep sympathy for the parents and relatives of the late Corporal Brady. The attendance at the service was so large that there was not sufficient seating capacity, and many had to remain standing. Earncliffe I.O.O.F. was present in a body, as well as a great many prominent Oddfellows from the city. A number of members of Strathcona's Horse also showed their respect to the fallen soldier. Three large flags were draped in the chancel arch, while a floral emblem, representing three links, was placed over the altar. The service was conducted by Rev. Mr. Garrett, the lessons being read by Mr. J. W. H. Watts. Appropriate hymns were sung by the choir, including the hymn "I Heard the Voice of Jesus Say," which was a favourite of the deceased.

Bathurst.—St. Stephen's Church.—A meeting was held at the residence of Mr. B. Cavanagh, when the east end branch of the guild of St. Stephen's church was duly organized and the following officers appointed: President, Rev. C. E. S. Radcliffe, B.C.L.; vice-president, Mrs. J. Cavanagh; treasurer, Miss Susie Cameron; secretary, Miss Martha Cavanagh. Advisory Committee: Mrs. John Cameron, Mrs. T. Cavanagh, Mrs. James Blair, Miss Annie Gamble, Miss Isabel Charles and Miss Lizzie Palmer.

A meeting was held at the residence of Mr. Joseph Perkins, S. Sherbrooke, when the west end branch of the Guild of St. Stephen's church was duly organized, and the following officers appointed: President, Rev. C. E. S. Radcliffe, B.C.L.; vice-president, Mrs. Joseph Perkins; sec.-treas., Miss Annie Perkins. Advisory Committee: Mrs. Robert Taylor, Mrs. John Strong, Mrs. Robert Marks, Mrs. John McLaren, Miss Maggie Perkins, Miss Ellen Marks and Miss Katie Perkins. The parishioners have given Mr. Radcliffe 70 bushels of oats for his horse this winter.

Pakenham.—St. Mark's.—The congregation have earnestly taken in hand the suggestion made to them by Rural Dean Bliss shortly after his appointment to the parish, with regard to needed improvements to the church. The vestry has held several meetings and has decided to add a tower, spire and Sunday school room to the church. A very beautiful design has been submitted by the architect. Tenders will be at once called for, and in the

near future the church will take on a very different appearance. The rectory property is also being thoroughly renovated and new outbuildings erected at the expense of the united congregations of Pakenham and Antrim. Mr. Bliss is now engaged in holding services every week night in different parts of the parish in school houses and Orange Hall. They are largely attended, and will continue to be held until Easter. The Church Helpers' Guild is getting up a dramatic entertainment to be held the first of May.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto.—The Rev. Canon Dann, of London, preached in St. George's on Sunday morning, and in St. James' Cathedral in the evening.

The Bishop of Niagara and Mrs. DuMoulin spent a few days in the city last week.

The Bishop of Ottawa spent a few days in the city last week.

St. Philip's.—The Rev. Arthur Murphy closed the mission services in this church on Sunday last.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

The Rev. Mr. Waller, Mrs. Waller and their little ones, left on their long journey back to Japan on Tuesday last. Mr. Waller, while not as strong as his friends could wish, is sufficiently recovered from his recent severe illness to make it possible for him to return to work, and it is hoped that the sea voyage to Japan may help on his complete restoration to good health.

Lowville.—The Woman's Auxiliary of St. George's church met at Mrs. Powell's last week. A very successful meeting is reported.

Port Maitland and South Cayuga.—The Rev. P. L. Spencer, of Jarvis, gave a very interesting illustrated lecture on "Missionary Life and Work in Japan," in two school-houses in this parish, on Monday and Tuesday, March 12th and 13th. One-half of the proceeds went to the local branches of the W.A., under whose auspices the lecture was given; and one-half to Mr. Spencer, for the Matsumoto church.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Thamesford.—Rev. James Ward, of Haysville, visited this parish on Monday and Tuesday, March 12th and 13th. On the Monday he addressed a gathering at Lakeside, and on Tuesday another at Thamesford, on loyalty to our Church, and the best methods of giving practical expression to our religious sympathies. The meetings were well attended, and his addresses were very inspiring, and calculated to bear important fruit in edifying and extending the Church. Mr. Ward has had years of faithful and successful work in the ministry, and his counsels, being based on his own experience, are sure to lead to well-directed and intelligent efforts to meet our Christian responsibilities. Such lectures would be a good tonic for any parish.

Ingersoll.—Miss Crawford has been home from the mission field for a short interval, during which she addressed Old St. Paul's W.A., at Woodstock, and other meetings. She returns this week.

London Township.—St. John's special Lenten weekly services are held in this church, and are well attended. The rector has been generously supplied with hay and oats for his stable, by Mr. Mark Roberts and Mr. Robert Ralph. This is an

excellent example for others to follow, and we should be pleased to see similar kindness bestowed upon all the clergy, as far as possible.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Winnipeg.—Under the auspices of the Ladies' Aid Society, of All Saints' church, a farewell reception was held on February 20th, to the Rev. and Mrs. F. V. Baker. The school-house was charmingly decorated for the occasion, and the reception was attended by a very large number of the parishioners and friends of Mr. and Mrs. Baker, from other parts of the city. During the evening a presentation was made to the retiring rector by the members of the congregation. Mr. J. L. Peters, the people's warden, advanced to the platform, and, after a few remarks, read the following address: "Reverend and Dear Sir,—The wardens, vestry, and congregation of All Saints' church, Winnipeg, hear, with sincere regret, of your resignation of the charge, which you have held for the last seven years. They fully sympathize with you in your desire to return to your native land, and wish both Mrs. Baker and you to carry away with you the warmest and kindest recollections of your stay in Winnipeg. Not only in the work of All Saints', but in general diocesan work as well, your ripe scholarship and wide culture have always been unsparingly and ungrudgingly used in every good cause; while your devotion to the duties of the charge has been such as to win for you the gratitude of your people. Under your experienced care, the spiritual welfare of All Saints' has been advanced, the services have been maintained in a high state of efficiency, and the various parochial organizations have been made fruitful of much good. Mrs. Baker's arduous work among our young people will be thankfully remembered for years to come." The address concluded with the prayer that God's blessings might be with their retiring rector and Mrs. Baker in the future, and bore at the foot the signatures of the churchwardens and vestrymen. At the conclusion, Mr. Peters handed to the reverend gentleman a purse containing \$300, and presented Mrs. Baker, in the name of the ladies of the congregation, with a handsome candelabra and a set of pretty entree dishes. After the presentation, the Rev. Canon Matheson spoke some very kind words on the general regret that would be felt at the departure of Mr. Baker, both by the diocese at large and also by St. John's College, in which their rector had always taken a helpful interest, and of which he had only last year been elected by the graduates a member of the governing body. He was sorry to lose Mr. Baker as a personal friend, and hoped that his work in England would be attended with good success. The Rev. F. V. Baker, in replying, while thanking his people, both for their kind words and generous presents, felt that it was really more than he deserved. Their beautiful gifts to Mrs. Baker would always remind them of the happy days spent in Winnipeg. He would always think of his eleven years spent in North-West Canada as among the happiest experiences of his life; and the friendships he had formed would be abiding possessions, wherever he might dwell. He also spoke of the pleasant duty of taking part in diocesan work, in which he hoped he had always worked in loyalty to the Church and in friendship with his brother clergy. In conclusion, he bespoke a loyal support to his successor in the rectorship, and wished the parish and congregation every blessing and prosperity. The evening was interspersed with a programme of instrumental and vocal music, and refreshments were served by the ladies, after the presentation. The address presented to Rev. F. V. Baker was artistically illuminated on vellum, by Mr. W. Cotman Eade. Mr. Baker and family left Winnipeg on 22nd February, by C.P.R. train for Toronto, a large number of friends going to the station to bid them Godspeed.

The new rector, the Rev. F. B. Smith, M.A., has received his appointment from the Archbishop of Rupertsland, and took charge of the parish of All Saints on 1st March.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The Woman's Auxiliary held their annual sale of work at the Opera House; the affair was on all sides pronounced a success. The proceeds netted, for the rectory fund, over \$320.

Blackfoot Reserve.—The 28th of December last was a day to be remembered by those interested in the Indian work. It was the day fixed for the opening of St. John's Memorial Church. It is the first church edifice to be erected in any of our Indian missions in the diocese, and marks the steady progress of the work of evangelization of the native population. The building is of wood, plastered on the inside, and built upon a stone foundation. It consists of nave, chancel, vestry and porch, and will seat nearly two hundred, though seats are provided at present for only about half that number. It is heated by a furnace. The church is the gift of the family of the late Rev. Frederick and Mrs. Cox, father and mother of Mrs. Stocken, in memory of their parents. The pulpit, organ and furnishings have been provided by other friends. The cost of the building is about \$2,500. The Bishop of Qu'Appelle performed the ceremony of consecration, acting for the Bishop of the diocese, who is in England. He was accompanied by Archdeacon Tims, as his chaplain, and was met at the west door by the missionary in charge, the Rev. Canon Stocken, the Rev. C. H. P. Owen, the Rev. S. Stocken, the churchwardens, Dr. Turner, Chief Little Axe, the two native catechists, and others. The day closed with a wedding, the first held in the new church, when two members of the mission staff were united in the bonds of holy matrimony. About sixty adult Indians have been baptized during the past two years.

Peigan Reserve.—Archdeacon Tims visited this mission on January 24th, and admitted ten adult Indians into the Church by baptism. Two of the Indians, who had two wives each, arranged for the separation of one of the women in each case, with the consent of those concerned. In one case both of the women were baptized.

Pincher Creek.—This parish has decided to finish the interior of the addition put to the rectory last autumn, and have purchased the necessary lumber for the purpose.

St. Martin's.—A memorial font, made of stone quarried from native rock, and worked into shape by a local workman, has been placed in this little mission church, as a tribute of respect to the memory of General R. W. Elton, late church warden, lay reader, and lay delegate to the Synod.

British and Foreign.

According to a letter addressed to all the Bishops of the Canadian Church by the Rev. Prebendary Tucker, of the S.P.G., the venerable society has expended nearly two million dollars (£400,000) on missions in British North America.

A stained glass window has been erected by public subscription in the ancient chantry of Ilkeston church, to the memory of the late Duchess of Rutland, who, as Lady of the Manor, took a warm interest in the affairs of the parish. The chantry dates from the fourteenth century, and was restored in the fifties.

The consecration of the Rev. Henry Stewart O'Hara, Dean of Belfast, as Bishop of Cashel and Limerick, Waterford, and Lismore, took place last month in St. Patrick's Cathedral, Dublin, in the presence of a large congregation. The consecrating prelates were the Archbishop of Dublin, and the Bishops of Down, Connor and Ossory.

The Rev. J. A. Reeve, rector of Lambeth, speaking at Surbiton, said that God was indeed making His saints out of Lambeth. He added that he had worked a great deal in country parishes and towns, and he was pleased to state that nobler examples of saintly lives were found in the notoriously poor and bad parts of London than anywhere else.

The London Jews' Society has lately received from Mrs. R. Cadbury and family some very magnificent donations. They were given in memory of Mr. Richard Cadbury, who died in Jerusalem last year, as a token of their interest in the Jerusalem work, and in recognition of the kindness which Dr. Wheeler was able to render the bereaved family. The donations consist of £1,400, to build and equip the fourth ward in the Jerusalem Hospital, which will be called the "Cadbury Ward;" £200 for certain requirements in the already existing building; and the investment of £1,000 to provide an annual income towards the salary of a nurse connected with the hospital.

One of the most distinguished ecclesiastical architects of the Victorian Era, Mr. William Butterfield, died last month at the age of eighty-five. His art, which was distinctly original, is writ large upon the Church architecture of England, and even in Australia he is represented by at least one striking piece of work—the Anglican cathedral of Melbourne. Mr. Butterfield was an innovator, and will long be remembered for his introduction of colour into Church buildings, by means of combinations of stone, brick, marble, and mosaic. The finest examples of his work in London are to be found in the churches of St. Alban's, Holborn, and All Saints', with its adjoining priory and schools in Margaret street.

The official statistics of the Episcopal Church in Scotland have been issued, in the shape of the annual Blue Book of the representative Church Council. For the year ending June 30th last, the congregations, including missions, numbered 356, and the membership of the Church had, as against the preceding year, risen from 113,036 to 114,315. The number of communicants during the same period has increased from 44,805 to 45,571. The amount raised by the various congregations, including income from endowments, amounted for the year to £110,178, as against £106,799 for the preceding year. The amounts received for the four main funds of the Church were as follows: Clergy Fund, 1897-98, £13,484; 1898-99, £13,592; Home Mission Funds, 1897-98, £3,926; 1898-99, £4,020; Education Fund, 1897-98, £990; 1898-99, £1,074; Foreign Mission Fund, 1897-98 (exclusive of Endowment Fund of St. John's Bishopric, Kaffraria), £3,735; 1898-99, £4,905. The capital of endowments held for congregational purposes amounted to £328,845.

The Committee of the London Jews' Society have issued an urgent appeal for funds, in order that they may wipe off a deficit of £6,478 before March 31st. Under the necessity laid upon them to share in and co-operate with the happy and growing missionary spirit of the times, the committee have, during the last ten years, considerably augmented their staff of missionaries, especially in such important centres as England, Palestine, and Persia. In fact, the agents now stand at 184, as against 134 in 1890. This advance naturally increased the expenditure during that period. A debt of £1,570, in 1896, had increased in the following year to £5,055. Last year it reached the sum of £8,851, and thus on March 31st

last, the committee were left to face the further serious deficit on the General Fund of £11,087, now reduced to £6,478. We earnestly hope that the amount needed to free the society from debt will be speedily forthcoming.

The New Year's letter of the Bishop of Melanesia included the following deeply interesting sentences: "After fifty years of labour, we have never yet seen Choiseul or Bougainville, while Rubiana, Rennell Island, Utupua, and Vanikoro are all large islands quite untouched. Our position is this: The mission is utterly undermanned. We are fourteen European missionaries all told. Of these, at least three must stay at Norfolk Island to train the native teachers, upon whom all our work depends. One must stay for the same reason at St. Luke's, Siota (Solomon Islands). Of the remaining ten, one is in England, on sick leave, and, I fear, may not return; another is in England as organizing secretary, because I am always told that the Church at home and in the colonies needs 'someone from the spot,' to preach and lecture, or it will do but little for the mission's support. There are eight of us left to supervise the work of 400 native teachers (of whom twelve are in Holy Orders), in islands scattered over 1,000 miles of ocean. How can we lead the attack on new islands, and still 'hold up like white corks the black net,' as Bishop Selwyn expressed it? . . . Twenty new men and a first-rate mission vessel is what we ask for. Then in twenty years, I believe, we may hope that, under God, Melanesia will be Christian."

The Church in the Transvaal.—At the general meeting of the S.P.C.K., February 6th, Mr. W. H. Clay in the chair, Canon Farmer, of Pretoria, gave an account of the position of the Church in the Transvaal. He referred to the rapid growth of population, which had made it impossible for the clergy to do little more than look after the white people. Consequently, there was much need for mission work among some 750,000 natives, in addition to about another 100,000 immigrant natives, from various parts of South Africa, working in the mines. The society had helped in providing native school chapels in many places, in addition to giving a grant for an institution where natives were trained to work among their own people. It was most important to train them and to instruct them properly for the purpose. He mentioned the case of a Bechuana, who, having purchased a Bible and Prayer-Book—the latter a translation of the society—was led to seek baptism and confirmation. Canon Farmer dwelt on the importance of the Transvaal as a mission centre for the evangelization of South Africa generally, adding that as soon as the war was over, the society would be needed to repair destroyed buildings and to erect new ones. Money and book grants, amounting to £1,719, were then voted. They included £500 for the enlargement of Truro Training College, £100 worth of Arabic Bibles for Egypt, and £25 for type for a mission press at Gitwingakin, the far-away diocese of Caledonia. It was announced that the society's annual meeting would be held at St. James' Hall, in the afternoon of Thursday, May 31st next, under the presidency of the Archbishop of Canterbury. Notice was given that at the next meeting, in March, a grant of £1,000 would be proposed for scholarships for native Christians in the diocese of Tinnevely.

MONTREAL CATHEDRAL.

Sir,—With reference to the letter signed "Synod," which appeared in your issue of March 1st, allow me to inform your readers that the use of the "shortened form of prayer, on the Lord's Day," is not a "mutilation." It is expressly authorized by the 12th Canon of Provincial Synod, subject to the written sanction of the Bishop of the diocese. The letter, containing this episcopal sanction, has been read in Christ Church Cathedral, Montreal.

CHURCHMAN.

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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 opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

JEW'S IN CANADA.

Sir,—A few days ago a daily paper, published in Montreal, told us there were 10,000 Jews in that city. May I ask, How is it that the Church of England has no missionary priest set apart for Jewish work in Montreal? Is it the old, old story of neglecting those near at hand, and taking a great interest in those in Egypt, Morocco, or Bagdad? Why cannot we have a "Church Jews' Society" in Canada, in connection with the D. and F. M. Board? We can never prosper while neglecting Israel.

C. A. FRENCH.

THE ITALIC AMENS.

Sir,—The reason for printing the Amen in italics, at the end of the Sanctus and Gloria in Excelsis, is not, as "A. H. F." seems to fear, to show that the people are not to sing these hymns, but for the opposite reason—to show that they are to sing them, not to join in them merely, but to sing them altogether as their own part. In the first Anglican Liturgy (vernacular), the Sanctus was printed as a separate paragraph, and to be sung by the clerks, after the celebrant had sung the Therefore with Angels. Liturgical students tell us that the printing of the Amen in italics, in the last revision, shows that the revisers intended the ancient practice to continue, although the special rubrics were dropped. The same applies to the Gloria. The 1,549 rubric was, Then the Priest, standing at God's board, shall begin, Glory be to God on High. The Clerks, And in earth, peace, etc.

H. C. STUART.

INFORMATION FOR ENQUIRER.

Sir,—In my experience as an unattached clergyman in the diocese of Montreal, I have sometimes found the custom of using the ante-Communion office in the evening followed, e.g., in a church mission, served by students, where I can't be sure that there was a morning service at all in those days—the service having been then held in a school house, and on exceptional cases elsewhere, even in churches. I believe the custom is not quite uncommon. I am of the opinion, however, that when the ante-Communion has been already said in the church, that its repetition should be dispensed with; although we are not living under the laws of the Medes and Persians. To my mind, however, the argument for evening Communion loses much force, when we bear in mind that the law of the day from the beginning was reckoned, "And the evening and the morning were the first day," hence at the institution of the Lord's Supper, it was really celebrated at the beginning of the Sabbath. The Rubric, however, is singularly non-committal, as it merely states, "At the Communion time," etc.; although the practice from time immemorial would point to the full Eucharistic celebration as being usual during the forenoon; the early Communion having been introduced into the Anglican Communion, according to the C.M.S., about 60 years ago. (Short History, p. 53). Necessity knows no law, it has been said, and is not Jesus the Alpha and the Omega, the beginning and the end, the first and the last? As regards the subject matter of the ante-Communion office, surely there can never be an objection against the repetition of the Lord's Prayer, the Ten

Commandments and the Creed; as they are always welcome, morning, noon and night!

L. S. T.

DR. LOW'S BOOK.

Sir,—May I be permitted to express my opinion that Dr. Low's book, "The Old Faith and the New Philosophy," is a book, which, in these "perilous times," ought to be placed in the hands of every young Churchman. In the current literature of the day, it usually happens that the champions of the old faith are about as ignorant on the subject of modern science, as Huxley and his disciples are concerning true and primitive Christianity. This cannot be said of Dr. Low, and hence the value of his book. These are, indeed, "perilous times," for modern Christianity. It is evident that neither Roman dogmatism, nor Protestant bibliolatry can stem the tide of modern infidelity and agnostic indifference; yet, too often our young people go forth into the world with very little apprehension of the heavenly origin of the Church of God, or of its full purpose and destiny; and utterly unprepared to answer the plausible objections and arguments against revealed religion, which they are pretty sure to meet with sooner or later. Every parent, who has a son about to enter into the spiritual wilderness of this world, would do well to forewarn and forearm him against the trials of faith which in these days he is sure to meet with; and in this volume we have the words of an English Churchman, who, though a scientist as well as a theologian, finds no necessary antagonism between orthodox Christianity and the revelations of modern science.

A CHURCHMAN.

MORE MEN NEEDED.

Sir,—Letters just received bring the discouraging news that in August next the Bishop of Moosonee will be deprived of the services of four of his workers. Archdeacon Vincent is retiring, owing to the stress and strain of years of devoted work, and three others on whom the Bishop was depending, have, for various reasons decided that they cannot continue the work. In view of all this the Bishop will be obliged to abandon some proposed trips into the interior which he had planned, in order to come out to secure fresh missionaries to take the place of those who are giving up the work. My object in writing you, is, through your columns to make known the Bishop's needs for two or three men to join him when he visits Toronto in July next. I write thus early so that should this meet the eye of any who should feel called of God to offer themselves for this service, he might have abundance of time to make the necessary preparations to return with the Bishop. A man in Priest's orders or even a deacon, would of course be preferred, but failing these, he would be glad to take one who would be ready for orders in a year or two.

I. FIELDING SWEENEY, Commissary.
Toronto, March 16th, 1900.
266 College street.

PATIENT WITH THE LIVING.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Margaret E. Sangster.

GETTING ON IN THE WORLD.

The world has a principle of "getting on," by which it sets great store. A man is nothing to the world if he does not get on. He may choose his means; the world will not be over-nice about that. Of course, he must not do anything openly discreditable, for that would be troublesome. But if he keeps out of the meshes of the law, and away from the region of social disgrace, he may have a pretty wide latitude in other respects. He may be greedy. He may do some very sharp things. He may be ungenerous. He may be very unkind and unhelpful to others. He may push away the ladders by which they are rising. He may draw off the water that floats their boats. He may divert the little streams that irrigate their fields. But if he gets on, the world will take him by the hand, and pat him on the back; while another, who disclaims these principles, and would rather plough a field, or sweep a crossing, than adopt them, and who sets his life to a far higher strain, and rules it by a nobler principle, is thought but little if he does not get on. He may be "getting on" sublimely, in the better sense, his soul growing clear as an alpine sky, angels keeping him company, heaven waiting for him; but if he does not get on here, and have something visible to show for it, let him expect no smile, nor helping hand, nor word of good cheer from the world.—Alexander Raleigh, D.D.

PATIENCE WITH GOD'S LEADING.

If we will only have patience with God's leading, he will always show us the way as fast as we are really ready to go on. The trouble with most of us is that we want to see the path through to the end, before we take the first step. We want to know before we start how we are to come out. But this is not God's way for us. A man who is travelling in a dark night on a country road does not have the whole way lighted at once by the lantern he carries. It shows him only one step; but as he takes that, the lantern is borne forward, and another step is lighted, and then another and another, until in the end the whole way has been illumined, and he is safe at his destination.

God's Word, as a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step; then, when we have taken that it will show us another; and thus on, till it brings us out into the full, clear sunlight of the coming day. We need to learn well the lesson of patience, if we would have God guide us. Many of us cannot wait for him, but insist on running on faster than He leads, and then we wonder why there is no light on the path, and we complain and are discouraged, because we stumble so often. If we stay back with the lantern, it will be all right with us in our journeying.

A CHRISTIAN'S PRAYER.

"O God, my Saviour, fill me with Thy Holy Spirit, that I may reflect Thy lovely Likeness, in all my thoughts and feelings, and words and ways. May I have continual fellowship with Thee, casting every care upon Thee, and thus be filled "with all joy and peace in believing." Through that Holy Spirit, may I be ever on the watch, and wise to win souls to Thee. May I dwell in love, dwell in God, and God in me; and grant the same blessings to all who are dear to me; and may we all be looking for and hastening the coming of the Day of God. Amen"

A PRAYER FOR OUR TROOPS.

"Cover their heads in the day of battle."

Cover their heads, O Lord!
Where flash the battle lightnings from the guns,
Where swollen floods are forded—keep Thy sons!
Cover our men, we pray!

Cover their heads, O Lord!
Those noble heads so often bent in prayer—
Made in Thine image, form'd Thy crown to wear—
Be Thou their shield to day!

Cover their heads, O Lord!
Those brows that erst Thy wave baptismal bore,
Thy sacred Sign! Be theirs for evermore,
In strife—and on the shore.

Cover their heads, O Lord!
And then, oh then, what though the silent face,
The empty helm in war's stern burial grace,
With Thee they have a place!

Cover their heads, O Lord!
Beneath Thy Cross, sole Refuge of the soul!
Whose Sign flies o'er our ranks, where thunders
roll,
Or church bells toll.

Cover their heads, O Lord!
In battle's day, and bring them safely back!
Hallow all anguish! place it on the track
Of Thy great Love and Woe! for faith can
nothing lack.

A. F.

Omagh, January 14th, 1900.

FOURTH SUNDAY IN LENT.

"Home guards to the front!" was the cry of '65. Look at them, slight lads stooping under their heavy muskets, decrepit men tottering on with cane in one hand and gun in the other; convalescent, furloughed soldiers rising like a wounded war-horse. And has war come to this? Yes, and worse. It has seen the nursing mother, the feeble, aged women, and delicate girls, defending the parapet. The hearth must be protected, and the husband, the little lad, and the white-haired father are gone, dead, dead in their blood! Women are to the front because there are no men, none at all. But wait; there is a war for home and fireside, a war for rights more dear and from foes more cruel, in which women face its fury, not because the men have fallen first, but because men shirk. Yes, men shirk the discipline, the hardships, the responsibility of this war. Not all men, thank God! yet many do. Happy in their homes, receiving the blessings of Christianity, they are willing to see the wives and mothers fight the battle. The hosts of hell, with black flag unfurled, surround us, menacing the peace of home, threatening slavery and death. With dreadful malice and cruelty they contend for every inch of ground. It is a battle, remorseless, ceaseless, momentous. It appeals to all that is manly in men to take their places in it, to submit to its discipline, to endure its hardships, to shoulder its responsibility.

THE DISCIPLINE OF LENT.

The best timepiece needs adjustment and regulation now and then, and so it is that even the holiest children of the Church need that spiritual adjustment and regulation which comes of a Lent well kept. How much more do the weak and erring children of God need the salutary discipline of the forty days?

No one can rightly say, Lent is not for me. It is for saint and sinner alike, for those who walk with God, for those who want to keep

to the paths of righteousness, but are prone to slip away, and for those to whom godliness is only an occasional passing emotion.

To all the sons of men the Church stands open day after day, the year round, but in the Lenten season it raises its voice in entreaty and in warning, and bids all most earnestly to attune their lives to the divine harmony of all the ages, in which angels and men unite in the adoration of God, not merely in words of praise and in acts of worship, but in the worship of acts—the living sacrifice, which is pleasing and acceptable to God.

It is this worship of acts in daily life that is the complement of the worship of the sanctuary, and should be the practical result of the discipline of Lent, for as the soul draws near to God, in the practice of devotion, it ought to reflect more and more the Christ life, just as the diamond, the more it is polished, so much the more reflects the rays of light.

Some are so short-sighted that they look upon good works as the sum of all religion, whereas they are not religion at all, but its consequence. It is not by alms, deeds and human kindness that one becomes religious, but it is by being religious that one's soul becomes filled with the milk of human kindness, and he scatters good deeds in his pathway through life.

It is at the altar that our Lent must begin and continue and end, and then from the altar we will carry into the world the fruits of true religion. The discipline of Lent, rightly entered into through the gateway of penitence and marked by fasting, prayer and worship, will surely conform the soul more closely to the divine likeness, and the world will be the better for each soul thus transfigured.—The Angelus.

THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

THE KING OF KINGS.

Christ was not born merely to found a Church that could only faintly be distinguished from the world; He was not born merely to soothe and relieve the ills and sorrows and injustice to which men are forever liable. He was born for so much more than that—born to be King of kings and Lord of lords, born to build a new Jerusalem here on earth, coming down from heaven as a bride adorned for the bridal, to build here a glad city of God, self-controlled and self-directed in the liberty of the spirit, a city in which the multitudes of the redeemed would walk in freedom and in joy. He was born that wars

might cease in all the world, and that they should not hurt nor destroy in all His holy mountain. He was born to redress all human wrongs, to put down the mighty from their seats and to exalt the humble and meek, to scatter the proud in the imagination of their hearts, and to fill the hungry with good things, and the rich to send empty away. So His mother sang who bore Him; so it was promised, and how much of it has come to pass? Where is He? We know His eternal patience with our postponements, His long suffering, His mercy! He will wait for us very long, in order that He may see at last, after many days, the travail of His soul, that He may see the day when His dominion shall be also from the one sea to the other, and from the flood unto the world's end, when in his time the righteous shall flourish and abundance of peace so long as the moon endureth.—Canon Scott Holland.

HINTS TO HOUSEKEEPERS.

Fish and Salad Sandwiches.—Anchovy, sardines or fresh boiled fish may be used for sandwiches. These are better pounded to a paste, with a few drops of lemon juice added during the pounding. Fresh white fish, like cod, may be nicely seasoned with salt and pepper, moistened with a little mayonnaise or even a plain white sauce, and then put between two layers of white bread, nicely buttered. Among the daintiest and most palatable of fish sandwiches are those made of shad roe. Throw the roe into boiling water, add a slice of onion, a bay leaf and a teaspoonful of salt; simmer gently for about thirty minutes, and drain. With a fork remove the membrane; add just a suspicion of mace, a quarter of a pound of melted butter, half a teaspoonful of salt and two tablespoonfuls of lemon juice. The mixture may then be spread on thin slices of brown bread and butter, or filled into small graham or wheat rolls.

Fried Plaice.—See that the fish is well cleaned and filleted. Dip each piece into a well beaten egg, roll it in bread crumbs, till thickly covered. Place in boiling fat to fry till a deep golden colour. Drain thoroughly from grease and serve with sauce.

Hominy or Rice Fritters.—Two cups of cold boiled hominy, or rice, one cup of milk, a little salt, one cup of sifted flour, with half a teaspoonful of baking powder, one beaten egg, the white separately, and added last; beat all up to a batter, and drop from a spoon into hot lard.

Cream Fritters.—Stir into one pint of sweet milk, one and one-half pints of flour, which has been previously mixed with two heaping teaspoonfuls of baking powder, adding six eggs, well beaten, one teaspoonful of salt, and lastly, one pint of good, sweet cream; drop this mixture from a tablespoon into hot lard, and fry same as doughnuts.

Boiled Chicken Dressed with Egg Sauce.—Stuff a large plump chicken with bread crumbs, seasoned with pepper, salt and thyme, tie a buttered paper around it and put in a kettle of warm water. Cover closely. When done, take up the chicken and make a sauce of one cup of the chicken liquor, thicken with a tablespoonful of butter rolled in flour, poured over two beaten eggs. Boil one minute with a tablespoonful of parsley chopped in, then season and pour over the yolks of ten hard-boiled eggs, pounded and placed in the bottom of a bowl. Stir and serve with the chicken.

—Bethany means "a house of dates."

Children's

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Cast no linger
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Look ahead.

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Let all fretting
It will never be
Do your best

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Children's Department.

NEVER MIND

What's the use of always fretting
At the trials we shall find
Ever strewn along our pathway?
Travel on, and never mind.

Travel onward, working, hoping,
Cast no lingering look behind
At the trial once encountered;
Look ahead, and never mind.

What is past is past forever;
Let all fretting be resigned;
It will never help the matter;
Do your best and never mind.

And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do the duty,
Look to heaven, and never mind.

Fate may threaten, clouds may lower,
Enemies may be combined;
If your trust in God is steadfast,
He will help you—never mind.

BESSIE'S LENT.

Bessie Kerfer was walking home from the Ash Wednesday service with a very thoughtful look on her little face. The address she had just heard had been an earnest appeal to children to fulfil, in their measure, the Christian's three-fold duty of prayer, fasting and alms-giving; and the minister had made these duties seem such blessed privileges, that he had aroused in more than one of the young souls before him a faint desire to prove for themselves what those duties really did mean.

As Bessie knelt for the Benediction in the beautiful dim church, she had prayed God to help her keep a real Lent for Jesus' sake; and, as she rose from her knees and glanced towards the chancel, she saw a sudden gleam of sunshine fall through an upper window, and, for a minute, it illumined the altar-cross so dazzlingly, that it seemed to Bessie as if the Holy Spirit used it for a sign to whisper to her to follow in the way of the Cross, and learn more of its lessons.

As soon as she reached home, she ran up into her own quiet little room, and, taking a paper and pencil, began to write down her new-made resolves, saying to herself:

"I never shall do a thing, unless I pin myself down to it by writing it out."

"Resolved: To try to learn more really how to pray this Lent. Every afternoon I will come to my room at five o'clock, and spend ten minutes alone; for five minutes I will read my Bible, and the other five I will kneel down and talk to God, and ask Him to do things I want done for others.—Mr. Prescott says there's nothing too small to tell our Lord; that He loves to have us go apart and spend some time all alone with Him, and there is nothing too large to ask Him to do. So each day I will tell Him all I have done, and I will pray, too, for missions, as Mr. Prescott asked us to do.

"Resolved: To give up my ice cream every Wednesday, at dinner, and to keep the fast days—

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Oxydonor

Trade Mark Registered November 24th, 1896.

AFTER SUNDAY'S EXHAUSTIVE WORK.

REV. HENRY L. PHILLIPS, Rector of Crucifixion Protestant Church, Philadelphia, 1422 Lombard Street, writes Oct. 21, 1899: "For colds and rheumatism I find Oxydonor a most helpful servant. Have used it successfully in my family. As a tonic after Sunday's hard work, it is simply invaluable."

REV. R. R. ALBIN, Pastor Calvary Baptist Church, Shenandoah, Pa., writes Nov. 17, 1899: "Oxydonor wonderfully relieved me of Neuralgia and I found it very helpful in Rheumatism. Also found Oxydonor very helpful after my Sunday's work as a preacher, by using it on that night, so that Monday morning found me refreshed. Would advise all ministers to try Oxydonor."

REV. J. FREDERICK RENAUD, Secretary St. Andrew's Home, 46 Belmont Park, Montreal, Que., writes Nov. 30, 1899: "I have great pleasure in bearing testimony to the efficacy of Oxydonor No. 2, invented by Dr. H. Sanche."

REV. J. E. COOMBS, Superintendent Home Missions B. C. Baptist Convention, 604 Hamilton St., Vancouver, B.C., writes November 29th, 1899: "I have treated 175 cases of nearly all forms of disease common to this locality with Oxydonor. La Grippe, Tonsillitis, Pneumonia, Acute Bronchitis, Cholera, Morbus, Colds and Fevers, have yielded to the power of this marvellous little healer. In cases of Catarrh, Rheumatism, Kidney, Liver, Bladder and Stomach trouble I have found Oxydonor cured without long suffering, and numerous bills for drugs, or physicians' services."

Asthma—Rheumatism

MR. W. H. McLENNAN, Bay Street, Toronto, Ont., writes December 20th, 1899: "Until I procured Oxydonor I suffered untold agony from Rheumatism and Asthma. I got relief the second night and after six weeks' use am sufficiently cured to return to work. A friend of mine cured himself of an attack of Appendicitis with Oxydonor."

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Trade Mark Registered November 24th, 1896.

cager little niece gave them the pyramids and begged them to "put lots and lots of money in, so that they should be almost too heavy for her to carry to Sunday-school," they willingly took them; and on Easter Even handed them back to Bessie with a smile at her disappointed face, when she heard no money rattling inside.

"Did you think your rich old uncle and auntie were selfish and mean, little niece?" Uncle Jack asked. "Never fear, there is a crisp, new, twenty-dollar bill in each!"

How Bessie's face shone with delight! and in her heart she was saying a thanksgiving to God; for all through Lent she had prayed that those pyramids might be well filled.

That Easter Day was the brightest and happiest day Bessie had ever passed. She had such a beautiful communion service in the early morning, and the dear Lord seemed to come so very near to her, and to tell her, by the Holy Spirit, who speaks without words in our hearts, that He was pleased with the little girl, who had tried to make her Lent a real one.

She had indeed succeeded, for there was no breakage in the keeping of the resolves she had written down on Ash-Wednesday, so she had that well-kept Lenten rule to give to God as an Easter offering.

Moreover, her rule for daily prayers at home, and weekly service at church, had grown so sweet to her, and so full of help, that she

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F. W. BAILLIE, Secretary. E. R. WOOD, Man. Director

Wednesdays and Fridays—by going to church instead of out to play.

"Resolved: To put all my allowance through Lent into my Pyramid for general missions, and always after Lent give one-tenth to the church.

"Also: To carry Aunt Lucy

Billet-doux

Suggests Stylish Stationery



These new and correct lines have the entree to many fashionable desks in the realms of society: Oxford Vellum, Original Parchment Vellum, Portia, Nebula Blue, Original English Wedgwood and Plashwater.

Ask your stationer for these ARISTOCRATIC NOTE-PAPERS; suitable for Lenten and Eastern correspondence.

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and Uncle Jack each a pyramid, and get them to collect through Lent for me."

Having written these Lenten rules, she put them in her Bible, and, kneeling, down at her table, she asked God to help her to keep them well, so that her Lent might be a real one, like the grown-up people's; and that at Easter she might have a big collection of prayers, fastings and almsgivings to offer to the Lord, Who had died on the Cross for her.

Aunt Lucy and Uncle Jack were not church people; but when their

kept it up after Lent, and it soon grew into a habit that she was always thankful to have formed when young enough to form habits easily and lastingly.

Will other little children, who read this do as Bessie did? Will they, too, sit down with paper and pencil, and make out so nee Lenten rules, and do their best to keep them?

I can promise you all that daily prayer, well-filled pyramids, and little acts of self-denial, will bring as a result the happiest of days when Easter comes.

DOROTHY'S GOLDEN TEXT.

Miss Ryder had the primary class. Every Sunday she hung up two gorgeous Golden Text boards. They were made of stiff, black cardboard, and had the name of every child in the class painted in bright colours. Under each name was a small gold star for every text the child said. When one had said ten texts, a big gold star was put on the board. The children loved to say the texts and see the stars go on, and Dorothy most of all. She had more big stars than any child in the class.

One Sunday it stormed so hard that only three of the biggest children could go to class. But the next Sunday, Miss Ryder said that any child who could say the rainy Sunday text should have a star for it. Some of the children did not remember that particular text, but they said other texts that they could remember, and Miss Ryder put stars down for them.

"Now it is Dorothy's turn," said Miss Ryder. "Can you say last Sunday's text, Dorothy?"

Dorothy looked much ashamed, and shook her head.

"Well, never mind. Say any text you can think of," said Miss Ryder, encouragingly. But no. Dorothy hung her head, and would not speak.

"I am sure you remember the text beginning with 'In Him was life'—don't you?" went on Miss Ryder, kindly. She wanted to give Dorothy a star, you see.

Dorothy nodded. She did remember that text, but she would

not say it. Miss Ryder coaxed, but Dorothy would not speak. It was a sad time. Miss Ryder felt unhappy over it. So did Dorothy, for she kept her six-year-old head low on her breast all the rest of the hour.

After Sunday school, Dorothy walked home like a very forlorn small woman. When she saw her Aunt Ella's kind face, she rushed up to her, and threw her arms around her neck.

"I couldn't say a text that I said once," she sobbed, "cause I'd said it once, and got a star for it. I didn't think it would be fair to get two stars for one text."

"Then why didn't you tell Miss Ryder, dear?"

"I couldn't tell anybody but you, 'cause the other children said texts over twice, and it might hurt their feelings," went on Dorothy, in a flood of grief. "But I made Miss Ryder sorry."

Then Aunt Ella promised to tell Miss Ryder how it was, and that comforted Dorothy some. Still her whole Sunday afternoon was rather clouded, because every little while she would stop to think how strange it was that she should have a sorrowful time when she was only trying to do right.

When Miss Ryder heard, she said she was proud of Dorothy, because she would rather have her children listen to the Small Voice in their hearts than say a hundred golden texts. She said she hoped Dorothy would always hear that voice, and have courage to do just what it told her to do.—Minna Stanwood.

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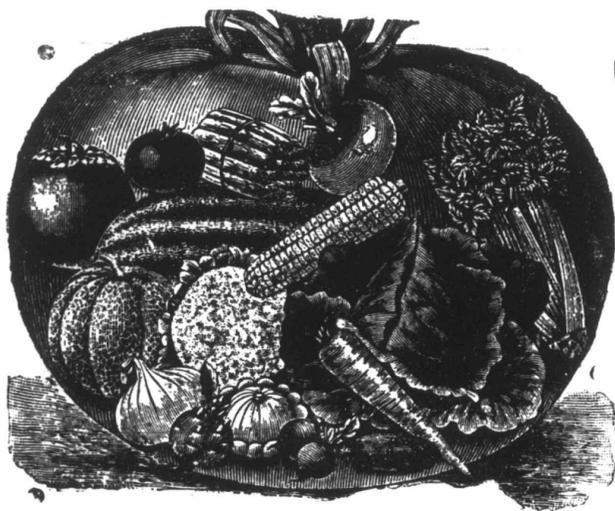
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"Are asked. Yet I 1 teeth and sp look in ing q baby coat! facing sion t there day i he v

THE FIRST YEAR OF BUSINESS LIFE.

"The first year of a boy's business life," says Eleanor A. Hunter, "is a critical one. He comes, perhaps, from a country home, certainly from a school-life well hedged about and protected by careful parents and teachers. He has lived, heretofore, under conditions in which it was easier to go right than wrong; and it is indeed a change when he takes life into his own hands, and plunges into a great city's business current, whose ramifications encircle the whole world, and becomes one little atom in its forge. Then it is he gets his first practical experience of life, and gains his first real knowledge of men and things. Then, too, he begins to find out what mettle he himself is made of, and to shape his life's course; and, as he gives it an upward or a downward curve, so it is apt to continue.

"A boy's first position in a commercial house is usually at the foot of the ladder; his duties are plain, his place is insignificant, and his salary is small. He is expected to familiarize himself with the business; and, as he becomes more intelligent in regard to it, he is advanced to a more responsible place. His first duty, then, is to his work. He must cultivate, day by day, habits of fidelity, accuracy, neatness and despatch; and these qualities will tell in his favour as surely as the world revolves. Though he may work unnoticed and uncommended for months, such conduct always meets its reward.

"The boys who are growing up to take the places of those men who now direct our commerce and manufactures, should be noble-hearted, honourable and intelligent, trusting God in all things."

TRUE HEROISM.

"Oh, how cold!" escaped my lips, as I stumbled through the miserable attic door. The mother was out, but her twelve-year-old boy was mounted guard over the other children as they played about the poorly furnished room. I shivered as the wind whistled through the broken window panes, causing me to pull my overcoat over my ears. The boy was in his shirt-sleeves, but I refrained from asking questions as to the whereabouts of his coat, in case its absence might have been the means of providing a crust of bread for the fatherless family.

"Are you not cold, my boy?" I asked. "No," said he, "not very." Yet I noticed how his pretty pearly teeth chattered. I waited awhile and spoke to them; then I took a look into the cradle, where, sleeping quietly and comfortably the baby lay, covered with the boy's coat! Talk about bravery in men facing cannon. In the heat of passion they will do anything. But there was a hero on a bitterly cold day in his shirt-sleeves, because he wanted to shield his little

brother from the biting effect of a cold February wind.

Men say the age of heroism is past. 'Tis false! As long as the nation raises boys like this one, she has within herself the germs of a manhood that will keep her forever in the very forefront of the world's history.

AN IDLE DAY.

If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie to her mother, at breakfast-time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie, as she swung on the gate and watched them passing by. No hard lessons for her. When they had gone, she ran into the garden, picked some gooseberries for a pudding, and carried them into the kitchen.

"No, Rosie! That is work. Take them away."

Rosie looked serious. She got her doll and played with it, but soon tired; her shuttlecock, but did not care for it; her ball, it bounced into the kitchen window. Rosie peeped in after it. Mother was shelling peas.

"May I help you, mother?"

"No, Rosie, this isn't play."

Rosie strolled away with slow, lagging footsteps to the garden again. She leaned against the fence and watched the chickens. Soon she heard her mother setting the table for dinner, and longed to help. After dinner Rosie took her little bag of patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said, as she gave her a goodnight kiss, "I understand now what teacher meant when she said, 'He has hard work who has nothing to do.'"

HOW THE SPIDER HELPED THE LITTLE GIRL.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. The thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried; 'I can't! I can't.'"

"Then her mother came and bade her look at me. Now every time I spun a nice silky thread, and tried to fasten it from one branch to another the wind blew and tore it away."

"This happened many times, but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose-vine, and a square of patchwork on the step."

—God does not ask heroic acts of everyone, but He asks the best that each can do.

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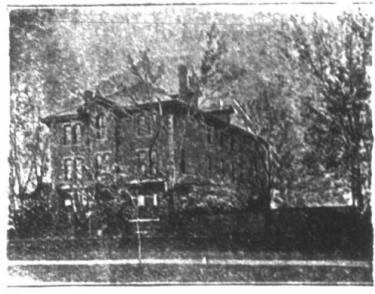
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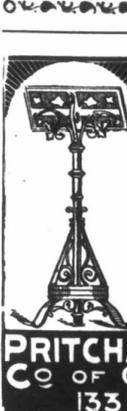
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