

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY MARCH 8, 1888.

[No. 10.]

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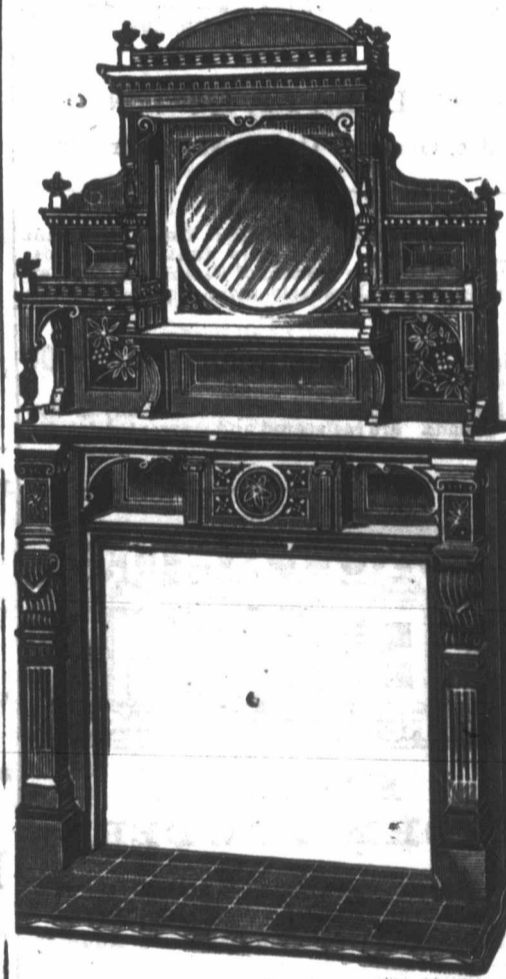
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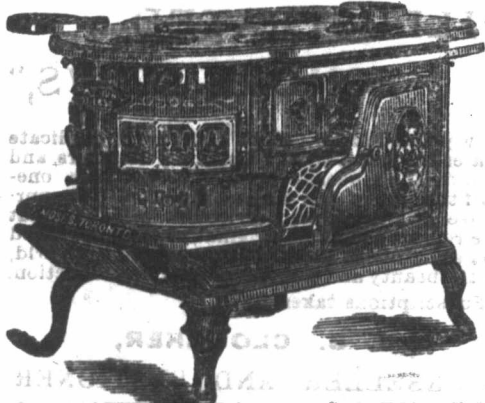
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Contents December, 1897:

The "Three Evils of Destiny," by J. Theodore Bent; American History in Public Schools, by Francis Newton Thorpe; Playing in Japan, by Lewis Wingfield; Extension of the British Frontier in India, from the "Saturday Review"; Great Britain and Russia, from "Blackwood's Magazine." Also in the department of "Current Thought" brief items concerning Dinah Mulock Craik, by Sarah K. Bolton; Mr. Child's Shakespeare Memorial, by James Russel Lowell; William M. Thackeray, from "Blackwood's Magazine"; Farj-on's Novels, from "Westminster Review"; Arthur Gilman's "Moors in Spain," from "Westminster Review," and Siam, the Heart of Farther India, from the "Missionary Review." Order direct—Not sold by dealers. Single numbers 8 cents; \$1 per year. John B. Alden, Publisher, New York and Chicago.



# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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

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FRANKLIN BAKER, Advertising Manager.

## LESSONS for SUNDAYS and HOLY DAYS.

March 11th, FOURTH SUNDAY IN LENT.  
Morning.—Gen. lxii. Mark x. to 33.  
Evening.—Gen. lxiii. or xiv. 1 Cor. iv. to 18.

THURSDAY, MARCH 8, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

## TO CORRESPONDENTS.

All matter for publication of any number of *DOMINION CHURCHMAN* should be in the office not later than Thursday for the following week's issue.

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

**MORBID SYMPATHY WITH CRIMINALS.**—A young man, an athlete physically, whose brain was found in perfect health, has just been hung at Toronto for fiendishly killing one of the guards of the prison, in which he was for the third time held in durance. He declared on the scaffold that he had no ill will against his victim. Three times since his sixteenth year this inhuman being tried to commit murder in prison. He confessed to having been guilty of two other murders. Thus he had no less than six murders upon his conscience. While in gaol he was visited by a layman who to this fiend in human form at once showed a morbid tenderness which went to the length of publicly apologising for his crime on the ground that the man with the guilt of six murders on his soul was the victim of social neglect! Now that there is abominable neglect of by society, by the Christian world, of the young, is no news. But this youth

could read and write, he had a fairly good home at his uncle's, his sisters are all honest, good girls, who work hard for a living. Why did he plunge into a life of crime instead of earning his bread by work, as we all have to do? Surely in Canada, in Ontario especially, a strong youth like that had a splendid chance of becoming an honorable citizen! It is a reproach that Canada does not deserve that a youth who comes here who can read and write must fall into crime because of the lack of opportunities to earn an honest livelihood. While in gaol he was taught a trade, and he was religiously instructed; when he went out there was the *Prisoner's Aid Society* anxious to help him to a better life, yet he for five years persisted when free in refusing to work, in living by robbery. The crime he died for was not stimulated by drink, he had been kept wholly without any intoxicant for months, yet he, without excuse or provocation, did a deed of frightful violence. We fear there was some one besides society to blame, for the evil disposition and idleness that brought this young man to the scaffold. The suffering, hard working, poor, especially poor women, call for all the sympathy we have to bestow—sympathy with criminals is morbid. While in his cell he was worked upon by two lay evangelists of the Salvation Army type, who on the mere evidence of a few tears pronounced this miserable man "converted and ready for heaven." Yet he died denying the justice of his punishment, a clear proof of his heart being as hard as ever. We should be the last to limit the mercy of God, but we are convinced that this effusive sympathy with murderers, especially with one of so terrible a type as Neil, tends to destroy the terror of the law, hence to place innocent lives in jeopardy. It has a sad effect also in bringing religion into contempt, by leading evil men to think that heaven can be won by a few tears when under the shadow of the scaffold. The work of prison philanthropists is too fitful, shallow, sentimental, to do much good. Those who first met Neil in jail should have paid the same attention to him then as they did when he was condemned to die. They had a golden opportunity to save a youth from a life of crime, and they neglected it. Criminals need individual care, they should one by one be kept under the eye of the law or of friends, either in jail or when free. To run men in and out of a prison for short terms is folly in a most acute form. Neil might have been saved had the law been far more stringent, or philanthropists more self-sacrificing and wise.

**AGGRESSIVE CHRISTIANITY.**—Dr. Courtney, Bishop-elect of Nova Scotia, gave a lecture in Philadelphia, on Jan. 10, on "Aggressive Christianity." Dr. Courtney, in the course of his lecture, said: "If we do not regard Christianity as aggressive, we lose all its force and hinder its progress. Christianity is the religion as preached by Jesus Christ. I thank God the day has gone by when men supposed the salvation brought by Christ meant the doing away the consequences which followed transgression. I thank God that salvation means what Christ meant when he said we should become like Him. The Christianity that was meant by Christ was an aggressive Christianity. The aggressive power of it lays hold upon the whole man, especially upon the affections, which form a great part of human nature. Christianity begins with love. It comes to the man and touches his heart. It tells him that all men are included in the promises of the Gospel, and that he must not say 'My Father,' but 'Our Father.' The thought that takes hold of him is not that God is power, but that God is love. But if the aggressive power is greatly felt in the affections, it is also felt in the intellect. What a wonderful thing is the intellect of man! Undaunted by the greatness of the universe, he has sounded its mysteries. Christianity appeals to man's intellect. It is true that its path is so plain that a fool can see it, yet it is equally

true that the things of Christianity are such as to tax the intellect of an Augustine in order that they may see through them the manifold wisdom of the plan. There are two other qualities in human character in which the aggressiveness of Christianity is exerted. Further than this the aggressiveness of Christianity is shown in that it claims man's body, soul, and spirit. Now I have shown that Christianity is a thing that does not grow into man, but is brought to him, and claims his regard and consideration, claims his affection, his intellect, his memory, his expectation, his body, soul, and spirit. Do you know anything that could be more aggressive? Then as regards the individual, Christianity is an aggressive power. If it is such, as it presents itself to the individual, it is also true of mankind as a whole. Further, the individual who has thoroughly yielded himself to the aggression of God is in his turn rendered most aggressive towards other people; for as it becomes more of a success in his own experience, he desires it to be so in the experience of other individuals; and the love of man impels him to seek its best interests. If this were a sermon and not a lecture, I should like to stop here, and to ask you if you are not aggressive Christians. I don't see how you can be Christians, and be otherwise than aggressive. But this is not a sermon, and I shall not ask the question. Christianity in the person of those possessed of it, must be aggressive towards all sin. Just in the proportion that Christianity possesses you—it must possess you; you cannot possess it—just in that proportion it will never tolerate any sin, and will never give you any peace."

**DANGER OF BUSINESS OCCUPATION.**—Sir Henry Taylor, in one of the most sagacious of modern poems, introduces the hero's mentor as describing the dangers which result when all time for sorrow is crushed out by a life of business. To Philip's speech "we have not time to mourn," Father John of Heda replies:  
The worse for us;  
He that lacks time to mourn lacks time to mend,  
Eternity'll mourn that.

**VALUE OF PLAIN SPEAKING.**—In this day when we are drifting fast into utter indifference, when Mr. Toots, "It's a matter of no consequence" seems likely to be universally applied to every subject, when all manner of errors and wrongs are regarded with complacency, it is refreshing to hear the wise words of so sound a Churchman and so polished a gentleman as the late Bishop Wilberforce, who says: "Plain downright and grave censure is amongst the most valuable, as it is amongst the most rare expressions of Christian charity, even when it may seem unmerited, it will conduct a reasonable man to self-examination, and so, perhaps, to the disclosure to himself of unsuspected faults, to penitence and amendment."

**THE LESSON OF PAIN.**—Better than the most sanguine expectation of a cure is the sanctified use of sickness. God has different ways of making His children holy, but with many it is His plan to make them "perfect through suffering." To the praise of the glory of His grace, who perfects strength in weakness, be it known there is no ailment so protracted, nor any paroxysm so overwhelming, but that, even as the suffering abounds, the consolation can also bound. As one expressed it who was subject to manifold tribulation, "The promise 'As thy days, so shall thy strength be,' has been so fulfilled that I could feel strength given my soul each moment to bear up against the exhaustion of my body." Another, who for thirty-seven years was "gold tried in the fire," says, "I experience so much of the Saviour's love in supporting me under pain, that I cannot fear its increase."



## LENT AND CHRISTIAN UNITY.

THE observance of Lent is the one which alone differences the Catholic Church from the separated communions outside her visible pale. It is indeed most remarkable within this generation, how these bodies of Christians, without any mutual concert, without even the knowledge of each other's movements, have been one, by one, advancing in the same general direction, towards conformity with the usages of the Catholic Church. The living can remember how incessantly and with what bitterness the sects kept up their attacks upon the Church of England, because of her maintaining certain usages and customs that she shared with the Church of Rome. Nay, it is within recent memory that a large "school" of our own members entertained the same prejudices as to some of these usages and customs as those who made them an excuse for disunion and warfare against the Church.

A remnant of these is left, but the movements of non-conformity have placed them in a peculiarly isolated and illogical position. The thoughts and hearts of men are widening with the progress of the suns. How intense was once the feeling against organs, the use of floral decorations at Easter, and hymn books, in the Presbyterian body, these, once denounced as "marks of the beast" Popery, are now seen in general use in the services of that body. With what scorn have we heard a liturgy spoken of by Congregationalists, who now are using forms of prayer. We knew an independent minister summarily dismissed, like a servant caught stealing spoons, simply because he attended a Church of England Christmas service. There is not a living member of this sect who now would dream of such an act. Even the Unitarians have caught the spirit of the age, for in their services they are using a liturgy which, for their communion service, is hardly distinguishable from that of our own Church. The Presbyterians are still obstinate against a form of prayer in public service, but use them in their houses, a distinction without a difference of principle, and it is well-known that the most eminent ministers quote our liturgy very largely in their prayers. Dr. Cumming, we once heard do this so much that we believe he was using a prayer book. The recognition of the devotional value of liturgical forms is not new to Wesleyans. In England our form of Morning Prayer is used by them with slight condensations, and almost universally they chant the Te Deum, and the same Psalms as ourselves, as also do other non-conformists, while in musical celebrations of the great Festivals of the Catholic Church, the Wesleyans go very far beyond what the services of the Church of England allow. There are now dissenters in England who have surpliced choirs and sisterhoods.

Had the Church followed the advice of some, all this advance to her standards, would never have occurred, for she would have abandoned the very things which now are being honorably recognized by those who in recent years opposed them as Romish. Had others ruled her

policy the Church would have quietly submitted to the attacks of her foes and left the field to them. The battle is not to the over sensitive, no victory comes to those who will not fight lest blood be spilt. The fate of the "Society of Friends" is a terrible warning to those delicate souls who dislike an "aggressive" policy. The Church of God is not to be strengthened, and the Kingdom of God will never be furthered by mere drawing room complacency.

The whole tone of God's Word throughout is a trumpet call to a warfare. Passivity, indifference, shrinking from conflict, *these are the signs of sin*, the Christian who is not an active soldier is a traitor. For souls too fond of ease for the discipline of the camp the Roman Church provides retreats, refuges for cowards, but the Church of England disdains to so dishonor any of her members as to suppose them so spiritually atrophied as to shrink from sharing in her aggressive warfare against either sin or schism. The Bible opens with a story of a soldier's fall by disobedience in face of the enemy, which involves the death penalty. The Bible closes with a threat of eternal death to any soldier who tampers with the Captain's dispatches for any purpose whatever.

Up then to the point of falling into line with us by such usages as liturgical forms, musical services, honoring Christian Festivals, our separate brethren come, but at Lent they all draw up, parting company at this season as we pass on to follow in the steps of His life who said, "Unless a man take up His cross and follow Me he cannot be my Disciple."

When the question why non-conformists do not observe Lent is searched into, it will be found that this arises from there existing fundamental differences between the Catholic faith, as held by the Church of England and those partial systems of doctrine which certain men formulated, and upon them, built religious societies apart from the "One Catholic and Apostolic Church" of our love and allegiance. *Briefly, we base a Christian life not so much on belief in certain doctrines, as upon a following the example of Christ.* The movement we have spoken of, we believe, not of man but of God, Who is moving in a mysterious way His wonders to perform, moving His people towards unity, peace, and concord, not through sloth, sleep or indifference, or a morbid love of quietude and ease, but as the crowning victory of his Militant Church against human errors, prejudices, and that hardness of heart which Lent is intended and is so well calculated to remove.

We already see signs of the movements from the periphery of dissent to the centre of unity, working a great revolution in the theological systems of non-conformity. They are ceasing to preach the high and dry sectarian doctrines of a generation ago. The cry is for "practical religion," this all means a gradual development in these bodies of a tendency towards Catholic doctrine and discipline, which will ere long lead them to join us in the observance of Lent, as they have come to recognize Christmas and Easter.

## BISHOP COXE'S BALDWIN LECTURES.\*

WE have already drawn attention to the valuable Baldwin foundation in the University of Michigan, and we have now much satisfaction in giving a fuller account of the admirable work which forms the first series of lectures delivered by Bishop Cleveland Coxe under the Baldwin trust. It would have been difficult to find in the western world another man so well qualified, as a writer and a speaker, to inaugurate the important work of contending for the Apostolic faith in the great University, to those students these lectures were primarily addressed. For many years Bishop Coxe has been known as a Christian poet, second only to the author of the *Christian Year*, and perhaps not second to him in the influence which he has had in raising the tone of Churchmanship on both sides of the Atlantic. His wide and varied learning as well as his accurate scholarship has been shown in his recent, greatly improved edition of the Edinburgh Anti-Nicene Library. It would, therefore, be difficult to imagine any one better equipped for the work which he has here undertaken.

That work is an exceedingly useful one. It is not to tell over again the story of the Christian Church; to add another to the numerous epitomes of ecclesiastical history. We have nothing but respect for those who do work of that kind carefully and impartially. But the work undertaken by Bishop Coxe is still of a more useful and necessary kind. It is to help the student of Church history to a just point of view, to impress him with the importance of studying history, as one should study philosophy or political economy, in a scientific spirit; to accompany the reader through the principal pitfalls which lie in his way; to guard him against accepting certain themes as true, simply because they have been reiterated through many ages, and generally speaking, to bring doctrines, themes, and traditions to the test of fact and principle.

The nature of the work, as thus indicated, is set forth with great lucidity and force in the first or "introductory" lecture. As a specimen we will quote a portion of the section on "Conventional Ideas." Even Robertson, Ranke and Milman, the Bishop says, and with perfect truth, "adhere to traditional notions and misleading phrases, even where they demonstrate the fallacy of such forms of thought and speech. Thus, while they tell us about the exploded Decretals, and other fables of the mediæval period, they still adopt the old raiment of language which puzzles the student. They speak of Roman pontificates, as if there had been such things in the days of Clement or Hippolytus, and give us tables of 'the Popes beginning with St. Peter! In the very same pages they demonstrate that St. Peter was never at Rome except to be beheaded, and that it is about as sensible to call Syl-

\*Institutes of Christian History: An Introduction to Historic Reading and Study. By A. Cleveland Coxe, Bishop of Western New York. Chicago: McClung, 1887.

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vester a Pope as it would be to date the Empire from the first consulate, to speak of the 'Emperor Cincinnatus,' or to paint him at his plough in imperial purple."

In these plain, terse, convincing words we have a good illustration of the Bishop's method. He bids us look at every age as it is, and not through the atmosphere of subsequent times. In the same way as Dr. Bryce and Mr. Freeman have endeavoured to clear our minds about the Holy Roman Empire and the English people, so Bishop Coxe comes to clear away the conventional phraseology which obscures the truth of history, and reads the developments, accretions, and innovations of modern times into the records of primitive Christianity.

In the second Lecture the author deals with the most important subject of the Apostolic Fathers and the ages which succeeded them, down to the "synodical period." Everything here is well and carefully and accurately done. As an example, we might point to the case of Irenæus, certainly the most interesting witness on the subject of Church authority in the first three centuries. Referring to the memorable passage in the third book of the treatise on heresies, and quoting from a Roman Catholic translation, the Bishop shows that, according to Irenæus, the Church of Rome bore true and full witness to the faith, not because it was the source of the Truth, but because the truth was brought bit by bit from all parts of the world, and preserved in it as in a receptacle. If the Roman theory were true, the Bishop remarks, "Irenæus, must have gone on say: 'For there the doctrine of the Apostles Peter and Paul is preserved by the infallible authority of its bishop? But he says just the reverse: 'There the tradition of the Apostles is preserved by the contributions of the faithful from other Churches, each bringing to it what he has learned in his particular Church, and so establishing a Catholic consent.'" We thoroughly believe that this is what Irenæus intended, and it gives us a meaning as favorable to the true Catholic view of Church history and dogma as it is fatal to the pretensions of the Roman See.

The third lecture is on the Synodical period, from Nicœa to Chalcedon, and any one who masters it will have a very good notion of the immense work then accomplished in fixing the dogmatic expression of the Christian faith. The fourth lecture on the "Creation of a Western Empire" will come to many readers with a greater sense of novelty than any other portion of the book. It is to the period of the immediate successors of Charles the Great, that Bishop Coxe assigns the origin of the modern papal claims. There was no 'Pope,' strictly speaking, before Nicholas. (1) Leo the Great was not a Pope when he was rebuked and overruled at Chalcedon. (2) Agatho was not a Pope when the last Oecumenical Council anathematized Honorius; when he, like his successors accepted it. (5) Now, to come to the times of him who crowned Charlemagne, and made a new era for East and West on that memorable Christmas day, nor was Leo III. a

Pope when he pleaded before Charles as his subject and his judge; when he offered him personal 'adoration,' then he lived and died his subject, and saw him, without remonstrance exercising pontifical powers, compared with which the *Regale*, as afterwards understood by Henry viii. or Louis xiv., shrinks to insignificance. (6) Finally, there could be no Pope while this mighty patriarchate was nominally subject to the canons, and in full communion with the East, which knew him only as an equal.

One great purpose of these lectures is, thus, to clear the minds of all who are willing to be instructed, of the notion that the supremacy of the Pope is a primitive, if not an apostolic institution, and this part of his work the Bishop has admirably accomplished. No less excellent is the second part, comprised principally in the last three lectures, in which the Bishop refutes the absurd, yet wide spread notion that, in some way or other, the Anglican Church was a brand-new institution, set up at the time of the Reformation. The titles of the three lectures devoted to this subject will sufficiently indicate the Bishop's line of treatment. Lecture 6 is on the "Church of our Forefathers," dealing with the origin of the Church in Britain down to the history of the early period of Roman encroachment. The seventh lecture is on "the elements of restoration," treating of the preparations for the Reformation and of its progress down to the accession of Elizabeth. The last lecture gives "a catholic view of Christendom," as contrasted with the Roman theory, and vindicates for the Church of England a true catholic character.

There are many passages in these late lectures from which we should like to make extracts; but we have exhausted the space at our command. It only remains for us to say that no one can possibly read these lectures without having the study of Church History made easier, more profitable, and more certain.

SUFFERING WITH CHRIST.

HAVING stepped over the frontier line which marks one of the Church's most holy seasons, we stand within the boundaries of a Christian Fast.

The desert of humiliation and self-abasement lies about us, the dim vista of Lent stretches out before us, and as we gaze up in this dark avenue the vision of the Cross bursts upon us and arrests the straining eye. Christian! fix thine eye on that, it is the Tree of Life set up by the second Adam for the healing of the nations.

Resolve, my brethren, in this holy season, to be up and serving the Lord. Resolve to be what, alas! you have failed to be. Christ is crying out to you to watch lest you enter into temptation. Enter into the desert of self-discipline, go with your God into the wilderness and learn how to resist temptation, how to withstand the world, how to subdue the flesh. Enter into the privilege of suffering with Him in His bitterest temptations; here we see Him conquering evil, moral evil, fight-

ing with the Sword of the Spirit which is the Word of God. Here in the Wilderness, by vigil, fast and prayer, He wins that noble victory over the flesh,

"Here the Arch-fiend, and here the Incarnate Son;  
And in their strife all human issues close!  
Lust of the flesh, lust of the eyes, life's pride—  
Each weapon that o'erwhelmed the primal world—  
'Gainst him in vain, and thrice in vain, are hurled.  
Then lo, he rests with angels at His side.  
So wars and rests His Church. In Him she goes  
Through fasting, prayer, and conflict to repose."

"Come ye apart into a desert place and rest awhile," says the loving voice of Jesus. Come away from the world's distractions and the world's bickerings, but above all from the world's sin. Come and refresh your weary souls with the earnest prayer of a penitent heart, with quiet meditation on the deep love of God, with stern resolutions to subdue the flesh. "Oh happy school of Christ, where He teaches our hearts with the word of power; where the book is not purchased nor the Master paid."

The fault of our religion, my brethren, and indeed the fault of our age, is that it is too shallow—the religion of the present day is too superficial, it strives after effect rather than seriousness of repentance. There is too much aestheticism and false sentiment, and not enough of inward beauty of the soul and the brave spirit of the Martyr.

"Wake again, Teutonic father ages,  
Speak again, beloved primeval creeds;  
Flash ancestral spirit from your pages,  
Wake this greedy age to nobler deeds."

"Tell us how of old our saintly mothers  
Schooled themselves by vigil, fast and prayer,  
Learnt to love, as Jesus loved before them,  
While they bore the Cross which good men bear."

But we shall never love our Master until we have drawn near to Him and have known Him. It is a fact in human experience that you cannot really love a person until you know that person. So it is here. The fact holds good. The deep heartfelt desire of the holiest of saints is "That I may know Him." It was a full, clear, deep, personal, affectionate knowledge of his Saviour St. Paul longed for. It was not an intellectual nor an historical knowledge the Apostle desired, such as when the Jew cried, "Give us a sign;" or the Greek when he said, "Let us have wisdom." It was not the subtle knowledge of the cold reasoner or Stoic Philosopher, or the proud Athenian. All these basked in a wisdom which exalted the man but left the soul to perish.

The smallest child in the kingdom of heaven was greater than these. Neither was it a scientific knowledge the Apostle wanted. To penetrate into the earth's strata and unravel the mysteries of its rocky pages, or by cool calculations indicate the positions and movements of the heavenly bodies, or tell to a nicety the time of the coming storm, may be very useful knowledge to man as an inhabitant of the earth; but it will not help him, apart from God, to attain unto that perfection of life laid down by Jesus of Nazareth. For knowledge without virtue, intellect without holiness, beauty without purity, eloquence without conscience, religion without love, are but the blossoms of a fading tree whose roots are in the very grave of corruption. St. Paul wished to know Jesus Christ as the starving,



perishing, dying man knows the bread he eats and in consequence lives; as the Syrophenician woman knew Him when she cried on the rugged coasts of Tyre and Sidon for the falling crumbs of His mercy; as the Blessed Virgin Mary when she said, "My spirit hath rejoiced in God my Saviour." He wished to know Him as His Prophet, Priest and King. He sighed for a knowledge that might beget love in order that love might beget obedience. This knowledge, my brethren, is vital, it is self-breathing, yea! it is life itself, for the lips of Him who spoke as never man spake, proclaimed it to be so—"This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou has sent."

Do you desire with the Apostle not only to know Him, but to enter into the fellowship of His sufferings and be made conformable unto His death? Struggle on then, my brethren, through the desert of humiliation, on o'er its rugged steeps, on to Gethesemane and Calvary, and there at the foot of His Cross cast thyself down in sweet contrition, gazing up, as the Blessed Virgin did, into those Divine features, and slake thy soul's thirst with deep draughts of that great love, saying—

"Oh! sufferer, in Thy suffering  
I see my ransom paid,  
O Jesu! that great offering,  
For love of me was made."

—J. REES in *Literary Churchman*.

#### BOOKS RECEIVED.

INSTITUTES OF CHRISTIAN HISTORY—Bishop Cox. McClurg & Co., Chicago. We publish a review of this valuable work in this number. Messrs. A. O. McClurg & Co. have in press for early publication "WITNESSES TO CHRIST; A Contribution to Christian Apologetics." By Wm. Clark, M. A., Professor of Philosophy in Trinity College, Toronto. This volume will contain the Second Annual Course of Lectures on the Baldwin Foundation, delivered before the Hobart Guild of the University of Michigan in November and December, 1887. It will be similar in style and binding to the volume containing the lectures delivered the previous year by Rt. Rev. A. Cleveland Cox.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### ONTARIO.

*Missionary Deputation, No. 3, Lanark and Renfrew.*—A brief account of missionary work in a portion of this deanery will, no doubt, interest not a few of your readers. The diocese of Ontario may not inaptly be designated the "banner diocese" of our ecclesiastical province. On every side may be seen well-defined evidence of growth and stability. Missions are divided and sub-divided, each year one or more become self-sustaining parishes, older parishes are revived, new missions in outlying districts are opened up, and the mission fund is steadily growing. Last year it made a very marked advance, and this year a still larger sum is asked for, and from present indications will be realised. The financial condition of the diocese, and its progress as shown by the statistics given by the Bishop in his last synod charge, appeals very strongly to practical and business men who much prefer to contribute under encouraging rather than discouraging circumstances. It is an old but true saying, nothing succeeds like success. The parishes visited by this deputation, which unfortunately consisted of but one of three members, were Pembroke, Stafford, Beachburg, Renfrew and Arnprior. The parish of Pembroke has as its rector the Rev. W. J.

Daykin, LL.B., late archdeacon of Maritzburg, South Africa. During the past year they have erected a new parsonage with well-appointed outbuildings, and there are many signs of great interest in all the work of the Church on the part of the people. Mr. Daykin is a thorough missionary, and is contemplating the building of outstations in the neighborhood of the town, which he purposes managing by lay assistance. The missionary meeting, held on a week evening, was fairly well-attended, and an excellent address was given by Mr. Loucks, barrister, who is chairman of the parochial Mission Board. The adjoining mission of Stafford has three stations, two having churches. There is, also, a substantial stone clergy house, an evidence of the untiring zeal of the former incumbent, the Rev. R. James Harvey, whose labours in this mission for seven or eight years are familiar to many of your readers. The present incumbent, Rev. J. P. Smitheman, formerly a missionary in India, has been but a few months in the mission, and from the large congregations and increased offerings at the missionary meetings, he appears to have won the affections of the people, and to have made a good beginning in his first Canadian parish; we wish him God speed. Next to Stafford is the large and important mission of Beachburg, where the work of the Church received such an impetus under the short incumbency of Rev. S. Daw a few years ago. Here there are four stations, two having new churches and a third in contemplation; there is, also, a comfortable brick parsonage. The congregations at all the meetings but one were very large, and the offerings fifty per cent. in advance of last year. The missionary in charge, Rev. O. P. Anderson, was only ordained in Advent last, and has been but a short time in the mission, but he is emphatically the right man in the right place. Physically strong, and in address most affable, he has at once won an influence over his people which under God can have but one result, and his career in the sacred office, to which he has been so recently called, will be looked upon with interest by many friends. It is a large and a hard field of labour, but one giving great opportunity for noble work for God and His Church. The mission of Renfrew is one long established, and though having as its centre the important town of Renfrew, has never made very great progress. It is a Presbyterian stronghold, and the Church has what may be called in comparison, but an existence. No matter with what ability or energy the incumbents may labour, the field of operation so far as the town is concerned, is too contracted to show any commensurate results, so much so that as an outlet for his capacity for work, the present incumbent has turned his attention to the country, where he has opened a Church long disused, and begun services in two other quarters. There labours must result beneficially in time, and it is an encouraging sign to find our clergy breaking out into new fields when the door is shut to them in some of the old well-worn paths. The Rev. O. I. Young is the present incumbent, and he has gathered again a nice little congregation in the log church at Horton, a not very inviting building, reflecting little credit on any one, long unused and never finished, a bold, bare structure both inside and out, the very sight of which is calculated to dispel rather than evoke devotional feeling or reverence. Many a bush church would put to shame such a structure. Mr. Young has only had it in use a short time, and is trying to devise some way of making it look like what it is meant for. Doubtless in its day it was all that could be had, but the reproach is in allowing it to remain as it is so long. Yet even under many disadvantages several families in the neighbourhood have remained true to the Church, and now here as well as in another township, there are regular services once more. In addition to this Mr. Young has opened up missionary work at Calabogie, some 30 or 40 miles from the town. For this he is about engaging a lay assistant. Altogether the outlook about Renfrew is more hopeful, and should any of your readers be disposed to help fitting up the Horton Church, I have no doubt Mr. Young would rejoice. Literally it lacks everything. About twenty people came to the meeting; offertory nearly four dollars. At Renfrew there was a very good attendance, the comparatively small congregation being very staunch, and willing contributors. The offertory was excellent, a slight advance on last year. Arnprior, the next parish, is a thriving town, and the Church well represented, though here, too, the wealth and strength is Presbyterian, there being only a few wealthy church people. It is a self-supporting parish, which speaks well for the people. Judging from the pretty little church, the interior of which has been so tastefully ornamented during the past year or two, there appears to be no lack of love and means to make beautiful God's sanctuary. Many special gifts from individual members of the congregation are to be seen in the sanctuary and nave. There is a beautiful memorial window to the late priest, A. F. Echlin, whose sudden death a few years ago is yet in memory of many. His name and work is held in loving remembrance. The present rector, Rev. T. Bailey, has superintended all the ornaments-

tion of the church and vestry chapel. The parish is well organized and well worked, and the church debt gradually diminishing through the direct free-will offerings of the people. There is one regular outstation, Galetta, and a second recently opened. Two meetings were held, good congregations and offertories were in advance of last year. This includes the thirteen meetings of this deputation, and the convener reports the condition of Church work as most encouraging, there being on all sides abundant evidence of life and progress. The offerings of the mission fund exceed by over twelve per cent. those of last year. The prospects for the opening of new missions this year, as contemplated by the bishop, are therefore most encouraging.

#### TORONTO.

SINGHAMPTON.—Sunday, the second Sunday in Lent, the new church at this place was opened for divine service. Singhampton is one of the three stations of that zealous and hard-working clergyman, the Rev. H. D. Cooper, M.A. The parish is nearly twelve miles long and five or six miles wide, Duntroon being in the middle and Batteau and Singhampton at the two ends. The two former have for some time had churches; hitherto Singhampton has lacked a church building. Thanks to the liberality of members of the Church, and especially thanks to the earnestness and self-denying labors of Mr. Cooper, this want has been supplied. Mr. Cooper designed the church, engineered it, superintended it, and with his own hands did a great deal of the actual work. And the result does very much credit to every one concerned in this holy enterprise. The church which, including a good chancel, is fifty-four feet by twenty outside, stands on a hillside overlooking the village of Singhampton, yet conveniently near and easily accessible. It is of frame to be rough-cast as soon as the weather will allow, and has a south porch and a chancel and vestry. It stands on a good stone foundation. There is to be a bell turret when funds are available. Inside the fittings are complete with the exception of a font—will some good churchman or churchwoman give one? The pulpit has not yet been put in, and it was necessary to borrow vessels for the Holy Communion. The seats, which are very good, will accommodate comfortably, including the choir seats in the chancel, about one hundred and forty people. But in spite of the very severe cold and the exceedingly bad state of the roads, there was a congregation at each of the three services ranging from one hundred and sixty five to more than two hundred. At the morning service, after the incumbent had solemnly declared the church open, the prayers were read by the Rev. O. E. Thomson, the amens, canticles and responses being sung as well as the hymns in very good style by a choir composed of singers from the Batteau, Duntroon and Singhampton choirs, under the kind and most able management of Mr. Saunders, the organist of Stayner church. A very excellent and thoughtful sermon was preached by the Rev. Canon Tremayne during the communion office, the incumbent being the celebrant. The canon's text was Joshua iv. 7. In the afternoon the incumbent said the Litany, the choir chanting the suffrages, and the Rev. O. E. Thomson, taking as his text Acts i. 14, preached on the value of precomposed forms of prayer. The congregation was about two hundred. Again in the evening, more than two hundred being present, Canon Tremayne read the prayers, and the Rev. O. E. Thomson preached from Gen. xxviii. 16, 17, which was part of the Sunday lesson. The offertory at the three services was more than seventy-two dollars. The worthy incumbent must have felt himself well repaid for all the anxiety and thought and toil which he has bestowed upon this work, a work in which almost every detail, even down to the carpet on the floor, had been well attended to and provided for. We trust he and his good wife may have some satisfaction and comfort in their parochial relations. Monday evening was very cold and rather stormy, but a pretty good number assembled for a missionary meeting in the nice little church at Duntroon, and were addressed by Messrs. Tremayne and Thomson.

CREDIT.—St. Peter's Church.—The new church in this parish was opened for divine service on Sunday, the 12th Feb. The congregations at both of the services were very large, so much so indeed that additional seats were placed in the aisles. The clergy who took part were the Rev. Dr. Bethune, head master Trinity College School, Port Hope, formerly having charge of this cure, the Rev. Thos. Patterson, M.A., rector of Christ Church, Deer Park, and the incumbent, the Rev. Rolph W. Hindes, B.A. The choir, numbering 21 voices, took its place for the first time in the handsome choir seats in the chancel, and rendered the service remarkably well. Mr. Frank Morley presided at the organ. In the afternoon the

choir of T. Graydon sang an antiphona at evensong. The offertory fund.

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choir of Trinity Church, Streetsville, with Miss Graydon as organist, led the chants and hymns, also sung an anthem in a most effective manner. Dr. Bethune preached in the morning and Mr. Patterson at evensong. Both sermons were earnest and telling. The offertory was large and went to the building fund.

The building—the foundation stone of which was laid by Miss Magrath, daughter of the first clergyman, and in fact the only one in the early settlement of the country who ministered to the people for many miles—is of stone; and this material was delivered and furnished by the congregation free of cost. The caps and buttresses of the windows were brought from a distance. The church presents a very imposing and massive appearance, standing as it does on the old and beautiful site overlooking the surrounding country. The interior, however, is particularly admired, as being one of the most handsome of country churches. The lofty open timbered roof with dormer windows is finished in oil. The chancel is raised three feet above the nave, and is divided from the latter by a beautiful wood screen. On one side of the church steps are placed the prayer desk and lecturn; on the other the pulpit. Inside the screen are the choir seats. Behind these are the organ chambers and clergyman's vestry on one side; on the other the choir vestry. In this latter stairs go down to the furnace. The windows are by Lyons, of Toronto. He has certainly done his work well and exhibited great skill in blend the colors. They are made in square diamonds in alternate panels. The glass is cathedral rolled in different tints. The church windows are entirely of stained glass, and is considered a high work of art. It is given to the church by Wm. Magrath, Esq., Erindale, as a memorial to his father and rector of this parish for 82 years. The holy table stands out conspicuously and is covered with a beautiful silk cloth worked by the Ladies of the Sisterhood in Toronto. This was given by Mrs. Hammond and her sister, Miss Sproule. The chancel and steps are covered throughout by a very rich looking brussels carpet. The font, a gift from Mrs. Harry and Mrs. Desile Schrieber, stands at the spire entrance. A spire on the south side of the church is carried up to the eve of the main building, where it remains uncompleted till spring. It will be 115 feet high. A separate subscription list is started for the spire, and more than half the money required is already promised. This when finished will be the crowning beauty of the whole. The Church as it stands now has cost, with the furnishings, and not taking into consideration the value of the stone, eight thousand dollars. There is yet of this money one thousand dollars still to be made up, although two members of the congregation have advanced the amount payable when the people feel able to return it.

The Church in this parish is much favored in having such earnest sons and daughters within the fold, who have unsparingly given of their substance to promote the good cause which they have at heart.

At the meeting last week of Grace Church Young People's Association, held in the lecture room of the church, Mr. G. S. Holmstead delivered a very interesting and able lecture on the early history of the Church of England, showing her origin distinct from the Church of Rome, and how at the Reformation she fully recovered that independence which Rome had all but succeeded in taking from her.

TORONTO, March 1st.—The recipient desires to thank the kind donor who sent \$25 for comforts "for the invalid," anonymously.

NIAGARA.

COLBECK.—The Rev. P. T. Mignot desires to acknowledge with many thanks the following subscriptions received towards the building fund of St. Clement's Church: Previously acknowledged, \$86; friends in England, £23; Anon, Niagara, \$5; Rev. Dr. Wilson, New York, \$2; Rev. Provost Body, Toronto, \$1; Rev. E. M. Bland, St. Catharines, \$1; Rev. A. Williams, Toronto, \$1; Rev. W. R. Blackford, Falton, \$1; Rev. R. T. W. Webb, Grand Valley, \$1; Rev. R. S. Radcliffe, Mount Forest, \$1; Rev. A. Bonny, Moorefield, \$1; Rev. R. L. Stephenson, Perth, \$1; James McMullan, M. P. P., Mount Forest, \$1; J. D. Ambrose, Montreal, \$1; Major W. W. White \$2; W. B. Sanders, Stayner, \$1; W. Tuckett, Stayner, \$1; Anon, Stayner, \$1; Mr. Hamilton, Grand Valley, \$1; J. Smith, Alma, \$1; Herbert Rixon, Toronto, \$1; Robert Jackson, Cardwell, \$1; Solomon Bourk, Oro, \$1; A. Briston, Arthur, \$1; Mrs. Ludlow, Arthur, \$1; Mr. Binns, Parker, \$1; H. Patterson, Alma, \$1; Mr. Rixy, Shelburne, \$1; H. Orphen, Toronto, \$1; John Anderson, Arthur, \$1; Friend, Arthur, \$1; M. Wilkins, Arthur, \$1; E. J. O'Callaghan, \$1; Richard Boyle, Parker, \$1; Wm. Jackson, Parker, \$1; Wm. Eden,

Arthur, \$1; J. Fair, Arthur, \$1; S. Weeks, Arthur, \$1; Mr. Dewar, Arthur, \$1; Mr. Irwin, Arthur, \$1. Laus Deo.

The Rev. P. T. Mignot desires to thank the Rev. A. Geen, of Belleville, and the Rev. H. G. Moore, of Shelburne, for a set of alms basins for the churches at Colbeck and Bowling Green.

ALGOMA.

LANCELOT.—St. George's.—On the 14th Feb. our bishop made his annual visit to us, when three candidates received the rite of confirmation; his lordship preached from Mark iv. 24 in a very happy manner, explaining the great growth and spread of Christianity from the cradle of our Saviour to the present time. At the conclusion of the service, after the benediction, "Faith of our Fathers," was sung, and at the bishop's request was cheerfully repeated. After service, in addressing the congregation, his lordship spoke highly of the very hearty service, comparing it very complimentarily to others in the diocese. He also noticed the great improvements in our little church since last year. For these improvements we have to thank, under Providence, the exertions of our pastor, the Rev. W. Crompton, among his many friends here and in the Old Country; also for a bell, his own private gift. These alterations are the means of putting an end to the bitter cold we have had to suffer many winters past. The S. S. superintendent, Mr. Geo. Griffith, thanks the friends who through Mr. C. sent such nice presents for the scholars at Xmas, the distribution of which, with a magic lantern entertainment, after a nice social tea, etc., made a most enjoyable evening in our backwoods settlements.

FOREIGN.

The enclosed, taken from the Interior, a Presbyterian paper published in Chicago, not over friendly to our Church, may be encouraging to those who were justly discouraged at the missionary meeting in October last, by the continual harping upon how little the Episcopal Church was doing for missions in comparison with the Presbyterians and Methodists. The appeal to a spirit of rivalry, or "church ambition," does not move all hearts, although it will be seen that others make use of it as well as ourselves. There should be a higher motive power, a love for Christ and for the souls which He has redeemed with His most precious blood, to stimulate us to increased liberality and zeal.

"Within the last fifty years the number of dioceses in the Protestant Episcopal Church has increased from 18 to 48, and the number of its clergy from 592 to 3,572. What most interests us, and will probably prove most interesting to our readers, is the fact that the number of communicants in that Church increased from 36,416 in 1835 to 872,484 in 1883—the figures showing an increase of a little more than 922 per cent.

"If we suppose that these figures are not, after all, very large, and that ours are larger, let us look at the following: In 1871, the reunited Presbyterian Church (Northern) reported an aggregate membership of 455,878; in 1883, one of 600,695. The rate of increase for the period embraced in those figures was, say 32 per cent. In the year of 1871, the Protestant Episcopal Church reported 187,989 communicants: in 1883, it was able to report 872,484—a gain within the same period of a little more than 57 per cent.—26 per cent. more than ours. The fact that the Protestant Episcopal Church covers our entire country, while ours covers but part of it, can, of course, have no influence upon the percentage of increase of either.

"But let us go a step further than this comparison. In 1871, the total contributions of our Presbyterian churches for church work were reported as amounting to \$9,097,706; in 1883, those contributions amounted to \$9,661,498—an increase of 6 and 2-10 per cent. In 1871, the total offerings of the Protestant Episcopal Church for missions were reported at \$16,884,712, in 1883, at \$23,217,765—an increase of 42 per cent. It has given us pain and not pleasure to present these comparisons, but if they shall stimulate our people to first aid their own work, as our Episcopal brethren do, and to imitate them in an increased liberality and in zealous efforts in the work of home missions, our labor, unpleasant as it has been, will not have been in vain."

The past year has been in many ways an eventful one in the history of the Church in Japan. The general mission outlook is brighter than it has ever been before. Old prejudices against Christianity are gradually giving way, and many of the more thoughtful and intelligent among the Japanese are beginning to feel the need of a moral anchorage by means of which their fellow-countrymen may be prevented from drifting on to the shoals of evil living, as they are too likely to do now that their old moral and religious

ties have been loosened. It is quite common, therefore, to hear men—leaders of thought—who have no real conviction themselves of the truth of Christianity, earnestly persuading their people to embrace it as a means of stemming the tide of moral deterioration among the masses. It is plain, then, that the Church has a great opportunity, and it is her misfortune that on account of her want of men and money she has been less able to meet it than many of the Nonconformist missions which have been equipped in a more liberal manner. The English and American Churches work together in complete concord. Bishop Bickersteth, who has been nearly two years in the country, has a staff of some nineteen priests, four Japanese deacons, besides some teachers. On the American staff there are some five or six clergy and several laymen. When we take into consideration that the population of the whole country is over thirty-eight millions the number will not seem over large. The arrival of the English bishop certainly infused fresh vigor into the work of the English mission, and in the beginning of 1887 the first joint synod of the whole Church was held in Osaka, the second city of the empire. The synod was composed of both clerical and lay delegates elected by the communicants of the different congregations throughout the country. As the number of the clergy is still so small the whole body attended as *ex officio* members. The work of the synod has a peculiar and more than local interest, arising from the fact that it is the first example of a Church, a daughter of the Anglican communion, adopting a constitution and canons of its own. In the debates the point which aroused keenest discussion was the position to be assigned to the Thirty-nine Articles. Many, both among the Japanese and the missionaries, were of opinion that such a confession of faith—several of the articles of which are not suited to the circumstances of the Japanese Church, and others wholly inapplicable—should find no place in her formularies. It was, however, decided finally that while not forming part of the constitution, they should be retained with the Prayer Book for present use. Among other work of the synod was the formation of a general missionary society for the whole country. A committee was also appointed to confer with the various Christian denominations as to the possibility of a common basis of union. Although this resolution met with a far from favorable reception at the hands of some of the missionary bodies to whom it was forwarded, yet the Methodists especially have shown a great willingness to confer on the subject, and it is possible, though we cannot think very likely, that some practical result will be attained. Certainly the evils of a divided front are very great, and if anything can be done to lessen them, without, of course, sacrificing any fundamental Church principle, it would be a great gain.

The bishop has during the year visited nearly every part of his large diocese, covering as much ground as the United Kingdom, and without, of course, the home facilities for travel. He has found little bands of Christians growing up here and there even in the most out of the way districts, and a marvellous readiness on the part of the heathen to receive instruction.—Cor. Guardian.

Correspondence.

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

THE HISTORICAL CONTINUITY OF THE CHURCH OF ENGLAND.

SIR,—When many members of the Church of England have adopted the view that the Church of England was founded at the Reformation, it is not surprising that such an opinion should find credence with a Methodist minister.

There is no doubt that Macaulay, himself a member of the Church of England, has done very much to spread this erroneous opinion; and even Bishop Short when he says, "The existence of the Church of England as a distinct body, and her final separation from Rome may be dated from the period of the divorce." (Short's History, ch. v., s. 201.) lends color to this idea: but with regard to Bishop Short, as you justly point out, the preceding chapters of his book plainly show that in his view the Church of England had an existence prior to the Reformation; and a careful perusal of the notes to section 201 will show that the authorities on which he relies, support no such idea as that a new Church was founded or intended to be founded; for he correctly enough attributes the separation from Rome not to any act of the Reformers, but to the Bull of Paul III. in 1588, and it must be remembered that notwithstanding that Bull English Romanists continued to worship in the



parish Churches, and to receive the sacraments according to the reformed rites, for 32 years afterwards; and it was not until the Bull of Paul V. 1570. that the Romish schism from the Church of England began; so little idea had contemporary Englishmen that any new Church had been set up as is now alleged.

The erroneous view which Dr. Withrow has imbibed arises, it seems to me, from a misconception of the true state of ecclesiastical affairs before the Reformation. It is assumed that prior to the Reformation there was no "Church of England," and that the only Church that existed in England prior to the Reformation, was the Church of Rome. But such an unimpeachable document as Magna Charta commences with the solemn declaration "that the Church of England, or English Church (*Ecclesia Anglicana*) shall have all her whole rights and liberties," and Dr. Withrow will be puzzled to explain how the English Church could have all her whole rights and liberties if there were, as he assumes, no such body in existence until over 300 years afterwards!

What then was the true position of affairs? Certainly there was a religious body known as the Church of England before the Reformation, and it is equally certain that for some time prior to the Reformation the Church of England had practically, if not formally, acknowledged the supremacy of the Bishop of Rome, and had in many respects suffered him to exercise authority in the Church of England; but this did not make the Church of England the Church of Rome or even a part of the Church of Rome. Let me ask Dr. Withrow to suppose for a moment that the Lieutenant-Governor of Quebec were to usurp authority over the Province of Ontario, and that the people of this province were to submit to him, would that make Ontario Quebec, or even a part of Quebec? Clearly not. Neither did the submission of the Church of England to the see of Rome, make the Church of England the Church of Rome.

I think history, correctly read, will establish clearly and positively that up to the time of the Council of Trent, the Church of Rome was simply that part of the Christian Church existing in Rome and the surrounding provinces, and that what was effected at the Council of Trent was the extension of the name of that local Church to all those national churches, (such as the churches of France, Spain and Germany), which then continued in communion with the see of Rome; but the idea of calling the Church of France, or the Church of Spain, or the Church of Germany, "the Church of Rome" or a part of the Church of Rome, never occurred to any one before the Council of Trent; and even the decrees of the Council of Trent as formulated in the creed of Pius IV. witness to the previous existence of distinct national churches, for that creed declares that the Church of Rome is "the mother and mistress of all churches," from which it is evident that in the contemplation of the Roman theologians themselves there were other Churches of which the Church of Rome was the mother and mistress. The modern development of the Tridentine decrees no doubt is that there are no distinct national churches, because all churches which are accounted orthodox by Romanists have been absorbed into the "One Holy Roman Catholic and Apostolic Church;" but this after all is a Roman novelty like a good many other doctrines which are peculiar to that part of the Christian Church. But that this was not the primitive or ancient idea prevalent even in what was strictly the Roman Church is well borne out by a passage in Bede, who records that among the questions submitted by Augustine to Pope Gregory was this: "When there is but one faith why are there different customs of Churches, and why is one custom of masses observed in the *Holy Roman Church* and another in the *Church of Gaul*?" To which Pope Gregory made this answer: "You my brother know the custom of the *Romish Church*, in which you remember that you yourself were brought up. But my sentence is that whether in the *Roman* or the *Gallican* or in any *Church* you have found anything which may be more pleasing to Omnipotent God, you carefully select and with special instruction impart to the *Church of the English*, which as yet is new to the faith, what things you have been able to collect from many *Churches*. For things are not to be loved for the sake of places, but places for the sake of things. From each *individual Church*, therefore, choose the things which are pious, which are religious, which are right, and deposit these things when you have collected them as it were into a bundle, in the minds of the English for their use." It cannot be disputed, therefore, that long prior to the Reformation there was a religious body in England which called itself and was known of all men as the Church of England. Now I would ask Dr. Withrow to consider how this Church had previously to the Reformation been perpetuated from age to age. It consisted of two classes of people, the laity and the ministry. The laity were made members of this Church of England from age to age by the Sacrament of Baptism, and the ministry was perpetuated by the ordi-

nation of bishops. Now after the Reformation was the Church of England either as to its laity, or its ministry, perpetuated in any other way? Dr. Withrow must admit that at the Reformation no change whatever was made in either respect, and that both as to its laity and its ministry it has continued to be perpetuated in precisely the same way since the Reformation, as it was before.

What then were the changes the Reformation effected? I think history tells us they were these: First, appeals to Rome, and the payment of tribute to the Roman see, were forbidden by law, and the interference by the Pope with the ecclesiastical affairs of England was prohibited. Secondly, certain doctrines and practices which never had the sanction of the universal Church were forbidden to be taught, or required to be practised, in the Church of England either as being necessary to salvation or as terms of communion. Thirdly, the confession of the Catholic faith as set forth in the Apostles' Creed and the Nicene Creed, which had received the sanction of the universal Church, and which had always been taught in the Church of England prior to the Reformation, was made the condition of communion.

Let us now consider what were the doctrines and practices forbidden to be taught as essential, or as terms of communion. They were transubstantiation, the withholding of the sacramental cup from the laity, worship of images, the compulsory celibacy of the clergy, compulsory confession to a priest, prayers to saints and angels, worship of relics, purgatory, the granting of indulgences, masses for the dead, celebrating public worship in a language not understood by the people, and the supremacy of the Pope. Now granted that these doctrines were eliminated from the authoritative teaching of the Church of England at the Reformation, did that make her a new Church? Some people think it did, but surely before we arrive at such a conclusion we must be first prepared to admit that these doctrines are essential to the existence of a Christian Church, and what Protestant I should like to know will admit this? If, as all Protestants believe, they are not only not essential, but without any sufficient warrant in Scripture, then it merely comes to this, the Church of England at the Reformation simply refused to permit divers non-essential doctrines and practices to be taught her people as necessary to salvation, or their acceptance and observance to be made any longer a condition of communion. Surely no fair-minded man can say that that was to establish a new Church or a new religion. So far from establishing a new religion or a new faith the English Reformers merely established the supremacy of the old religion of the primitive Church as set forth in the Nicene Creed.

The XXXIX. Articles of Religion are not either a confession of faith, as some people suppose, nor is their acceptance made a term of communion. Concerning them I cannot do better than quote the words of Bishop Barry, the Anglican Primate of Australia. He says: "They are enforced by authority on the clergy alone, not as an absolute perfect and exhaustive statement, but as containing substantial Scriptural truth, and as a standard which they agree not to contradict in their public teaching. For the laity they have no coercive force, nor do they constitute conditions of lay communion."

GEO. S. I. HOLMSTED.

#### MISSIONARY WORK IN ALGOMA.

##### A NIGHT AT A LUMBER SHANTY.

SIR,—Not very long ago, as I was returning from a visit to an Indian village on the north shore of Lake Huron, I called at a lumber camp to see the men employed there. It was afternoon but the cook kindly asked me to stay and get some dinner, being hungry I consented very willingly; a boy came and took my pony, and I made my way into the camp. After dinner I read a chapter of Holy Scripture, and said a few words to the men that were working around the camp then prepared to take my leave; I enquired where the bulk of the men were working, and learning that I should pass within half a mile of the place on my way home I determined to go and see them. I saw the dumping place across the ice, then I found the saw log road and followed it till I reached the skidding place where most of the men were at work. The boss very courteously invited me to stay the night at the shanty, and as the afternoon was far advanced I consented, moreover, I thought that, perhaps, an opportunity would be afforded me of speaking a word for the Saviour. I spent the rest of the afternoon in watching the men at their work, helped to saw a few logs by way of diversion, talking the while to the men at the other end of the saw, and when night came went along with the teams to the camp.

All the men were very civil, they took care of my pony, gave him the best stall in the stable, and gave him an abundant supply of hay and oats. After the horses were fed supper was announced, and all fell to with vigour, putting away a large quantity of provisions in a very short time. After supper I waited for

an opportunity to announce my service, but the men were busily employed, some were sewing buttons on their clothes, others mending their harness, whips, &c., then some would slip out to look at the horses. By and bye I announced that I should like to say a few words to them when they were disengaged. The boss then informed me that the chores would soon be done, and then I would have a good chance when the men were all quiet in camp. When my time came I began my service, the men listened attentively, we sang a hymn and prayed after service, the men thanked me and gave me something for the mission.

In the course of the evening I had made myself acquainted with a young man, a member of the Church of England, who invited me to share his bunk. I gladly availed myself of the offer as I was wondering where I should sleep, and beside was glad to secure such a civil, respectable bed-fellow. The bunk was close to the stove, the man had made such a roaring fire that it was impossible to sleep. There is always, too, a rather disagreeable frowiness and stuffiness about the sleeping apartments of a lumber shanty that is a trifle unpleasant. However, my young friend entertained me with an account of his experiences. Especially he told me of the kindness he had received from his Sunday School teacher down in Ontario, who had taken such an interest in his spiritual welfare even after he had left Sunday School, had frequently written to him since his departure giving him good advice, and helping him on in every possible way. I supplement the good advice with more, and rejoiced beyond measure to hear the testimony of the young man to the constant and persevering regard of his teacher, which in this case was not thrown away; if, indeed, it ever is.

We kept on talking after the rest of the camp were asleep. They were snoring in a variety of keys, from a squealing soprano down to a growling bass. One old man was grinding his teeth in his sleep in a most painful way, disagreeably suggestive of infernal torments; it is old P—, said my friend, he entertains us that way every night regular.

By this time the heat of the stove had somewhat abated, and as the snoring became less sonorous, and the sound of the grinding comparatively low, we fell asleep. Long hours before daylight the men were astir, the teamsters first, and soon after the others were up and dressed. At five o'clock breakfast was announced, and after it was over the men sat waiting for the first signs of dawn to start to their work. I asked permission to read a few words of Scripture, which was readily agreed to. I read the parable of the prodigal son, and then we knelt down to pray; and then as day was breaking we each went our way, the men to work and I to my home on the Grand Manitoulin.

FRED. FROST,

Church of England missionary.

#### WHERE DO RIGHTEOUS SOULS GO TO IMMEDIATELY AFTER DEATH?

SIR,—I shall be glad if you will allow me space for a reply to Mr. Mackenzie's letter.

He says, concerning the righteous, "The kingdom was prepared for them from the foundation of the world, (Matt. xxv. 34), and each was received into that kingdom of glory immediately after death." His assumption is contrary to the teaching of the Saviour in that passage, which begins thus, "When the Son of Man shall come in His glory. . . before Him shall be gathered all nations. Then shall the King say unto them on His right hand, 'Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'" In other words it is to be at the time of the judgment that the righteous are to inherit the kingdom. And we may not insist from this passage that the kingdom is now all ready in fact: it may be only prepared in the deep counsels of God; for we read of the "Lamb slain from the foundation of the world," which, however, means slain in God's foreknowledge and purpose, but not in actual fact until A.M. 4080. Our Lord said, "I go to prepare a place for you:" implying that it was not yet ready. He taught us to pray "Thy kingdom come:" signifying the same truth. The 11th and 12th ch. of Hebrews clearly prove the lecturer's contention as he claims. Do they? The 11th ch. consists of brief memoirs of the heroes of faith, and what do we find? "Abel obtained witness that he was righteous;" "Enoch was not found because God had translated him (whither?)" "Noah became heir of the righteous which is by faith;" "Abraham looked for a city which hath foundations." "He and the other patriarchs all died in faith not having received the promises—they desire a better country that is, a heavenly." Compare with this the last two verses, "These all having obtained a good report through faith received not the promises; God having provided some better thing for us, that they without us should not be made perfect. It is true that in one sense Abraham has come to that "City which hath foundations," which he looked for; but only in the same sense that we, too, have come to it, as we are remind-

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ed in this 12th ch. of Hebrews, quoted by Mr. Mackenzie, "Ye are come unto Mount Zion, and unto the City of the Living God." The kingdom of God (His Church) actually began on the day of Pentecost, although it will not come in its glory and splendour until Christ shall have put down all rule, all authority, and power that is opposed to Him. And this kingdom now existing extends beyond the grave into the realms of paradise: for as the hymn quoted by the lecturer says:

"The saints on earth, and those above  
But one communion make."

Yes, "those above:" but not necessarily in heaven: they have been "caught up into paradise," as St. Paul once was, after he had been caught up to the "third heaven."

As to Enoch, we are nowhere told that he was taken up into heaven. If I say he was translated to paradise I have as much ground (to say the least) for that statement as your lecturer had for saying he went to heaven; but I will not affirm even that. Concerning Elijah the A. V. does certainly say, "Elijah went up by a whirlwind into heaven;" but so, also, we read of the "clouds of heaven;" "the winds of heaven;" "the fowls of heaven." The word "Hashamayim" used here does not necessarily mean more than the "first heaven" according to the Jewish reckoning, that is the clouds or the skies. That was all that Elisha witnessed, the carrying away of his beloved master into the skies. That he actually did go further than that we may well believe, but to what specific region beyond that the Scripture does not say; it may have been to paradise, but evidence concerning the present location of the souls of the righteous does not much help us either in this case or in that of Enoch. If we may indulge in a wild speculation of possibilities it may have been that each was taken to some other terrestrial sphere, to one of the visible planets, perhaps, to be the founder of a new branch of the human race, an Adam to a holy race of descendants in worlds to which Satan and his angels may have no access as they have to our sphere. (Astronomers tell us that the planet Mars and probably Venus, too, are capable of being inhabited at the present time by beings like ourselves). Holy Scripture has nothing to say against such a notion. But the point I wish to enforce is only this that Scripture does not affirm that either of them are in that Heaven where God has his throne, and is especially adored by angels and archangels: that glorious abode called in Scripture the "Heaven of Heavens;" and by Jewish and Mohammedan writers the "Seventh Heaven."

Our lecturer has given a long explanation of our Saviour's words, "No man hath ascended up to heaven," but his argument may be briefly summarized thus, "hath ascended" that is "hath descended." These latter words could easily have been used had such been the full meaning to be expressed. Whereas there seems to be a portion argument here, none have ever yet even ascended; much more then may it be affirmed that none have ever yet descended to bring back news from there, except the Son of Man himself.

Since Papias does not agree with either of us, let us pass on to the anonymous Epistle to Diognetus. "Christians dwell in corruptible bodies looking for an incorruptible dwelling in the Heavens." So I affirm, too. He does not say, however, that they are to enter it as soon as they die. Again, Polycarp says that Ignatius and others "are now in their due place in the presence of the Lord." Undoubtedly they are, and so are all righteous souls who are enjoying the bliss of paradise "forever with the Lord." The expressions quoted "in the Heavens" and "above the Stars" are probably nearly equivalent, but do not mean the same as "Heaven."

Mr. Mackenzie does not stand, by any means, alone in his belief that the souls of the righteous go at once to heaven at death. Besides all the Protestant sects, he has the two hundred millions of the Church of Rome with him, so far as this that they hold that the souls of most eminent saints do go thither at once at death, while ordinary saints have to go first to purgatory for a longer or a shorter time (independent of the time of Christ coming again to judgment). But I do not think my friend generally seeks instruction in Church doctrine in that quarter, and I should rather feel disposed to regard this as one of those many points of doctrine concerning which our article says 'The Church of Rome hath erred.' Yours truly,  
ROBERT C. CASWALL.

MISSION WORK.

SIR,—I write to call attention to a failure in this work, in the Diocese of Ontario, which needs a remedy. Year after year missionary meetings are announced to be held in the various parishes and stations of our church, with a Convener and two or three others, generally clergy, appointed to address the meetings. Notices, in the nature of direct promises, are given from the various pulpits beforehand, or by posters or both, that certain persons, named as

the deputation, will deliver addresses. How have these promises been kept in the past? The answer is, very badly indeed. This year a new and approved departure was made in adding the name of a layman to some of the deputations. The result appears to be no better. My view is that the appointment and arrangement of persons to address these Missionary meetings should be made so far in advance as to give the persons selected ample time to prepare the fullest information and the best addresses they can for the objects in view. It is their solemn duty to be prepared, for unprepared addresses, like unprepared sermons, are generally of very little, if any use. Year after year the Convener has had to apologize for the absence of some of the deputation; often of all but himself. It has been so this year. How can it be expected, then, that the laity will take a proper interest in these meetings, and contribute as they should and would, when they are certain to hear the old apologies and be obliged to bear, as best they can, the old and continued disappointments? The clergy have been and are great sinners in this respect, although they should feel bound to keep these engagements, equally with their Sunday appointments; nor should any layman allow himself to be charged with neglect, who consents to act on a deputation. It is not fair nor honest treatment of the laity, and they so regard it, and if continued much longer will have a serious and injurious effect. The object and importance of this work surely demands a vast change for the better. I beg for this matter a thoughtful consideration by all those who may hereafter be engaged in this mission work on behalf of our beloved church.  
Yours truly,  
Pembroke, Feb. 27, '88. H. LOUCKS.

SKETCH OF LESSON.

4TH SUNDAY IN LENT. MAR 11TH, 1888.

The Prophetess of Israel.

Passage to be read.—Judges iv. 1-23.

Again and again, after Joshua was dead, Israel forsook God,—again and again were they punished for it,—again and again did God deliver them when they cried to Him for mercy. In Judges iii. we read how Othniel delivered them from the king of Mesopotamia, Ehud from Moab, and Shamgar from the Philistines. But now, after enjoying peace and felicity for eighty years (ch. iii. 30), Israel once more does evil: and so again God gives them over to be punished at the hand of their enemies, the oppressor this time being Jabin, King of Canaan.

I. *Israel's Misery.*—For twenty years this man "mightily oppressed the children of Israel." What a sad thing to see any one in trouble. But think of a whole nation in trouble; fields and villages overrun by an enemy; no man, perhaps, feeling his life safe. Such was the state of Israel now. "The highways were unoccupied, and travellers walked through by-ways" (ch. v. 6). The people were afraid to go upon the common and most frequented roads. "The inhabitants of the villages ceased" (v. 7), the people withdrawing to the larger towns for protection. "War was in the gates" (v. 8), so that not even in the towns and cities did the people feel themselves safe. And so completely were they disarmed that we read (v. 8), "Was there a shield or a spear seen among forty thousand in Israel?" Mean while their enemies are stronger than ever; and Hazor, which had once been destroyed by Joshua (Josh. xi. 10-12), is again the powerful city from which all their trouble comes. Well might they cry unto the Lord for deliverance from all this evil.

II. *The "Mother in Israel."*—God hears their cry, and once more comes to the rescue. A woman named Deborah is now judge in Israel. She had her house (or her judgment seat), under a palm tree in Mount Ephraim. This woman cannot herself fight; but she receives a message from Barak (a general living in Kadesh-naphtali, almost in sight of Hazor, Jabin's city), bidding him collect ten thousand men of Naphtali and Zebulun to make war against Jabin's army, and promising him victory. When Barak refuses to go unless she will go with him, she promises to accompany him, at the same time telling him that not he, but a woman, should have the honour.

III. *The Triumph.*—So Deborah and Barak and the ten thousand of Naphtali and Zebulun assemble on Mount Tabor; while Sisera, Jabin's great general, to whom news of the rising is brought,

gathers together all his troops, with his 900 chariots of iron, by the brook Kishon, which flows through the plain of Esdraelon at the foot of Tabor. And now, at Deborah's command, Barak arises, and he and his ten thousand rush down the mountain-side upon the hosts of Sisera. A storm of rain and hail driving in the face of the Canaanites seems to have helped Barak. The whole army of Sisera is utterly destroyed, the Kishon, swollen into a roaring torrent by the storm, preventing their escape. But as for Sisera himself, when he saw that the battle went against him, he alighted from his chariot and fled away on foot. Making his way northward toward Hazor, he came to the tent of Heber, the Kenite, and as there was peace between Jabin and Heber, he accepted the invitation of Jael, Heber's wife, to come in and rest in her tent. But she, while Sisera lay asleep, slew him. Thus was Israel delivered from the Canaanites; while the honour of the triumph was, as Deborah had foretold, with a woman; and Deborah herself, the prophetess, sang a song of praise, ascribing the victory to God.

WESTERN ASSURANCE COMPANY.

ANNUAL MEETING.

The shareholders of this company held their thirty-seventh annual meeting at the head office in this city at noon, Thursday. The chair was occupied by A. M. Smith, Esq., the president of the company, and the managing director, who was appointed to act as secretary, read the following:—

DIRECTORS' REPORT.

In submitting the annual statement of the accounts of the company for the year ending 31st December last, the directors are pleased to be able to congratulate the shareholders upon the prosperous condition of its affairs which these indicate, as well as the evidence they bear of its continued growth in public favour and confidence.

The net income from premiums, as shown by the revenue account, amounted to \$1,680,096 96, while the interest receipts were \$40,185.26, and after payment of losses and expenses, as well as making provision for all unadjusted and unsettled claims, there remains a profit balance of \$99,080 98. This result is the more gratifying from the fact that recently published statistics show that the past year has not been generally a profitable one in either Fire or Marine Insurance business, owing to the losses, both in Canada and the United States, having considerably exceeded the average of previous years.

The assets of the company being taken at their market value on 31st December, it has been necessary to write off some \$14,000 for depreciation in these, to meet the shrinkage in values which has been common to most securities during the year. After providing for this and the payment of two half-yearly dividends at the rate of ten per cent. per annum, the sum of \$40,000 has been added to the Reserve Fund, the total surplus funds now amounting to \$775,317.81. The amount necessary to reinsure or run off the current risks of the company is estimated at \$584,080, which deducted from the surplus as above, shows a net surplus over and above capital and all liabilities of \$241,287 81.

Your directors take this opportunity of acknowledging the efficiency of the officers and staff of the company, as well as their appreciation of the services of its agents throughout its extensive field of operations, to whose energy and zeal is attributable, in a great measure, the favourable showing which is presented by the accompanying accounts.

REVENUE ACCOUNT.

Fire Premiums.....	\$1,291,649 89
Marine Premiums.....	574,365 61
	\$1,866,015 50
Less Re-Assurance.....	285,918 54
	\$1,680,096 96
Interest Account.....	40,185 26
	\$1,670,232 22
Fire Losses, including an appropriation for all losses reported to 31st Dec., 1887	329,464 47
General Expenses, Agents' Commission and all other charges.....	497,336 44
Balance to Profit and Loss.....	99,080 98
	\$1,670,232 22

PROFIT AND LOSS ACCOUNT.

Dividend paid, July, 1887.....	\$25,000 00
Dividend payable Jan. 9, 1888	25,000 00
	\$50,000 00
Depreciation in Investments.....	14,104 67
Carried to Reserve Fund.....	40,000 00
Balance.....	817 81
	\$ 104,422 48



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Balance from last Profit for the year

Capital Stock paid Losses under Ad. Dividend payab Reserve Fund.... Balance, Profit &

United States B Dominion of Ca Loan Company; Company's Buil Municipal Debe Cash on hand a Bills Receivable Mortgages ..... Re-Assurances panies ..... Interest due and Agents' Balance

Western Assurs Toronto, Feb

To the President Company: GENTLEMEN,— audited the boo 31st December, and securities i correct, and tl same.

Toronto, Feb

The presider offered his cony prosperous stat managing direc care, assisted t staff, they wer report just put It would be some \$245,000 business in ea crease, and wh of 1886, he tho the statement, one than that for it must be Canada and several million marine disaste were exceptic therefore, with his report shc transactions c directors had c thorough inspe the Company, direction to be gratifying to ti of expenses to that of last ye figure which c companies tra thought, unne written off the their market considering th and the gene report, must t total assets ar 000, or close u and United St exhibit which agree with hi a Canadian in increasing sha lie so liberally Mr. William onded the adc unanimously, seconded by l was passed Board of Dire the interests Messrs. F. .



Balance from last year.....	5,891 50
Profit for the year as above.....	99,030 98
	\$104,422 48
LIABILITIES.	
Capital Stock paid up.....	\$ 500,000 00
Losses under Adjustment.....	141,854 76
Dividend payable Jan. 9th, 1888.....	25,000 00
Reserve Fund.....	\$775,000 00
Balance, Profit and Loss.....	817 81
	775,817 81
	\$1,442,172 57
ASSETS.	
United States Bonds.....	\$ 547 210 00
Dominion of Canada Stock.....	116,297 25
Loan Company and Bank Stock.....	120,690 00
Company's Building.....	65 000 00
Municipal Debentures.....	74,268 91
Cash on hand and on Deposit.....	202,889 10
Bills Receivable.....	58,176 75
Mortgages.....	25,850 00
Re-Assurances due from other Com- panies.....	25,556 23
Interest due and accrued.....	5,498 64
Agents' Balances and Sundry Accounts...	171,840 69
	\$1,442,172 57

A. M. SMITH,  
President.  
J. J. KENNY,  
Managing Director.

Western Assurance Offices,  
Toronto, February 14th, 1888.

**AUDITOR'S REPORT.**

To the President and Directors of the Western Assurance Company:

GENTLEMEN,—We hereby certify that we have audited the books of the company for the year ending 31st December, 1887, and have examined the vouchers and securities in connection therewith, and find them correct, and the above statements agree with the same.

R. R. CATHRON,  
JOHN M. MARTIN, } Auditors.

Toronto, February 14th, 1888.

The president in moving the adoption of the report offered his congratulations to the shareholders on the prosperous statement which had just been read by the managing director, to whose unceasing energy and care, assisted by a thoroughly loyal and experienced staff, they were largely indebted for the satisfactory report just put in their hands.

It would be noticed that the net premiums were some \$245,000 over those of the previous year, the business in each branch showing a considerable increase, and while the net profit was not equal to that of 1886, he thought he was quite safe in saying that the statement, comparatively speaking, was a better one than that presented at the last annual meeting, for it must be borne in mind that the fire losses in Canada and the United States have exceeded by several millions those of the preceding year, while marine disasters on the lakes during the fall months were exceptionally numerous and heavy. It was, therefore, with no little satisfaction that he presented his report showing a profit balance on the yearly transactions of close upon \$100,000. While the directors had continued their policy of requiring a thorough inspection and supervision of the business of the Company, believing judicious expenditure in this direction to be true economy, it would nevertheless be gratifying to the shareholders to note that the ratio of expenses to premiums was a fraction lower than that of last year, being thirty and one-half per cent, a figure which compares favorably with that of other companies transacting similar business. It was, he thought, unnecessary for him to refer to the amount written off the value of securities to bring them to their market value at the close of the year, which, considering the extent of the Company's investments and the general reduction in values since the last report, must be considered a very moderate sum. The total assets are now \$1,442,172, of which nearly \$700,000, or close upon one-half, are invested in Canadian and United States Government securities; a financial exhibit which he was sure the shareholders would agree with him justified their pride in the Western as a Canadian institution, and must command for it an increasing share of the patronage of the insuring public so liberally bestowed upon it in the past.

Mr. William Gooderham, the Vice-President, seconded the adoption of the report, which was carried unanimously, and on motion of Mr. James Scott, seconded by Mr. Robert Thompson, a vote of thanks was passed to the President, Vice-President and Board of Directors for their services and attention to the interests of the Company during the past year. Messrs. F. J. Stewart and William Anderson having

been appointed scrutineers, the election of Directors for the ensuing year was proceeded with and resulted in the unanimous re-election of the following gentlemen:—Messrs. A. M. Smith, Wm. Gooderham, Hon. S. C. Wood, Robert Beaty, A. T. Fulton, Geo. A. Cox, Geo. McMurrich, H. N. Baird, J. J. Kenny.

At a meeting of the Board of Directors held subsequently, Mr. A. M. Smith was re-elected President and Mr. William Gooderham, Vice President.

—The great life-giving St. Leon Mineral Water is still working wonders in our midst. How the fatigued bowed down with sickness are relieved of their weary burdens. See to-days advertisement.

Sir Morell Mackenzie, M.D., London, says: "For diseases of the throat and air passages, also in the case of singers and public speakers, I regard them as extremely valuable." So says everybody that has used the water off and on for the past year, all are rugged, hale and happy.

**THE MINISTERING CHILDREN'S LEAGUE.**

CANNES, France.

The following letter to the young members of the above league, from the Countess of Meath, has been kindly sent us for publication in the DOMINION CHURCHMAN: "Your friend Mrs. Boomer, my dear young folks, has asked me to write you a letter. I am delighted to do so, both because, as she has been a helper to the Ministering League in which I am deeply interested, I am very grateful to her, and also because I love to think sometimes of our dear members of the "M. C. L.," who lives thousands of miles away from us in old England, but who are anxious to join with us in trying to lessen the great big heap of trouble which there is in the world. You will see from the above address that I am not writing from our home but from France, and I hope, if all is well, to meet my husband in a few days, and to go on with him to Egypt and, perhaps, the Holy Land. If we can do this we shall be very fortunate people, and I hope we shall learn much which shall be hereafter very useful. I am told that you, dear children, have been busy bees, and that when your work was sold it brought in quite a lot of money. How nice! We are apt to waste so much time, that it is a happiness to be able to look back upon time usefully spent, and I hope you won't tire of your work, but do more and more as you grow up. I trust that you have, as members of our Ministering League, been doing another kind of work, too, and that not less important (perhaps more so) than that other work which you have already done so successfully. I hope you have been good little servants at home; you know, some of you, that "ministering" means serving, and you cannot, consequently, be a real, true member of our Society unless you are good servants, joyfully helping father, mother, brother and sister, and others, whom you may meet at home or in school. I heard something about what our League was doing at Gibraltar, which was very delightful; I heard that homes were made happier in consequence of children belonging to it! I wonder if your homes in Canada are happier because the League has found its way there! They will be if you are in earnest in trying to be kind, and if you do not neglect to ask God to give you loving hearts. I hope you often use our sweet little League prayer, which binds us all together whether we live in Canada, the United States, old England, or even in India, for there, too, we have our Society established. If we are to travel on through life faithfully striving to do our duty, we must "work and pray," and if we do our "ministering" here on earth, we may hope that God will take us home at last to minister in Heaven. Good-bye dear little unknown friends! Lately a friend of mine went with me to a room where many sick people were lying, my companion was singing to them, and when we were leaving, one said: "The Lord Almighty love you." I thought it such a sweet blessing. I'd like to say the same to you to-day; may that Almighty love so fill your hearts, that it will be a joy to you to serve others, and to follow in the steps of our Dear Lord who went about doing good.

Your sincere well-wisher,  
M. G. MEATH.

**Central Secretary of Ministering League.**

Mrs. Boomer in forwarding the above, remarks: There are branches of the M. C. L. in the dioceses of Toronto, Ontario and Quebec, and the sweet influence of the lesson impressed upon those very little ones, of unselfish service for others, is already bearing fruit. The Ministering Children's League Society, is a nursery, as it were, for little workers of older growth. The Memorial Church branch is barely a year and a half old, and began by a gathering together of 12 children only, by Mrs. Archer and Mrs. Ford in the Infant school-room. These now number between 70 and 80, an increase for which these two earnest workers bless God and take courage. The motto of the League is "No day without a kindly deed to crown it," and its object to "Promote kindness, unselfishness, and the habit of usefulness amongst children, and to create in their minds an earnest desire to help the needy and suffering."

The children to whom Lady Meath's letter is addressed are prepared to furnish a small room in the Convalescent House about to be established in London, and also to provide \$5 a month towards the support of an inmate therein.

WHAT IS NEEDED by every man and woman if they desire to secure comfort in this world is a corn sheller. Putnam's Corn Extractor shells corns in two or three days and without discomfort or pain. A hundred imitations prove the merit of Putnam's Patented Corn Extractor, which is always sure, safe, and painless. See signature of Polson & Co. on each bottle. Sold by medicine dealers.

**HINTS TO HOUSEKEEPERS.**

**BAKED BREAD PUDDING.**—Fill a deep dish of the required size, with stale bread cut into small cubes. Put in sugar, a piece of butter the size of an egg, a pinch of salt, two eggs. Fill the dish with milk and grate over it enough nutmeg to cover lightly the top. Stand in a cool place for an hour, in order that the bread may become thoroughly soaked, then fill up again with milk and bake in a moderately hot oven. If the oven be too hot the milk will curdle.

**SAUCE.**—To one-half cupful water add one-half cupful sugar, small piece of butter, juice of one-half fresh lemon, teaspoonful corn-starch dissolved. Let this come to a boil.

**SCALLOPED ONIONS.**—Boil, and if large cut into quarters. Put into a shallow dish, cover with white sauce and buttered crumbs, and bake until the onions are brown.

**THE BABY.**

Another little wave  
Upon the sea of life,  
Another soul to save  
Amid its toil and strife.

Two more little feet  
To walk the dusty road,  
To choose where two paths meet,  
The narrow and the broad.

Two more little hands  
To work for good or ill;  
Two more little eyes,  
Another little will.

Another heart to love,  
Receiving love again,  
Oh, let not all Thy grace,  
Father, be spent in vain!

Thou didst Thine only Son  
For my child freely give;  
May he henceforth be Thine,  
For ever to Thee live.

IF THE SUFFERERS FROM CONSUMPTION, SCROFULA and General Debility, will try Scott's Emulsion of Cod Liver Oil, with hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Mott, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases. It is very palatable. Put up in 50c. and \$1 size.

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ature.  
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Toronto.



## CHURCH MUSIC.

Bishop McLaren writes this in his Diocesan paper:—"There is a word that ought to be said about music at confirmation services. The visit of the Bishop for confirmation is a religious visit, and that of a very solemn character. The music ought to correspond with it. It should be a help not a hindrance. Neither in respect of occasion nor time, is there any reason why there should be a musical display. Congregational singing of a hearty kind is most congenial to the service. Solos, extra efforts in the way of anthems and concerted pieces, seldom well sung, might better be omitted. Sometimes the inflection is intolerable. If choirs only knew how they offend good taste and unnecessarily prolong service, they would take this hint kindly. Give us old hymns and chants to the old tunes that all the people can sing."

## PROGRESS OF MISSIONS.

Bishop Littlejohn said in his address in Boston it is affirmed on good authority that the Foreign field for the past twenty years has yielded more converts in proportion to the work done than the Home field. In more than fifty islands of the Pacific a great company have been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4,500 members, is on the island of Hawaii, recovered from a savage type of false religion, within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship, who within the present generation feasted on human flesh. Not twenty years ago, Madagascar had only a few scattered and persecuted converts. Now its Queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 80,000, who contribute \$15,000 a year to religious objects. On the western coast of Africa are over 100 organized congregations. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea coast have been wrested from the slave trade, and the Church and the school substituted for the slave pen. In Asia, the citadel of cultivated and intellectual paganism, Persia and Hindoostan, Japan and China, have their story to tell. In the last alone missions have been established in forty walled cities and 360 villages. And all this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even the achievements of the past seventy years. But let them bear in mind that while they do so, that the first century of our Lord, and that the one of miraculous gifts, closed with less than 500,000 disciples of Christ, or less than the half of one per cent. of the population of the Roman Empire."

The positive achievements of modern Missions are wonderful. People who were thought beyond the reach of divine grace have been brought under the sway of the Gospel, and turned from a savage state into civilized and Christianized communities; and yet the promise of the near future, if the Church be true to her trust, is brighter than ever before. False faiths are decaying and losing their hold on the people, and whichever way we turn our eyes we see the signs of God's gracious working beckoning us to "go forward." Best of all, Christians are hearing the call and beginning to realize the truth of the word that with God nothing is impossible. The prayer has been heard:

Arm of the Lord, awake, awake,  
Put on Thy strength the nations shake:  
And let the world adoring see  
Triumphs of mercy wrought by Thee.

## THE BOYS.

In organizing the work of the parish anew and making additions to its societies, let there be provision made for the boys. We lament very often the lack of men in the church. We can only supply the lack by taking care of the boys.

## CHRISTIAN UNITY IN JAPAN.

[The following article is by the Rev. John McKim, who went from the diocese of Illinois to Japan some seven years ago.]

In union there is strength; in division, weakness. These truisms force themselves especially upon the attention of those engaged in foreign missionary work. Even among those with whom the sin of schism is considered a light thing, the tremendous odds that the Christian ministry has to contend against, inspire a longing for united and harmonious aggressive work against the powers of evil. But with those who believe in the Holy Catholic Church, with whom the rending of the body of Christ is a sin grievous and to be prayed against, who believe that our Lord prayed for organic unity among His followers that they should keep the unity of the Spirit in the bond of peace, the desire for unity must be a dominant one.

In Japan the advance toward unity among all Christians is further developed than in America. Japan, of all eastern nations, presents the greatest opportunity for the Christian missionary. She is adopting with great enthusiasm all the discoveries of modern science. Her men of influence and position are encouraging, by precept and example, the assimilation of western thought and western customs. Her ancient religions are abandoned by all the educated and progressive. Buddhism is dying, and will never again lift its head in Japan. Infidelity and atheism are working ruin, moral and physical, in the best blood of young Japan. Her thoughtful men already look forward to the next generation with fear and foreboding. They believe that Christianity alone is able to turn back the stream of immorality and lawlessness which threatens to overflow and destroy their beloved country. They extend their arms to us appealingly with the cry, "Come over and help us."

The Christian missionary in Japan is now eagerly welcomed and listened to, where, but a few years ago, he met with execration and was threatened with bodily injury. Every assistance that government officials can lawfully give is cheerfully afforded. Educational institutions, government and private, invite his assistance. The Christian priest in Japan meets less opposition and more encouragement than he does in Christian lands. Ought we not to go in and possess this good land which the Lord our God has given us? Other systems built upon portions of the truth, or distortions of it, are doing all in their power to occupy the land.

I would to God that some prophet of His would speak to His people Israel that they go forward. Our strength is not to sit still. While other Christian bodies are doing valiant battle against heathenism, the hosts of infidelity and agnosticism are determined in their hostility and work with a defiance open and aggressive. Yet, despite the power of depraved intellect, notwithstanding the many strong and, to the faithless, insurmountable obstacles, the work of Christianizing the Japanese moves along steadily and successfully, showing that the hand of our God is with us. "He that dwelleth in Heaven shall laugh all His enemies to scorn; the Lord shall have them in derision."

In Japan there are twenty missionary bodies, with representatives from the United States, Canada, England, France, Scotland and Russia. The divisions of Christendom are a great obstacle to successful work among the heathen. The Japanese converts deplore this fact as much, if not more, than we, and evince a great desire for unity. They, free from the inherited and historical prejudices which make up so large a part of the dissensions of Christendom, cannot understand why union should be so difficult. "Each tiny contingent looks to its own needs, manages its own weak school, and sends its evangelists through its own little list of stations."—(Geo. W. Knox, Pres. Missionary.)

Not only in wasting the much needed energies of evangelists within their own camp is this suicidal discord of different missions injurious, but it is highly detrimental in that it helps the heathen Japanese to form a very injurious notion of the nature of the religion of Christ. They are told that the characteristic feature of that faith is the high

value it sets on the importance of love towards God and one's fellow men; but so far from love being extended to their neighbours, they behold, as the practical example of active Christianity, Christians filled with unholy feelings of mutual distrust. Just as soon as the native converts can free themselves from their relations to foreign missionary societies, so soon will they themselves move for organic unity. They have no intention of reproducing the manifold sects of western Christianity.

May I quote in connection with this the words of a Japanese Christian of high standing? In a letter to the *Japan Mail* on the Christianization of Japan, he says:—"The ultimate aim of Japanese Christians must be to be independent of western nations. In advocating the necessity of cutting off our connections with them in religious matters, I am not actuated simply by a spirit of patriotism. I have a far deeper and worthier object in view, namely, the establishment in Japan of a Church of Christ, based on the simple truths of the Bible, imbued with the unsophisticated faith of the Christians of the Apostolic age, free from the dogmas that have accumulated in the theological literature of the west, and untainted with the unwholesome spirit of sectarian jealousies and contention of which the past history of Christianity contains so many instances in Europe and America. Japan is eminently fitted for the formation of such a church."

Whether or no such a church is to rise up in Japan for the first time in the history of the modern world, depends upon whether or no we, the first generation of Christian believers, prepare the way in the right direction; whether we free ourselves from the spirit of sectarian narrowness and intolerance which has been transmitted by the past history of western nations, and which has taken an apparently ineradicable hold upon the minds of the people in Europe and America."

These words voice the wish of hundreds of Japanese Christians. The converts of the five various Presbyterian missions have already united, and form what they call the Union Church of Japan; and negotiations are now being made for a union of this body with native Congregational societies. The missionaries and converts of the English and American Church mission have also, with the consent and approval of the home churches, formed a native church, with constitutions, canons, and a domestic and foreign missionary society.

In this matter of Christian unity in Japan a most solemn responsibility is placed upon the American Church. Twenty years hence foreign missionaries will not be needed in Japan for the conversion of the heathen. Twenty years hence there will not be twenty Japanese Christian sects. There will, in all probability, be not more than three religious bodies calling themselves Christian; and if this Church does not do her duty in Japan, there will not be more than two. The Roman and Protestant missionaries outnumber us ten to one. The American Catholic Church, which, in the United States, has been most forward in the movement for unity, is by her feebleness in missionary strength in Japan without much influence in this most solemn and important matter of organic Christian unity.

This Church possesses all the elements of truth that are distributed among the Christian sects, and upon some one of which they build their system. She alone, upon the basis of evangelic truth and Apostolic order, can afford a definite and abiding unity for all who call themselves by the name of Christ. She is Catholic, Orthodox, Evangelical. Let the American Catholic Church give to the Church in Japan twenty men for twenty years, send them forth untrammelled with minute regulations as to doctrine and ritual, encourage them in teaching Catholic truth, the faith and the whole faith as held from the beginning, and, God helping us, the future Church of Japan will be a light that will lighten all Asia, a light that, flashing back upon this Western Church some of its glory and beauty, will warm and cheer her on to greater conquests for her Divine Lord. Thankful and happy should be the man who feels himself moved by the Holy Ghost to be a missionary to the Japanese.—*Diocese of Chicago.*

## Children's B

THE CRIMSON SNOW  
OF NOR

BY S. L. Y.

Ella covered her w  
hands. Was there  
looked around above,  
but snow and clouds  
To her heart, howev  
to speak. "Whe  
through the waters I  
Yes, there was help  
her heart was moved

Gently putting  
arms, she got out the  
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Eric, who dared not  
his iron grasp on th  
her and said, "There

Holding on to the  
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"I see them, Eri  
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"Then God hel  
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On come the pack  
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"How far, Eric,  
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He looked at his  
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A cold perspir  
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"No, no," said  
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"Oh, the howl  
cried Ella, as she  
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and permanently cure  
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March 8, 1888]

Children's Department.

THE CRIMSON SNOW.—A STORY OF NORWAY.

BY S. L. YOUNG.

Ella covered her face with her hands. Was there no help? She looked around above, beneath—nothing but snow and clouds and mountains.

Gently putting Carl out of her arms, she got out the rifle, which none in those countries ever travel without, and loading it, laid it ready for action.

Holding on to the side of the pulkha, she raised herself on the seat and scanned the country over which they had come.

"I see them, Eric; but they are a long way off."

"Then God help us!" said Eric; "they are surely gaining on us; the deer are doing their best."

On come the pack—twenty-five lean, hungry, howling creatures, panting for the blood of their victims. The nostrils of the deer are red as coals; they are making a supreme effort, but it cannot last long; they are spent and worn, while the wolves are fresh, and wild with the pangs of hunger.

"How far, Eric," the girl whispered—"how far are we from home?"

"Too far—too far for there to be any chance of reaching it," he answered, with the calmness of despair.

He looked at his sister and the child that was so dear to them all, and groaned aloud as he thought of his widowed mother. Carl opened his eyes. "Brother Eric, I asked the Christ-Child, as you told me to, and He says He will help us."

A cold perspiration broke out on Eric's forehead as he said, "Yes, He will come and take us to Himself."

"No, no," said the child; "He will take us back to mamma, for He told me so."

"Oh, the howling is so frightful!" cried Ella, as she put her hand over her ears to shut out the sound.

"But, sister you told me the Christ-Child was stronger than anything; then isn't He stronger than the wolves?"

"Except ye become as a little child," said Eric, glancing at his sister. "We are all his little children, and are in His hand, dearest."

"Yes, I know," she said, looking up.

The wolves were gaining upon them fast. They could distinguish clearly now the fiery eyes, the red tongues hanging out. One animal a little in advance of the others leaped up almost alongside of the sleigh.

"Eric, Eric, now?—may I fire now?" for he had cautioned her not to waste her ammunition.

"Yes, but for God's sake take sure aim." He himself had taught her to use the rifle, and he knew that, unless unnerved by fright, her hand was as steady as his own.

With a firm hand she levelled the gun, and the wolf fell dead, shot through the heart. The pack stopped to dispose of their dead companion, and Ella's face brightened, while the deer plunged on. But Eric shook his head.

"Only a check; they are mad with hunger. In a few seconds they will have devoured that one, and then—"

In three minutes the howl comes with redoubled force. They have tasted blood now, and are, if possible, fiercer than before. Again Ella's shot took effect, and again came the momentary lull.

"There is only one more load," said Ella at last.

"Then save it as long as you can, and God help us all!" said Eric.

"O Christ-Child, Christ Child, come help us now!" rang out Carl's childish voice into the frosty air. And Ella caught him to her heart.

"Heap up the fagots, Hugo; it is a wild night," said Frau Jansen, as she and her English guest sat in the lofty old hall at Kronenthal. The rafters were black with age; the walls were adorned with curious carvings; over the floor were strewn wolf robes, trophies of the chase; while at one end roared a gigantic fire. Hugh Stanton gazed out through the casement; great banks of snow-clouds were piled up in the sky; a low murmur ran through the pine trees.

"Think you, mother," he said, "they would have left Stettin with this storm threatening in the air?"

"I cannot tell, my son. I wish I knew they were safe. I like not the looks of the heavens; the aurora is crimson in the east, and the clouds are low in the west."

"There is blood on the snow," he cried.

"Yes, and it was an old superstition that it brought misfortune to the one who saw it."

Hugh paced the floor in silence.

"We are wrong," said the Frau; "the children are in God's hands, and Eric is the best driver in the district."

"Still an accident might come to the best and most careful. Shall I not take the men and go to meet them?"

"Well, go, my son, and God be with you!" was the answer.

The young man waited for nothing more but hurried to the barn. "Haste, Andreas! haste, Jan!" he said.

"Look well to the powder-horn. We must not alarm the mother, but

the old peddler has just brought tidings of an evil nature; he tells that a pack of wolves have been driven by the cold down from the mountains, and are even now in the valley, and my mind misgives me that our travellers are in danger."

It needed no urging to incite the men, for their young master was dear to them all, and in a few moments they were off, flying through the snow, which descended in a whirlwind and cut their faces with its icy particles. On, on the horses bounded over the snowy waste, the only sound their deep breathing.

"Hark! what is that?" cried Hugh.

"It is but the moaning of the wind,"

"No," cried Hugh, as a shrill piercing cry for help rang through the air, and he sprang up in his seat.

"Sit still, my master, sit still! you will upset the sleigh. Look at the horses! see how they tremble! I can scarce hold them," said Andreas.

"That is the baying of a hound—a wolf-hound," exclaimed Jan, his head bent to hear the fresh sounds, while Andreas urged the horses on.

"That is no hound; it is the yell of a wolf," cried Hugh, as a succession of loud yelps burst upon their ears, followed by a cry of agony and terror.

"That is the cry of a deer attacked by wolves; let me out—let me out—that I may fly to their assistance," and he took his pistols in his hands ready to leap.

"Not so, my master, I implore you," said Jan. "Our only chance of reaching them is to trust to the speed of our horses, if I can only keep them going."

"Get your pistols ready. Jan, you have your rifle."

"Can you manage, sir, to get my hunting-knife; it is under the seat."

"It is here," said Hugh, who, having secured the knife, sat with teeth clinched an eye strained in the direction from which the sounds came.

"There they are—there they are—just ahead. Great Heaven! the deer are almost down! Eric is flogging them. There is a great wolf close upon the sleigh."

With bated breath they watched while Ella stood up in the sleigh, rifle in hand.

"So, she has fired—shot him down. Thank Heaven!"

The fury of the pack was checked for an instant, and Andreas forced his own frantic horses alongside of the other sleigh. Hugh with his hunting-knife and pistols, sprang to Ella's side, who, now that she felt the strong arm of him she loved near her, fell back, exhausted with the strain. But only for an instant.

"Can you take the reins?" said Eric.

"Yes," she answered, and by a mighty effort sent the blood back to her heart. The deer, as if they had understood the peril, stood quiet, though trembling in every limb, under the gentle but firm touch of the girl.

Eric, taking one of Hugh's pistols, and placing Carl and Ella in the middle of the sleigh, fired right and left. With a howl, an enormous brute leaped over the back of the sleigh, and seized the robe in which little Carl was muffled. A piercing shriek from Ella called the attention of the two young men. Eric turned and fired, but the wolf, though wounded, held on to the child. Hugh wheeled around, and with his hunting-knife

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gave a thrust at the heart of the wolf, which, rolling over backward, dyed the trampled snow with its crimson blood.

Andreas struggled manfully with the plunging, rearing horses. It required all the skill of his practised hand to keep them from galloping off into the forest, while Jan with his rifle did full execution, till at last the wolves, frightened and cowed, turned and fled, leaving the ground piled with the slain.

"There, brother Eric," said Carl, "didn't I tell you the Christ-Child would come to help us?"

"Do I look like the Christ-Child, Carl?" laughed Hugh.

"Oh, don't laugh, Hugh," said Ella, leaning her head on his arm. "Carl is right; surely the Lord sent you to our aid." And she sank down, fainting in his arms.

Tenderly they lifted her into the sleigh with the fresh horses, leaving Andreas and Jan to bring the deer, and turned their faces to Kronenthal. There was no need to touch their flanks with whip or spur; they flew back over the road by which they had so lately come, winged by the fear of wolves and of the coming storm. In silence the journey was made. Ella's hand was clasped in that of her betrothed, while Carl was pressed closely to her heart.

The door of the farm-house was thrown open, and the bright pine flames sent a ruddy glow into the storm. The mother needed no words of explanation; the blood-stained garments, the agitated countenances, told the tale. "Let us thank God, my children," she said, in tremulous tones; and kneeling down, they thanked Him whose little children we all are for their deliverance from a cruel death.

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BIRTH.

On Sunday, Feb 26th, at 89 Charles St, the wife of the Rev. B. C. Caswall, M. A., of a daughter, Muriel Emma.

DEATH.

At 486 Princess Ave., London, Ont., on Sunday March 4th, at 12.30 p.m., the Very Rev. Michael Boomer, L.L.D., Dean of Huron, aged 78. [Perfect Peace. Funeral notice later.

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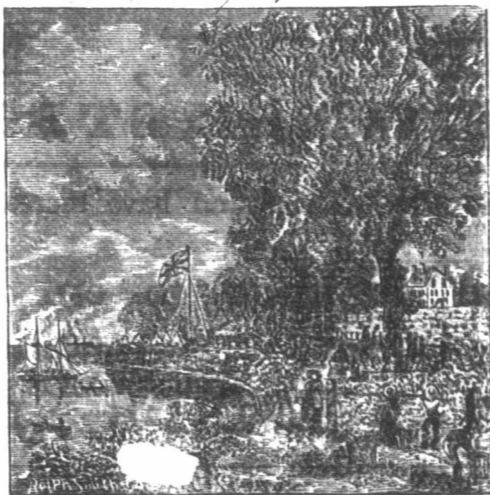
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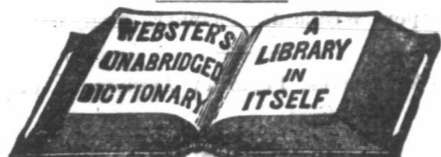
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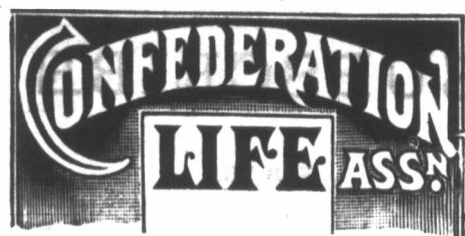
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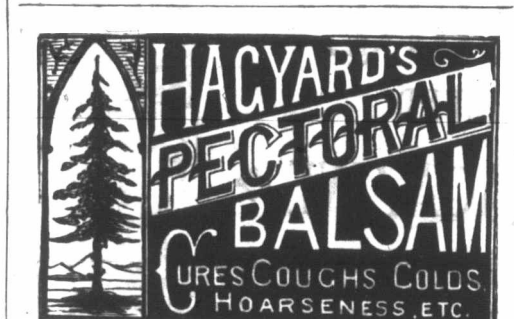
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