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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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MONTREAL, WEDNESDAY, JANUARY 16, 1895.

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## ECCLESIASTICAL NOTES.

A successful 'Mission' has just been held in the Isle of Man.

It is said that there is little prospect of the Bishop of Bedford resuming his work in London.

THE Old Catholics of Austria are about to elect a Bishop. They are rapidly increasing in members.

THE death is announced of the Rt. Rev. James Atlay, Bishop of Hereford, to which See he was consecrated in 1868.

DEAN HOLE of Rochester Cathedral, England, wants Americans to contribute to the restoration of Rochester cathedral.

DR. HUNTINGTON, of Grace Church, New York, delivered on the Wednesdays in Advent a series of addresses on the Te Deum.

THE Liverpool and Birkenhead Branch of the English Church Union shows a substantial increase in the number of members and associates.

THE Rev. Jos. St. John of the Diocese of Michigan, having renounced his ministry, was formally deposed by the Bishop of the diocese on the 14th Dec. last.

ON Dec. 23rd last in St. Paul's Church, Boston, Bishop Lawrence ordained (amongst others) to the diaconate Mr. George Thomas Dowling formerly a Baptist minister.

An anonymous contributor, 'In the Master's Name,' has sent £150 to the Additional Curates Society, to be repeated D.V. for the next four years, in order to provide one curate.

AT the Advent Ordination in St. John's Church, Omaha, the Bishop received into the priesthood of the church the Rev. E. Murphy, formerly a priest of the Roman Communion.

THE Bishop of Delaware has for several years been engaged in writing a "History of the Church in America" as one of the series of the National Church History. It will appear this month.

BISHOP KNICKERBACKER, of Indiana, seized with pneumonia a few days before, succumbed to it and died at his home in Indianapolis, Ind., on the last day of the year. He was consecrated in 1883.

THE Consecration of Archdeacon Johnson as Bishop of Colchester, and of Archdeacon Knox as Bishop of Coventry, took place at St. Paul's Cathedral, London, Eng., on the 28th Dec. last, Holy Innocents' Day.

LARGE Confirmations are announced from the diocese of Virginia. In one place three Episcopal visitations had been held within six months with a large number of persons presented each time for the "laying on of hands."

ON Christmas day a very beautiful water crust of engraved glass with solid silver mountings was placed on the altar of St. Peter's Church, Albany, the gift of two boys, not rich in this world's goods, as a memorial of a deceased grandmother.

THE Ven. Archdeacon Denison celebrated his eighty-ninth birthday last month. He received the congratulations of His Grace the Primate, and others of the Episcopate. He has been a priest for sixty-two years and Archdeacon of Taunton 43 years.

BISHOP REINKENS (Old Catholic) recently confirmed seventy-four candidates at Mannheim. Pere Hyacinthe has resolved on establishing a second Old Catholic church in Paris, and has already held some services in the English Church at Neuilly, lent to him for the purpose.

It is proposed that the diocese of Maryland should cede the District of Columbia and the city of Washington to the General Convention of the Protestant Episcopal Church in the United States for the purpose of providing a permanent See and residence for the Primate.

AT Hotsprings, Arkansas, on December 16th the Bishop confirmed 19 persons. Amongst the number were six of the vested choir, three others had been brought up as Methodists, three as Christians or Campbellites, two as Lutherans, one a Romanist, one a Quakeress, and one a Presbyterian.

ACCORDING to a correspondent of the *St. Andrew's Cross* there are 24 churches in the United States which have over 1,000 communicants each, exclusive of their chapels. Trinity Church, New York, with its eight chapters has in all 6,641 communicants. St. George's Church, New York has 3,455.

THE Bishop of Oxford has recently issued an instruction to all surrogates in his diocese, forbidding them to issue license for marriage to any person who shall have obtained a decree for dissolution of marriage under Act 20 and 21 Viet., c. 85, so long as the husband or wife of such divorced person shall be still alive.

EASTBOURNE Church people have shown a good example in the matter of Church schools. Eighteen months ago the Wesleyans closed their day school, and the education department issued an order for the election of a school board unless steps were taken to supply the deficiency

in school places within a month. A local committee was formed, and additional accommodation has been provided for 1,725 children at a cost of \$55,000.

THE death of Archbishop Laud, 230 years ago, was celebrated in London, England on the 10th of January by special services and lectures on Laud and his times. An exhibition of manuscripts, pictures and other objects of interest in connection with the Archbishop and his times was opened on January 10th in the schoolroom of All Hallow's Barking Church and continued for three days.

THE half hour Advent service held on the Friday in Advent at noon in St. Paul's Chapel, New York, proved very successful. The need for such services having been established it is proposed to hold a service with hymns at noon every Friday in the year. Addresses will be made from time to time and in the near future a series of brief talks to boys will be given.

THE REV. R. P. DURNFORD, whose secession to the Roman Communion was announced in the papers some short time ago, has seen cause to reconsider his position. After some time spent in serious thought, and retirement at the College, Isle of Cumbrae, he was reconciled to the Anglican Communion under authority from the Bishop of Argyll, who has licensed him for work in his Diocese.

It has finally been decided by the rector, wardens and vestrymen of St. Stephen's Church, New York city, that this church be added to the number of free churches, as the past two years have shown that its best work can be done as a free parish. In this time the number of parishioners has increased from fifty to 500, while only one-fifth of this proportion rent pews. An enlarged parish and renewed activity in the work will, it is anticipated, be the result of this decision.

A LETTER from India describes the voyage out, in a vessel having on board the Bishop of Bombay and five priests going to work in India. There was a daily Celebration in the Bishop's cabin, at which the Bishop and the priests in turn celebrated. On Sunday there was a Celebration in the music cabin. Matins and Evensong were said daily. This is in refreshing contrast to the way in which, too commonly, even the clergy seem to leave the outward exercise of their office behind them, when they go on a long journey. We are reminded that the late Dr. James Lloyd Breck and his associates used to say the daily offices even amid the crowd and confusion of a Mississippi steamer forty odd years ago.—*Living Church.*

THE Dean of Lichfield (Dr. Luckcock) is soliciting signatures among the diocesan clergy to a petition to Dr. Legge, protesting against the action of Archbishop Plunket in consecrating

Senor Cabrera as a bishop of the Reformed Community in Spain. Stress is laid in the petition upon the fact that the liturgical forms of the community are, in the opinion of one of our most eminent theological professors, "seriously defective in important doctrines." The Dean thinks the Spanish Prayer Book is unsound, and wishes every clergyman and every rightly-instructed layman could see a copy. The memorial urges the archbishops and bishops to take "some action which will relieve the anxieties of the faithful laity and clergy of the English Church."

THE N. Y. correspondent of the *Living Church* says that the usual elaborate music was given at the churches on Christmas Day, and the Christmas decorations were conspicuously fine. Large congregations gathered. Special mention should be made of the services at Grace Church, St. Thomas', St. Bartholomew's, St. George's, Calvary Church, the church of the Heavenly Rest, the church of the Transfiguration, the church of All Angel, church of the Ascension, Trinity, St. Agnes, St. John's, and St. Chrysostom's chapels of Trinity parish. Attractive services attended largely by the poor, were held at St. Augustine's chapel, where people from the crowded tenement districts in the neighborhood and the Bowery crowded in. Similar services, notable for attendance of the poor, were held at Emmanuel chapel, the church of the Intercession, the Cathedral Mission, St. Ambrose church, and various chapels. At St. Ann's church special interest was added, as it was probably the last celebration of this festival to be held in the present edifice. The sick at St. Luke's hospital were helped to feel the good cheer of the day, and special festivities took place at the Sheltering Arms Nursery, the Home for Incurables, St. Mary's Free Hospital for Children, St. Luke's Home, and other charitable institutions under care of the Church. The contagion of this churchly example made itself manifest in the holding almost for the first time, of distinctive Christmas Day religious services by several Protestant congregations.

#### THE BROTHERHOOD OF ST. ANDREW.

According to the *St. Andrew's Cross*, for January, 25 new chapters were formed in the United States during last month and five revived. Two local assemblies also were constituted.

The New England local assembly held its annual meeting in New Haven, Connecticut, on December 8th and 9th last, when about 160 delegates from outside of that city were present.

Five new Chapters were formed in Canada during last month, and one revived. Brotherhood Day seems to have been generally observed by the Chapters in the Dominion and in many places by early celebration of Holy Communion.

The programme for the Woodstock Convention to be held February 7th, 8th, 9th and 10th has been prepared and is given in the *St. Andrew's Cross* of January. Amongst others whose names appear for addresses are the Rt. Rev. The Lord Bishop of Niagara, the Rev. Dr. Ker, of Montreal, Mr. J. W. Wood, General Secretary of the Brotherhood in the United States, William Aikman, jr., of St. Paul's Detroit; the Rev. A. S. Lloyd, of Norfolk, Virginia. The Quiet day, February 7th, will be conducted by the Rev. G. O. Troop, M. A., of St. Martin's Church, Montreal.

The Chapters of 'Brotherhood Boys' in the United States now number 109.

"I am more afraid of my own heart," says Luther, "than of the Pope and all his Cardinals. I have within me the great Pope—Self."

#### EIGHTEEN HUNDRED AND NINETY-FIVE.

(*St. Andrew's Cross*, January.)

The passage from the Old Year to the New is bounded on one side by the Incarnation, on the other by the Epiphany. Is there anything of special significance to the men of the Brotherhood of St. Andrew in this fact? Let us see. The Incarnation provides them with a message; the Epiphany bids them proclaim it. The Incarnation tells them that the great God has condescended to reveal Himself to men by taking their human form; the Epiphany tells them that this revelation is not for one nation or time, not for one church or creed, but for all the world. The Incarnation bids them 'Come and see'; the Epiphany commands them 'Go and see.' The one is the complement of the other. The man who obeys only the 'Come and see' may accept the message, but he soon develops an unsympathetic, self-centered life, burdensome to himself and useless to the world. The man who thinks he may 'Go and tell' without first equipping himself with the divine message of love, of good will, soon loses the ear of a world which needs, not fair words, but the power to withstand the wrong.

As we stand facing the work of another year let us look once more at the message and ask ourselves, 'How shall we try to proclaim it?' It is no new Gospel, but it is still sufficient for the world, in spite of what some would tell us to the contrary. The Incarnation tells us that our God is the God of love, of justice, of compassion. It is a message which answers every pressing need, every upward aspiration, every rightful longing of men. How, then, shall we secure for it the attention of the men of this day? It may seem a strange thing to say, yet we are convinced that a very large proportion of the members of the Brotherhood, even in this 11th year of its work, have only an inadequate conception of what they have set out to do and of the manner in which they should do it. We therefore urge that, as Brotherhood men, we try above everything else during the year 1895 to widen our horizon and to make the quality of our work in greater measure proportionate to the importance of the end to be achieved. There are three general lines along which such an effort might be made. If they are followed out faithfully all questions of mere detail may be safely trusted to settle themselves.

In the first place, we need a higher conception of our object. We have passed through that first period when it was thought that one object, at least, of the Brotherhood was to amuse and entertain young men. The present danger seems to be that we shall rest content with trying, in a more or less general way, to help men to be what we call 'better.' We have not grasped the full meaning of the Brotherhood's sole object. The Kingdom of God! What does it mean to us? Is it simply a happy phrase, used to describe something far off, mysterious, unreal? If this is so, then no wonder that our work is petty, that our zeal flags, that our love grows cold. Enthusiasm for an idea simply cannot be long maintained. Unless we can see some more substantial vision, the Brotherhood will go down with the wreck of many another well-intentioned movement which has failed to grasp the full meaning of its being. We must learn to know the Kingdom of God not as a far off, mysterious unreality, but as a nineteenth century Kingdom, a Kingdom for these United States, a Kingdom for our own particular cities and towns and country sides, a Kingdom definitely organized, with a King, with citizens, with laws. Such a Kingdom is the Church of God, not yet universal in its dominion over men, not yet perfect in the lives of

its citizens, but owning allegiance to the King and setting forth as the standard of life the King's law of love. When this conviction comes we see that we are not engaged in haphazard efforts at the betterment of men, but in a definite campaign for the breaking down of the kingdom of sin, Satan and death, which is real enough to most of us, and the bringing in of the Kingdom of God, of love, of righteousness and of justice. The Brotherhood will be disgraced as well as defeated if its members hold any lower ideal of their object than this.

We must prove to men that we believe in our mission. 'The only conclusive evidence of a man's sincerity,' said James Russell Lowell, 'is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.' This does not mean that we must give up business or home, or rightful pleasure. It does mean that we must not profess to enlist in the grandest cause that ever appealed to men, and then be content with pop-gun methods in prosecuting it. It does mean that we must not insult God and men by offering a service far below what we can and should render. Even a noble ideal, if it be not supported by a willingness for self sacrifice, becomes the weakest sort of sentimentalism. This general belief in our mission includes also a belief in its ultimate success. Work must be done with the energy and vigor which mark those who feel that they are on the winning side. There must be no half heartedness. There must be no effort to apologize for being Churchmen and for engaging in the Church's work. Men must not be humbly asked to give a begrudged support to the Church because she is engaged in works of charity and mercy, but boldly called upon to enlist in the wars of God. For

"Right is Right as God is God,  
And Right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

And, finally, every man must look to himself. There is very real danger that in the landable desire to do something for men we shall forget to be something for God. There must be spiritual self culture if work is to be done. Unless a conscious and conscientious effort is made by every worker to 'grow up into Him in all things which is the Head' service will become hard and mechanical and the first warmth of enthusiasm will become the death-like coldness of indifference. Attendance at services alone will not help us, carelessly made communions will not strengthen us. A careful watch must be kept on self, time must be taken to think about our own needs as well as those of others. 'How can busy men set aside time for meditation and examination?' some may say. General Armstrong, the noble founder and for many years the head of Hampton Institute, was a busy man, few busier, yet shortly before his death he said that even in the busiest days he always took one-tenth of his time for devotional reading and meditation, and that the book that helped him most, after the Bible, was a Kempis' 'Imitation of Christ.' How much stronger the Brotherhood would be if every brother tried during 1895 to be something for God.

These are, we believe, the lines upon which the coming year's campaign should be drawn. Shall we resolve to—no, let us do better than that. *St. Andrew's Cross* agrees heartily with the man who said: 'What we need in these days is greater action and fewer resolutions. The acts of the Apostles have been handed down to us, but their resolutions have not yet reached us.' Let us forgo for once the luxury of making good resolutions and let us do something.

"Here hath been dawning another blue day,  
Think, wilt thou let it slip useless away?"

## 1 PETER IV. 8.—A STUDY.

SIR,—A peculiar circumstance having lately drawn my attention to the study of this text, I was greatly surprised to find that out of six commentaries I consulted, two—one of them being that of the learned Dr. Doddridge—interpreted the text to mean that charity covers a multitude of sins of any one who has it. I, of course, know that this is the meaning put on it in the Church of Rome and by some few Protestants, but I was greatly surprised to see that the eminent Evangelical Commentator, Dr. Doddridge, held the same view, and that some of my clerical brethren had also adopted it. I was therefore much interested in the study, and hope you will allow me to give the result of it.

The other and commonly accepted meaning of the text is that it refers to those differences among brethren which are a violation of Christian charity, and that when one person feels aggrieved by the language or the conduct of another, this charity will, as it were, cast a cloak over the offence, so that it will not be seen, but forgiven and forgotten, and as it were covered up.

Now if it be true that the charity of any individual will hide the sins that he has committed from the sight of God, it follows as a matter of course, that some sins may be forgiven to the sinner through the exercise of charity, and if this be so, that there are two modes of forgiveness of sin, one by the atonement made by our Saviour, the other, as I said, by the exercise of charity.

It is easy to understand how this view may be consistently held by a person who adopts the distinction which is drawn in the Church of Rome between mortal and venial sin, but it is not easy to understand how anyone who believes that Jesus Christ is the propitiation for the whole world, and that His blood cleanseth us from all sin, can look to any other source than to Him for the forgiveness of sin.

This however is only a negative view of the case, and only carries us to this point that this interpretation of the text is inconsistent with the teaching of St. John in his 1st general Epistle, and therefore having seen what the text does not mean, let us try to find out what it does mean. It is a quotation from Proverbs x. 12. "Hatred stirreth up strife, but love covereth all sins." Now, we all know that in the book of Proverbs the second clause of each verse is commonly exegetical of the first as in the book of Psalms, but with this difference that there often is in the book of Proverbs a kind of antithesis between the first half of a verse and the second, as if there lay between the two clauses the expression "on the other hand," it is, in fact, continued in the word, "but." Now the obvious meaning of the first half of this verse is, if hatred exists between two parties, it will, on occasions, lead to strife as every one still knows, and then comes the antithesis. If love exists between two parties, it will make all allowance for an offence, which without its existence would surely have stirred up strife; and this view is most strongly corroborated by the 17th chapter and 9th verse of this same book, where we read—"He that covereth a transgression seeketh love." It would be waste of time (and of your space, Sir) to dwell on the meaning of the word covereth in this text. It is hides or pardons, or overlooks, the transgression of a brother whom we love, and we have its counterpart in the language of our blessed Saviour, that God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life,—it is the love of God which covers the multitude of our sins—and not the love which we have one towards another.

In my own experience I have, however, two striking illustrations of the two meanings attached to this sentence in St. Peter. The first was that of a lady, a relation of my own, who gave away a very large proportion of her income in charity, and being complimented on her benevolence by my grandmother, she said—"O Betty, my dear, I deserve no credit at all. Surely you know that charity covereth a multitude of sins." The good old lady fancied that this money she was giving away so lavishly was a very good investment which would be available in the day when she should give an account of herself to God.

The second illustration occurred to me when I was c. rate of a city in which there were 3,000 Church people. Among them, there were, as always happens in large towns, a considerable number of what are called bad characters. There was a gentleman and his wife living in the city who gave a great deal of money indiscriminately to anyone they thought was much in need of it; and almost every day in the week some of these bad characters might be seen at their door waiting for their dole. Thinking that the lady—who was almoner on these occasions—did not know about it, I called and told her; and with her accustomed wit, which was, on all occasions, very sparkling, she said—"Oh I know quite well about these unfortunate people. You are here to look after the wants of the saints, and, since there is no one else to do it, I shall look after the wants of the sinners."

I have mentioned that I consulted six Commentaries on the text at the head of this, and I do not think that anyone of them supplied so clear an idea of its meaning as she did. For the charity that she had "towards all men" covered and hid from her tender heart the multitude of sins that these wretched people had committed.—*Irish Ecclesiastical Gazette.*

## THE FOUR BAPTISMS.

How few Christians are aware that there are four distinct baptisms mentioned in the New Testament. It is from not knowing what each one of these signifies and from not discriminating between them, that most of the mistakes about baptism arise. Let us try and make this clear.

The first baptism is that administered by S. John, Baptist, the forerunner of our Lord.

Now this was not Christian Baptism. It differed in several essentials from Christian Baptism. It was not baptism in the name of the Father and of the Son and of the Holy Ghost. We know this because our Lord did not make the revelation of the Triune Name until just before the Ascension. Nor was it a baptism into Christ and His death, as Christian baptism is, for Christ had not died. Nor was it accompanied with the Gift of the Holy Ghost, as Christian baptism is.—"Be baptised" and "ye shall receive the gift of the Holy Ghost," for the "Holy Ghost was not yet given as Christ was not yet glorified." John's Baptism was only a baptism of repentance. It was a profession only on the part of the recipient of a duty to repent and a sign he had done so. It was like an ordinance that belonged to the old dispensation. It was a sign only—not a sacrament. It was preparatory to something better, and had to be supplemented by its recipients with Christian baptism, as we read in the Nineteenth of Acts. And not being Christian baptism it is immaterial to Christians how he performed it, with much or little water. It has nothing to do with us.

The second baptism is that of Jesus Christ. This is unique. He was not a sinner, but he came to John's Baptism as having identified Himself with the fallen race, and in his representative character of its Deliverer. It was also the formal inauguration of his Messiahship.

He does not take the honor upon himself, but is called, as was Aaron, and formally set apart as our Prophet, Priest, and King.

The third baptism was that performed by Christ Himself. S. John had prophesied that Christ should baptize with the Holy Ghost and Fire. This Christ did on the day of Pentecost. He then baptized, with the Holy Spirit, the collective Church. He did not baptize before this. We read that in his public ministry Jesus baptized not. He baptized once and only once and that was on the day of Pentecost. During His public ministry He had gathered disciples and Apostles to Himself and gradually commanded the Apostles to preach, baptize, absolve, offer the Holy Sacrifice and rule in His Name. Then on the day of Pentecost he baptized His Church with the abiding presence of the Holy Ghost, and made his Church a life-giving organism through the Spirit that abides in it. It was never to be repeated any more than the act of the Incarnation. On the bringing in of the Gentiles the place is shaken, but the Holy Spirit never again is said to descend. He descended once for all and abides in the Holy Apostolic Catholic Church as its light and life, Sectarians are ever seeking for another Pentecost, which is as wise as if they should seek for another Nativity. They pray and agonize, sometimes with a physical excitement and fury like that of Baal's prophets, to get the Holy Spirit to come down. The Church never does this. For the Holy Ghost She knows dwells within Her and all Her ministerial acts and sacraments are wrought by His power and in the calmness of assured possession. She seals, anoints and by laying on of hands imparts the Spirit.

The fourth baptism is Christian Baptism; that is, baptism in the Name of the Father and of the Son and of the Holy Ghost, by water and the Spirit. The first time it was administered was after St. Peter's sermon on the day of Pentecost. The people asked what shall we do? and were told to repent and be baptized, for the remission of sins and the gift of the Holy Ghost. Christian Baptism does three things for the believing penitent. First, he obtains remission for all his sins. We see this in Saul's case. Saul was converted, thoroughly converted, on the way to Damascus. But though a converted man his sins were not washed away. Christ ordained Baptism for that purpose. And so we read that Ananias comes to him some days after and says, "brother Saul arise and be baptized and wash away thy sins." His sins not being washed away by his change of heart, but by the Blood of Christ applied in Baptism. Secondly, in Baptism we are born again, or born from above. That is born by the action of the Holy Spirit. And by the Spirit we are born of the second Adam, Jesus Christ. Just as Eve was taken from Adam, so is the Church and each individual, formed from Christ's side. We are born by the Spirit of Him and a seminal principle of his life is implanted in us. Thirdly, we are born into a new sphere of life, we are brought out of darkness into light. Out of the state of nature into that of grace. We are born into the Church, the new Kingdom, the spiritual organism, whose atmosphere is the Holy Ghost, and whose life-giving center, and light, is the God Man, Jesus Christ.

In all the Epistles, the Apostles ever address themselves to Christians as having passed into this new relation to God. God has cast their sins behind his back. The enlightenment of the Spirit is theirs. They are in Christ and Christ is in them. What we Churchmen need is to realize our relation to Christ and arouse the dormant power within us and work as never before for the extension of Christ's kingdom.—*Diocese Fond du Lac.*

The Church is not a voluntary association of individual believers, it is the creation of God, by the Incarnate Word in the power of the Holy Ghost.

## News From the Home Field.

### Diocese of Nova Scotia.

RAWDON.—Since the present rector, Rev. J. Spencer came to this parish little or no parish news have been sent to your valuable paper from this parish. The work has, however, been going on in a systematic and somewhat interesting manner. The rector has added two missions to his work which are beyond the limits of the parish and so to say "In no man's land" some thirty miles from the city of Halifax. The Parish church has undergone a thorough repair and is much modernised in the winter. A stained glass window has been placed in the chancel, which is new. The walls of both new chancel and nave of the church are neatly illuminated and everything is now in excellent keeping and good taste. A barn for horses has been erected for those who have to drive to church. In it there is accommodation for twelve horses. The grave yard has been thoroughly cleared of bushes, and a new fence erected along the main road portion. The Sunday schools have been in full operation and have maintained a good staff of teachers, and a good number of scholars. The choir is regularly trained by the rector, and for the most part the services are well attended. The several out stations are looked after and ministered to regularly. On Oct. 14th the Lord Bishop visited the parish for confirmation. The day was one of the worst as far as weather goes. A south east gale with heavy rain lasted all day, this prevented a number of persons from coming to receive the rights of confirmation, fourteen, however, made their way in spite of weather to be confirmed. There is a weekly celebration of the Holy Eucharist and a gradually increasing number of communicants. The financial part, here as in most country parishes is a difficulty, and requires a good deal of effort to meet all demands, still they are always met, though for exparochial objects the sums are quite small. During the present year several of the clergy from outside have been able to visit the parish and strengthen the work, among them Canon Partridge D. D. The Ven. Archdeacon Kaulback, C. Bowman D. D., the last named formerly rector of the parish. The parishioners on the whole are industrious farmers, mechanics, etc. etc. We are now planing for reshingeing and painting the rectory. God's blessing is earnestly sought that the church may move a strength in our midst and each member a living stone in the spiritual building to the glory of His name. During the months of November and December we have been kept busy looking up finances. The deputation of the B. H. M. visited us on Nov. 15—16th. It consisted of Archdeacon Jones and Chas. Wilcox Esq., of Windsor, their meetings were satisfactory. Followed by their earnest words the collecting committee set to work and the result this year is \$21 12 over last year. A Tea and a Bazaar, on a small scale, has been held to liquidate the debt on the rectory; this proved a success and left us a balance of \$34 00. For the winter our Sunday schools are closed, but at the parish church there is a bible class for an hour before each service.

### Diocese of Montreal.

EXECUTIVE COMMITTEE.—A meeting of the Executive Committee of the Synod of the Church of England of the diocese of Montreal, was held on the 11th January instant, the Lord Bishop presiding. The following clergy and laymen were present:—Rev. Canon Empson,

secretary; the Very Rev. the Dean of Montreal; Archdeacons Lindsay, Evans and Naylor; Canons Mussen, Mills and Norton; Rural Deans Nye, Brown, Longhurst and Sanders; Revs. J. F. Renaud and T. Cunningham, and Messrs. the Chancellor, the treasurer, the lay secretary, Dr. Davidson, E. P. Hannaford, W. Drake, W. Owen, E. R. Smith, Richard White, E. L. Bond, and W. W. L. Chipman. Mr. H. M. Belcher, son of the late Canon Belcher, made a presentation to the diocese of a magnificent portrait of the late Bishop Fulford, painted in 1865 by Mr. John Fraser, and which has been for many years in the possession of Messrs. Wm. Notman & Co. The picture is very natural and life-like, and will prove quite an acquisition to the diocese. Mr. A. F. Gault has assumed the expense of providing a suitable frame in order that the picture may be retained in good condition. The gift was received, and resolutions of thanks and appreciation was tendered to the donor and Mr. Gault.

After some discussion, a report from the Investment Committee in connection with the Shelton estate was adopted by the Executive Committee of the Synod, and the estate was placed in charge of the Investment Committee for management. The report to be presented at the annual meeting of the Synod, was also adopted.

The Treasurer's report of the Widows' and Orphans', and the Endowment Trust Funds and the Mission Fund was adopted. The receipts for the latter and the balance against the Fund now stands at over \$9,000, and was slightly increased during the past year, same as in previous years.

It was determined to recommend to Synod that the charge of the Lord Bishop should be printed immediately and sent to each clergyman of the diocese to be read in the various churches the Sunday following.

A report on the mode of voting by ballot for the election of officers of Synod was also received and adopted.

#### LACOLLE AND NAPIERVILLE.

Rev. W. C. Bernard and Mrs. Bernard were the happy recipients at Christmas time of a handsome dining table as a Christmas gift from the ladies of St Saviour's Guild. To this had been added by the congregation of St. Saviour's another gift in the shape of a handsome double seated cutter; both were most acceptable, but doubly appreciated as tokens of the kindly feeling existing between Rector and people.

The branch of the Woman's Auxiliary recently formed in Lacolle has been working zealously, and just at Christmas time sent to the Secretary of the Dorcas Society of the Diocesan Branch a box of clothing valued at about \$30, to augment their contributions to the Mission field.

At Napierville also a branch of the Auxiliary has been organized, and though there are but a few Protestant families in the place the Auxiliary has already a membership of twelve, who are working with a view to sending a box to the Dorcas Secretary at a later date. In both parts of the parish hearty Christmas services were held, and the offertory for the Rector was generous, as usual.

SOREL.—Morning services was held in Christ Church at eleven o'clock Christmas Day. The edifice was very beautifully decorated in a most artistic style. The sermon was preached by the Rev. L. DesBrisay from the text, "And the word was made flesh and dwelt amongst us," St. John, I. 14. The Te Deum and the anthem, "Behold I bring you good tidings," by Goss, was beautifully and powerfully rendered by the choir, and the music throughout the service was remarkably good.

### Diocese of Ontario.

DESERONTO—It was with feelings of the deepest regret that the community heard last Saturday of the death of Miss Sophie Anderson, youngest daughter of Rev. G. A. Anderson, M. A., the venerable rector of Tyendinaga Reserve. The deceased had in the fall suffered from a severe attack of la grippe, from which she recovered. Though not strong she attended to the usual preparations for Christmas in connection with the church, drilling the choir, decorating, etc. As a result she again contracted illness and typhoid fever followed. It was thought that the disease had been subdued, but being always delicate her enfeebled constitution could not bear the strain and death ensued from heart failure at seven o'clock on Saturday morning, 5th inst. The deceased who was born on the Reserve, and would have been 27 years of age on the 28th of this month, was always of a cheerful and amiable disposition. She was a young lady of superior talent; this being evidenced by the good taste and skill which she invariably showed in the decoration of Christ Church on different occasions. The chancel at present exemplifies her skill in this respect. To the venerable incumbent of Tyendinaga the death of his daughter will be an irreparable loss, as she was his constant attendant and assistant in the work of his extensive parish. She was active in the S. School in which she conducted the infant class, while she was an active member of the choir and other organizations connected with church work. The funeral, which was conducted by Mr. John Dalton, of Deseronto, took place on Monday forenoon, a very large number of people from the Reserve, Deseronto, and other parts of the district being present to pay the last tribute of respect. The casket, decorated with floral offerings was removed to Christ church, where the beautiful service of the Church of England was conducted. The following clergymen were present upon the occasion and took part in the services: Rev. Rural Dean Stanton and Rev. H. B. Patton, B.A., of Deseronto; Rev. T. Godden, of Shannonville; and Rev. Canon Burke and Rev. A. L. Geen, of Belleville. The choir of St. Mark's church very kindly aided that of Christ church in the musical part of the service. A long procession accompanied the remains to the vault of Deseronto cemetery.

St. Mark's.—A handsome memorial window was placed in position in the first week of January, at the west-end of the nave, bearing the following: "In loving memory of Cornelius Oliver, died Sept. 13th, 1893," is much admired, and adds greatly to the beauty of the sacred edifice. The window contains full-size figures of the Evangelists St. Mark and St. John, surrounded with rich canopied work. The faces and drapery are particularly striking, while the coloring and general artistic effect is all that could be desired. The quatrefoil above contains the appropriate emblem, the Cross and Crown. Four small windows of tinted Cathedral glass, with medallion centres, were at the same time placed in the alternate openings on the north side of the church. The emblems employed are the double triangle or star—the Pastoral staff, the Chalice, and the lilly, with suitable texts to accompany each, while the inscriptions at the bottom record that they were given respectively by (1) the Senior boys' S. S. class, 1893; (2) the Confirmation class, 1894; (3) given by Edward G. E. Ffolkes; (4) given by Agnes A. Ffolkes. All the windows above described came from the stained glass works of N. T. Lyons, Toronto.

The man who cares only for what is true and right, is saved much thinking and planning. He generally sees but one way of doing a thing. Geo. McDonald.

## Diocese of Niagara.

### GUELPH.

*St. James'*—The church looked exceedingly pretty in its festival adornment of green wreaths and flowers, set off by the white altar frontal and hangings. The arrangement of the wreaths varied from that of other years, they being hung from arch to arch, suspended in the centre. The arrangement of the chancel decoration never presented a finer effect. In the centre pendant from the festooned wreaths, as from a dome, was a green star with a dotted outline in white everlastings. The altar bouquets were composed of chrysanthemum, geranium and carnation flowers, among which ivy vines were twined, carried upon the dorsal, meeting over the altar cross. On the pulpit were bunches of holly. The choir numbered over 35 voices, the boys and men vested, and their rendering of the musical part of the service was exceedingly good. The anthem was Sullivan's 'It Came Upon the Midnight Clear,' the solo being taken by Miss Chisholm, who also sang during the offertory, 'The Dream of Bethlehem'. Miss Chisholm was in splendid voice and was ably assisted by other members of the choir. The offertory, which, in the church of England in Canada, goes to the Clergy was the largest in the history of the parish. There were two services, the first at 8 a. m. The attendance of communicants at this and at the mid-day service was much in excess of that in any previous year, while the general congregation, in which were many friends from other congregations in town, was also larger. The rector conducted both services.

*St. George's*.—On Sunday, the 23rd Dec., a children's service was held in the church, when several appropriate carols were sung, Miss Maude Oxnard accompanying them with the organ, on which she is a brilliant performer. In addition to the children, many of their parents and friends were present. The Rev. J. H. Ross gave a pleasing address on the lessons of the great Christmas festival.

The good old English custom of singing carols from house to house was carried out this festal season with great success, chiefly through the energy of Mr. Dawson and the zeal of the members of the choir who accompanied him. They were very highly appreciated, and many English folks were greatly moved by them as they thought of the old times. The selection was very good.

On Christmas day there was an early celebration of the Holy Communion, at which there were over 120 communicants, while a still larger number remained at the second service, the congregation being very large. The music was beautiful, especially a splendid Christmas anthem which was admirably rendered. The Rev. J. H. Ross read the prayers and the Archdeacon preached from the Gospel, "Behold I bring you tidings of great joy, which should be to all people." The church was beautifully decorated and altogether the great festival was very happy and joyously celebrated at St. George's.

On Thursday, 17th. Dec., at 4 p. m., Santa Claus held an "At Home" at St. George's school room, for the infant class. This important branch of the Sunday school is under the charge of Mrs. S. J. Taylor and Miss Chisholm, and is in a very prosperous condition, there being 110 pupils on the roll. All were present, and a crowd of their brothers and sisters, fathers, mothers and friends. A huge Christmas tree was the grand attraction. After a couple of carols were sung by the little folk, the Archdeacon spoke of the glad tidings that came from

Heaven, and showed that this tree that only bore fruit in the winter season had its root in the Christmas festival. Then wrapped in furs, and with the jingle of bells, Santa Claus came in with a rush, and amid great excitement distributed the fruits with which the tree was loaded, consisting of dolls, toys of infinite variety, books, etc. One little boy was commended for never having missed a Sunday, and several who had only missed one, and then Santa Claus himself was requested to receive a gift from the young folks to mark their appreciation of his kind liberality, and, to their joy, he accepted it with gracious courtesy.

On Friday evening, 23th of Dec., there was a crowded attendance in the large school room to witness the distribution of prizes and hear the Christmas carols sung. Rev. J. H. Ross acted as chairman and commenced proceedings with appropriate congratulatory remarks. Then followed several carols and recitations, which were given in a very effective manner. Miss C. Grenside presided at the piano in excellent style. The Archdeacon presented the prizes to the successful candidates with comments that kept the young folk amused and interested. Special prizes were given by the Archdeacon to Leslie Smith and his brother Fred for regular attendance, one never having missed one Sunday in six years, and the other in four, though they live about a mile and a half from the church. At the close Mr. Ross spoke of the excellent behaviour of the boys of the school during the entertainment. The Archdeacon, before pronouncing the benediction, mentioned that it was a remarkable fact that though the school was a very large one, yet during the past year not one member has been taken from their number by sickness or accident. They had indeed great reason to be thankful to the Almighty for the great blessings of health and protection from danger. He also spoke of the high efficiency of the teachers, of whom a large number had received S. S. Institute certificates, and urged the parents to co-operate with their efforts by seeing that the children learned their Sunday school lessons and attended regularly.

### Diocese of Rupert's Land.

*SOMERSET*.—On Thursday, December 20th, the Ladies' Aid Society, consisting of five members, held their first sale of work on behalf of a new Mission Church. It was held in the parsonage, their being no other building to be had. It was a great success in every way—a large number of people came from all the country round, some coming twenty miles to help on the good work, the parsonage being crowded.

A large number of useful articles were offered at reasonable prices and were readily sold. A short programme was rendered in the evening by friends from Treherne. The five ladies who had worked so hard feel much encouraged by the help and success with which they met and hope that many friends outside the mission will come forward and help them in the good work they have in hand. After paying expenses they have a balance of about \$50.

On Monday evening, December 24th, the parsonage was again crowded, but this time principally by children, it being Mrs. Tansey's Christmas tree for her Sunday school. By the kindness of many friends outside our mission, the tree was well laden with presents, which simply delighted both parents and children.

A lengthy programme was given entirely by the children (who had been trained by Mrs. Tansey) consisting of solos, recitations and musical drills. A bran-pie was also a feature of the evening, which caused great amusement to all, both old and young. Parents and children went home about ten o'clock all having evidently enjoyed themselves.

### EPIPHANY.

The meaning of the name of this festival may be best expressed by the simple English word 'showing.' It is a feast which should be specially dear to our hearts because it concerns us as Gentiles so nearly, commemorating, as it does, the first manifestation, or *showing forth*, of our Lord to the Gentiles when the wise men from the East came to worship Him.

It is worthy of note that the Gospel for the first Sunday after Epiphany describes another manifestation of the Holy Jesus, when the star of childhood shone forth in mild purity in the home at Nazareth.

Does this not draw our attention to our duty to see that the light of the Christ life shine out in our own families?

Fathers, are you careful, like St. Joseph, to guard with watchful care the presence of Christ at your hearth and in your home? If that Heavenly Guest is driven from your midst by strife or sin, do you seek Him sorrowing?

Or do you leave such things to women and children?—these things which angelic beings desire to look into.

Do you say, 'I am not a scholar; I have my hands too full of work to give any time to religion; I cannot be expected to understand much about it?' Think of the Lord Who came to be your pattern, and Who spent the greater part of His life working as a carpenter in a despised little village among the hills of Galilee.

His lot on earth was lowly;  
He was a working man.  
Who knows the poor man's trials  
So well as Jesus can?

Again, many a mother must have been soothed and calmed by the thought of the holly recollectedness of the blessed Virgin. As she went about her daily toil she meditated on the sacred mysteries; she 'kept all these things, and pondered them in her heart.'

A silent teacher, with the ornament of a meek and quiet spirit, may we not learn from her how to guard our hearts from pride and vanity, to curb our tongues from angry impatience towards our children, and from idle gossip with our neighbours?

Yet she was strong to endure, and to stand by her Son in his agony, and Christian mothers must brace themselves to do the same when called upon to see their children suffer.

Youths and maidens, we are told on all sides that *your* temptation in this nineteenth century of ours is to cast off the restraints of home. Proud of your superior education, you are inclined, perhaps to feel that you know better than your parents, and to despise their authority. Think, then, of Him, your God. Who made the world. Who yet for thirty long years was subject to Mary and to Joseph in that humble home at Nazareth.

O boys, be strong in Jesus—  
To toil for Him is gain;  
And Jesus wrought with Joseph  
With chisel, saw, and plane.  
O maidens, live for Jesus,  
Who was a maiden's son;  
Be patient, pure, and gentle,  
And perfect grace begun.

To one and all this picture of that Holy Family brings a message. It may not be our lot to follow our Lord to prison and to death. Perchance no great heroic deeds may be for us, but the lowly tasks of daily life lie all around our path. Shall we pass them by unheeded?

"Arise, shine, for the light is come." Such is the Epiphany call to every Christian household. The early followers of the Lord obeyed the cry so wondrously that all who beheld their daily lives exclaimed: 'See how these Christians love one another?'

So should our light so shine before men that they may see our good works, and glorify our Father which is in heaven.—*Banner of Faith.*

#### PAROCHIALISM.

We suffer, in common with all general societies, from the increased demands for money in the individual parishes, where many new agencies are at work, necessitating a large annual increase of home expenses. Tastes are indulged which absorb the thought and the means which were once devoted to general work, the music alone requiring a large proportion of the income of the parish. Such intense effort is often necessary to meet these new parish demands, that many pulpits are closed to general appeals, and some vestries resent the taking up of collections that are not to be used for home objects.

Bishop Alonzo Potter referred to this spirit of selfishness which he saw creeping into the Church forty years ago, saying in a Convention address: "In how many cases are the claims of the gospel and the interests of the soul postponed till all the demands of taste, and even caprice, are gratified, and then a fraction of the poor remains bestowed, perhaps, with a grudging hand on a stunted pastor." Can we wonder if the dews of the Divine Spirit are withheld from such hearts and such congregations?

The late venerable Dr. Muhlenberg referred to the same evil, saying:—

"The man who finds no interest in those beyond his own family, will soon have a selfish household: the rector who confines his appeals and labor to the work of his own parish, will soon have a selfish congregation; the bishop who, by absorption in the work in his particular field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy." More recently Canon Liddon, in his great Missionary Sermon, said: "The wish to spread the knowledge of the love of Jesus Christ is a strong overmastering impulse in every man, in every woman, who really knows and loves Him. *The absence of any kind of anxiety for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death.* The man who knows the happiness of peace with God, through our Lord Jesus Christ, cannot but desire that other men should share it; and this desire, in its higher, its stronger, its more heroic forms, is one of the greatest gifts of God to His Church. *Churches are generally living Churches in exact ratio of their missionary activity.*"—*33d An. Rept. E. E. Soc.*

#### THE END.

Advent and Christmas tells us of the end of things as well as the beginning of the Christian Faith. The Son of Man comes with the glorious tidings of salvation, and this is the beginning; and He is to come again for an answer for what each one of us has made of life; and that is the end. The temper and tone of thought of the present time wants the bright and engaging things of Christmas only, the beginning with its richness of promise, and refuses to believe in a day of reckoning. No doubt the violators of human laws, embezzlers, corrupt office holders, and wrong doers of all kinds, high and low, cherish the delusion that they will somehow escape the penalty of their crimes. Just the same we shut our eyes and close our thoughts against the truth that the Child of Bethlehem and the Man of Calvary is to come again to be our Judge. Amid the rush

of life and the frantic pursuit of material happiness, if we think at all about it, we ask the old question, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were." And yet as surely as God lives, "the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Those who violate the laws of the land, the man with a public trust who robs the people and robs his country, often, and more often than otherwise, escapes the human tribunal, but not one escapes the divine tribunal; neither bribery nor influence nor social position are of any avail with the Great Judge of all. That the day is surely coming when the heart and life of every individual will be laid open to the last detail in the court of heaven needs to be burnt in upon the consciousness of men and society in this present age. For those who are trying to do no wrong, who see in Jesus a loving, personal Saviour as well as a just Judge, the final day of reckoning has no terrors. The certainty of the Second Coming of the Blessed Lord only gives by contrast a fuller and richer joy to the First Coming at Christmas.—*Church News.*

#### THE CHARITY THAT BEARETH AND BELIEVETH OMNIA.

(From Bishop Doane's Convention Address, Nov. 13th.)

No fair or honest outlook can be made to-day over the world, that does not take in and recognize three sets of hindrances to the spread of the Gospel and Kingdom of our Lord; sin and unbelief, the distractions of Christendom, the divisions among those who are of our own household of faith. And it is pitifully and painfully true; first, that the distracted condition of Christendom to-day is the chief hindrance to our conquest of the world from wickedness and denial of our Lord; and, secondly, that our own dissensions and divisions are a chief hindrance to the restoration of the unity of Christendom. Brethren, if these things are so, is not the responsibility heavy upon you and me to seek to heal these breaches in our walls? If there be dishonesty, disloyalty, denial of the faith among us, let us constrain men, in order that they may have consciences void of offense toward God and toward man, to correct their errors, or to "go out from us," if "they are not of us." The question about the ethics of subscription is a mere question of honesty. The clear unqualified statements of the Articles of the Christian Faith demand clear unqualified acceptance of their meaning. And we who are guardians of it, as its teachers, as the pastors of the Church's children, or as the senders of those who are to be pastors and teachers, have no right, no choice, no power to pultur with it. It is no question of our forcing others or permitting ourselves, to put our interpretation upon the meaning of the words. It is the question of refusing to allow ourselves or any man, to put any interpretation upon the meaning of the words, save that which the Church by the consensus of the Christian centuries has put upon them; refusing to allow ourselves or any man, to substitute an individual idea of methods for the plain and unexplained assertion of a fact. There can be no parleying or playing with this. But it is so easy to mistake pugnacity for faithfulness to the truth; so easy to misstate and to misjudge; so easy to condemn off hand and unheard; so easy to tear up what seems to be a tare and may not be; that what I plead for is, not relaxation nor indifference, but only, patience, and the absence of the temper of the alarmist; only the avoidance of the scent and spirit of the inquisitor; only the generous construction of the motives; only the gentler use

of language; only the readiness to hope for and believe the best; only the willingness to attribute error to ignorance and to educate that ignorance, rather than to dishonesty and to denounce that dishonesty. I am quite well aware, that the Apostle is exhorting his children in Colosse, about quarrels between man and man, about personal wrongs and injuries. And yet I cannot but think—because the controversies and contentions about the Person of Christ in His twofold Nature, in His Church, in His Word, in His Sacraments, in His Ministry lift themselves up to the higher, clearer, rarer atmosphere in which He dwells—I cannot but think that, all the more, about the quarrels which concern Him, He would have us rise to His level of consideration, of patience, of impersonality, of love.

#### NEW BOOKS.

From E. & J. B. Young & Co., Cooper Union, 4th Ave., New York.

'The Rights and Pretensions of the Roman See,' being the lectures delivered in 1894 under the auspices of the Church Club, New York. These follow naturally upon the 'Six Occumenical counsels of the undivided Catholic Church,' which form the volume for 1893. Since 1888 these enterprising publishers have been issuing every year in book form the lectures delivered before this Club, and no volume will be more welcome or timely than that now before us, in which learning, lucidity, and charm of style is displayed and the development of the papal idea traced. Here (in the words of the preface) is to be seen almost as in act the becoming of the Pope full blown, and as known to us; the Pope called by the Holy Orthodox Eastern Church 'The First Protestant'; 'The founder of German Rationalism,' whose asserted supremacy is declared by the Church to be the chief heresy of the latter days, which flourishes now as its predecessor Arianism flourished before it in the earlier ages, and which, like Arianism, shall in like manner be cast down and vanish away. The lecturers were the Right Rev. William Paret, D. D., L. L. D., Bishop of Maryland, on 'St. Peter and the Primacy of the Roman See'; Rev. Lucius Waterman, D. D., on 'Sardica and Appeals to Rome'; Rev. Greenough White, M. A., (Trinity College Hartford), on 'Rome, Constantinople, and the Rise of Papal Supremacy'; Rev. Robert Ritchie, M. A., Philadelphia, on 'The growth of Papal Supremacy and Fundamentalism'; Rev. A. S. Crapey, Rochester, on the 'Babylonian Exile and the Papal Schism'; and the Right Rev. Arthur C. A. Hall, D. D., Bishop of Vermont, on the 'Syllabus and Papal Infallibility'. People are apt to charge upon churchmen holding strong and what are called 'high views' of the Church and its powers a leaning toward Rome. But the most active, persistent and successful contraventionists as against the Roman claims are, if we mistake not, to be found in the ranks of those whom some are pleased to call 'high churchmen.' Illustration of this is found in the lecture of Bishop Hall, of Vermont, upon Papal Infallibility. In it he says, after reviewing some of the evidence of fallibility afforded by the history of certain Popes: 'It is well nigh impossible to pass from these present instances of proved fallibility (in questions of supreme importance with regard to Christian faith) and listen without a smile to the claims made by the Papacy at the present time to supreme authority in all questions affecting duty, including all sorts of difficult political and social problems, or to conceive that they are seriously advanced'; and again, 'after such an adoption of the non possumus attitude (with the strength of tradition which naturally rules at Rome) will any look to the

See of Peter for helpful and sympathetic guidance in the difficult and intricate tasks which press upon Christian society at the present time, etc.' His Lordship also cites the denial of papal infallibility as an article of faith made in the most solemn way by Roman Catholics in England and Ireland headed by their spiritual guides, when the removal of civil disabilities and penal laws was being discussed. He says there was inserted in an Act of Parliament for the relief of Romanists in Ireland the following oath: 'It is *not* an article of the Catholic faith, neither am I thereby required to believe or confess that the Pope is infallible,' and in 1810 the Irish Roman Catholic Bishops in a synodical declaration affirmed 'That said oaths and the promises, declarations, abjurations and protestations therein contained are notoriously to the Roman Catholic Church at large a part of the Roman Catholic religion as taught by us the bishops, and received and maintained by the Roman Catholic Church in Ireland, and as such are approved and recognized by the other Catholic Churches.' It is plain at any rate (adds the Bishop) that the doctrine of Papal Infallibility does not belong to the *quod semper, quod ubique, quod ab omnibus*. Churchmen would do well to secure a copy of this volume.

'STORIES FROM GENESIS being Sermons for Children, by the Rev. Alfred Mortimer, D. D., Philadelphia. E. & J. B. Young & Co., publishers.

We have read several of the sermons in this volume with much interest and have found in them the fruits of thought and study gathered together and yet most pleasantly conveyed to youthful minds. Although delivered to children and expressed in simple phraseology each sermon contains deep instruction for older minds. They will be found to afford help to the laity in regard to their own spiritual life; and clergy who are called to deal with children will find in these sermons an admirable example to follow in preaching to the younger ones of their flocks.

From T. Whittaker, Bible House, New York.

'Outlines of Christian Theology,' by the Rev. Cornelius Walker, D.D., Professor of Systematic Divinity in the Theological Seminary of Virginia, (\$1.50.) 'The object of the volume,' says the author, 'is to present in brief outline the leading topic, in a course of theological study and to help the beginner to indicate the substance and natural order of the problems with which he is called to deal, as also their grounds of evidence and verification.' Though intended for theological students primarily the volume will be found of use to all intelligent Christian readers. The author treats of Theology and Religion; Sources of Theological Truth; Canon of Scripture; Inspiration of Scripture; Tradition, Mystery, Miracles; The Doctrine of God, of Trinity, of M.n. of Sin; The Creation and Origin of the World; efficacy of Christ's Sufferings and His Atoning Mediation; The Blessed Spirit in the work of Salvation; The Church and Sacraments; and there is a chapter on 'Angelology,' and another on 'Eschatology.'

From Longmans, Green & Co., New York.

'The Permanent Value of the Book of Genesis, as an integral part of Christian Revelation,' by the Rev. C. W. E. Body, M.A., D.C.L. This volume contains the Bishop Paddock lectures for 1894, delivered by Canon Body, formerly of Trinity College, Toronto, and now Professor of Old Testament literature in the General Theological Seminary, New York. 'They do not aim,' says Canon Body, 'at setting forth a clear cut, critical theory, . . . but rather their object is to plead for a re-examination from certain fundamental standpoints to which adequate attention does not seem to have been given of modern, critical hypothesis, which are clamor-

ing for immediate assistance. They embody a strong, personal conviction that great harm will result from regarding such matters as fully decided either on the part of Old Testament scholars, or of the Church at large. Five lectures in all were delivered, the titles being 'The Critical Period in General'; 'The Literary Analysis Critically and Historically considered'; 'The Creation and Paradise'; 'The Fall and its Immediate Results'; 'The Deluge and the Patriarchs.'

### January Magazines.

*Littell's Living Age* for the week ending January 12th contains amongst other things, "A wild Drive in Ireland" from *Temple Bar*; "If the House of Commons were abolished," by Sydney Low in the *Nineteenth Century*; "A Conversation with Napoleon at Elba;" and James Anthony Froude, by A. Patchett Martin, *National Review*; "The Press Gang and its History," *Chambers Journal*; "Mountain Falls," by W. Martin Conway, *Contemporary Review*. Regular subscribers to *Littell's Living Age* get the cream of standard reviews and monthlies, and the price, \$8.00 per year, is low for such a weekly magazine now in its 204th, volume. *Littell & Co.*, Boston.

*The Church Eclectic* is this month particularly full of interesting and instructive matter for Churchmen. Amongst other articles in it we find, "Mistakes of Modern Non-Conformity," being a paper read at the Gindelwald Conference in August, 1894, by Rev. Canon Hammond; "Church Law in the Prayer Book," by the Rev. F. S. Jewell, Ph. D., in which he says, "The true Churchman may be known by four plain marks: he believes in a supernatural religion; he holds to a one authorized Church; he respects Church law; and he reverences sacred things." The Rev. A. A. Watham contributes an original paper upon the question "Can a man forgive sins?" in which he deals with the objections which an Anglican priest attempts to explain on the subject of Absolution. After several pages of discussion he arrives at this answer to the question: "I reply that Scripture itself shows that men have the power to and do remit sins and also that this power was to be transmitted to the ministry of the Church to the world's end." He bases this conclusion upon the argument, (1) That Christ forgave sins not as God but as *man*, not by His own divine right but by delegated power. (2) That He breathed on His Apostles and in commissioning them gave power to them at least to forgive sins, a power meaning more he insists, than the release from or retention under ecclesiastical censure; and (3) That the Church's commission to her priests conveyed in the same words as those used by Christ to His Apostles confers upon them a similar gift. In the correspondence department there is a valuable resume by the Rev. Stuart Crockett, M. A., B. D. of "Roman Catholic Acknowledgments of Anglican orders and jurisdiction." W. Gibson, D. D., Editor and Proprietor, \$3.00 per annum.

*The American Church Sunday School Magazine*, contains the third paper contributed by the Rev. Dr. Stone upon "The Life of Ignatius VonDollinger," dealing particularly with that part of it connected with the promulgation of the doctrine of papal infallibility. The Rev. Dr. Peters contributes a paper entitled "Recollections of Constantinople." The Lesson Helps, based on the uniform system of the Joint Diocesan Committee are particularly full and helpful. Church Sunday School teachers do not need to go outside of distinctly Church literature for the fullest possible information

helpful for their work. This magazine and the *Church Sunday School Magazine*, issued by the C. E. S. S. I., supply from month to month more than any teacher can possibly use. We strongly commend both to our readers. The *A. C. S. S. Magazine*, 112 North 12th st., Phila. \$1.25.

*The Church Sunday School Magazine*, is the organ, so to speak, of the Church of England Sunday School Institute, London, Eng., and is published monthly in attractive form, and contains a mine of information. The articles in it deal with practical matters in the teachers' life, and contain monthly papers on Bible subjects replete with instruction. Its 'Teachers' Helps' follow the five years' course of Bible and Prayer Book teaching laid out by the Institute and are very full and instructive. The January number contains amongst other things the third of a series of papers upon "The Principles and Practice of Teaching," by the Rev. Edwin Hobson, Principal of St. Catherine's Training College, which it would be well if all teachers could read.

*The Treasury of Religious Thought* contains a sermon by the Rev. J. W. Brougher, entitled "Neutrality in Religion Impossible," also the third of a series of papers by the Rev. Dr. Gregg on the "Uses of Temple Beauty." Those who conduct prayer meetings will find in this monthly a number of topics and helpful hints for the work, and its pages contain from time to time sermons and articles from the leading denominational divines. E. B. Treat, 5 Cooper Union, N. Y.; \$2.50 per annum, Clergy \$2.00.

### THE LIFE OF THE SON.

We need more of the life of the Son of God in this age of ours. If we were to be saved from the vices that prevail around us, and fitted to meet the peculiar difficulties which now press upon us, we must have more of Christ in all parts of our being. The vast and rapid accumulations of wealth, the startling increase of poverty and wretchedness, the growing thirst for social and political influence and power, and the undue position and prominence which are given to the facts of the material universe, and in danger of thrusting into the background the supreme realities of our spiritual nature, and of obscuring our visions of the Father unless Christ takes a greater hold of us and live in us more abundantly. What is wanted is that His life should stream in upon us, sending us out into the world to conduct its business upon Christian principles, to minister, according to the law of the divine love, to the afflicted and the needy; to desire eminence in society or in the councils of the nation with the sole purpose of helping others, to explore the realms of physical nature with an eye fixed upon God. And this larger and fuller life we may have by throwing wide open the doors of our hearts to welcome it. The Saviour is standing by our side complaining that we are not straitened in Him but in ourselves. He is eager to take up His abode in us, to become to us what the vine is to the branches, to fill the channels of our entire being with His own vitalizing and transforming life.—*Selected.*

### "WHAT LIFE ART THOU LIVING?"

Is thine a grateful life, true in its tone—  
Yielding in thankfulness what God hath sown—  
Sounding an echo meek (heard through the  
strife—  
Trembling, indeed, and weak) of the Great Life?  
If so, thy life may be humble—unknown:  
Yet it is leading thee up to the throne.

E. A. HAMILTON.



# The Church Guardian

— : EDITOR AND PROPRIETOR : —

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ments See page 15.

## CALENDAR FOR JANUARY.

- JAN'Y 1—Circumcision of Our Lord.  
 " 6—Epiphany of Our Lord. Athan. Cr.  
 2nd Sunday after Christmas.  
 " 13—1st Sunday after the Epiphany.  
 " 20—2nd Sunday after The Epiphany.  
 " 25—Conversion of St. Paul.  
 " 27—3rd Sunday after the Epiphany.

## WHY WE HAVE BISHOPS.

(Address delivered by Silas McBee at a public  
mass meeting in Washington during the 9th  
Annual Convention of the Brotherhood of  
St. Andrews.)

"The Kingdom of Christ, not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character, not only in the acceptance of all comers who seek admission, irrespective of race, or caste, or sex, but also in the instruction and treatment of those who are already its members. . . . Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength. It is most important that we should keep this ideal definitely in view, and I have therefore stated it as broadly as possible. Yet the broad statement, if allowed to stand alone, would suggest a false impression, or at least would convey only a half truth. It must be evident that no society of men could hold together without officers, without rulers, without institutions of any kind; and the Church of Christ is not exempt from this universal law. The conception, in short, is strictly ideal, which we must ever hold before our eyes, which should inspire and interpret ecclesiastical polity, but which, nevertheless, cannot supersede the necessary wants of human society, and, if crudely and hastily applied, will lead only to signal failure. As appointed days and set places are indispensable to her efficiency, so also the Church could not fulfil the purposes for which she exists without rulers and teachers, without a ministry or reconciliation, in short, without an order of men who may in some sense be designated a priesthood."

Let me place in the forefront of what I shall say to you this afternoon these words from "The Dissertation upon the Christian Ministry," by Bishop Lightfoot, whose profound learning commands confidence and respect far beyond the borders of the Anglican Communion. And while under the spell of his resistless logic, allow me to interpret this priesthood, this Christian ministry, by other quotations from his "Dissertations on the Apostolic Age."

"The priest may be defined as one who represents God to man and man to God. It is, moreover, indispensable that he should be called by God, for no man 'taketh this honor to himself.' The Christian ministry satisfies both these conditions. Of the fulfilment of the latter the only evidence within our cognizance is the fact

that the ministry is called according to a divinely appointed order. If the preceding investigation be substantially correct, the threefold ministry can be traced to apostolic direction, and short of an express statement we can possess no better assurance of a Divine appointment, or, at least, a Divine sanction. If the facts do not allow us to unchurch other Christian communities differently organized, they may, at least, justify our jealous adhesion to a polity derived from this source. . . . The evidence for the early and wide extension of Episcopacy throughout proconsular Asia, the scene of St. John's latest labors, may be considered irrefragable. . . . It has been seen that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissociated from the name of St. John. . . . 'One body,' as well as 'one spirit, this is the apostolic rule. No natural interpretation can be put on those words which does not recognize the obligation of external, corporate union. Circumstances may prevent the realization of the Apostle's conception, but the ideal must be ever present to our aspirations and our prayers. . . . When I speak of her position I refer alike to polity and to doctrine. In both respects the negative, as well as the positive, bearing of her position has to be considered. She has retained the form of Church government inherited from the Apostolic times, while she has shaken off a yoke which even in mediæval times our fathers found too heavy to bear, and which subsequent developments have rendered tenfold more oppressive. She has remained steadfast in the faith of Nicæa, but she has never compromised herself by any declaration which may entangle her in the meshes of science. . . . The doctrinal inheritance of the past is hers; and the scientific hopes of the future are hers. She is intermediate, and she may become mediatorial when the opportunity occurs. It was this twofold inheritance of doctrine and polity which I had in view when I spoke of the essentials which could in no circumstance be abandoned. Beyond this, it seems to me, that large concessions could be made. . . . But while we 'lengthen our cords' we must 'strengthen our stakes' likewise. Indeed, this strengthening of our stakes will alone enable us to lengthen our cords with safety when the storms are howling around us. We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from apostolic times, and which is the historic backbone of the Church."

Bishop Lightfoot in the above words says plainly, we have Bishops because the Christian Church has known no other system of government as historic, as existing from the beginning. In reverent response to those words of God in the olden time, "Oh that my people would consider," let us, as in His presence, face the facts of history and consider them as bearing on the principles essential to the unity of Christendom.

We may not enter the domain of mere partisan debate. We dare not pass judgment upon those whose convictions while differing from our own are as sincere and abiding as our own. We shall not presume to question the presence of the Spirit of God in the ministry and sacraments of non-episcopal bodies, when on all sides we see the manifold fruits of the Spirit. We shall not discuss the theory of Episcopacy, attractive and convincing though it be, from that standpoint. We shall not even discuss the intrinsic worth of the Historic Episcopate as a system of government, though we believe it can be proved to have been the bulwark of defense for individual liberty through the ages as against tyranny on the one side and anarchy on the other. Passing by all these interesting

phases of the Historic Episcopate, let us confine ourselves to this one question: Do the facts of history justify the claim made by the Bishops of the Anglican Communion in their appeal to Christendom for unity, when with the Scriptures, the Creeds and the Sacraments they place the Historic Episcopate as one of the essentials to such unity? Not presuming to speak from God's standpoint, but speaking from man's point of view, fact precedes theory, precedes dogma. Man existed before any theory of his existence was formed. The Church of God of the old dispensation existed a thousand years before the Canon of the Old Testament was completed. And so the Incarnation was a fact before there was any theory of the Incarnation. The Crucifixion was a fact before there was any theory of the Crucifixion, and so, too, with the Resurrection. So the Christian Church with her ministry was a fact long before any theory existed as to the Church or her ministry. It existed many years before a line of the New Testament was written. It existed at least three hundred years before the Canon of the New Testament was completed.

All Christendom practically accepts the early Church as a sufficient witness to establish the authenticity of the Scriptures, the validity of the two Sacraments as generally necessary to salvation and differentiated from the many pious customs of early days, the Creeds, the keeping the First Day instead of the Seventh, and the practice of infant Baptism. Why, then, discredit the witness as to the Historic Episcopate when the testimony as to the fact of episcopal government is just as clear and rests upon as sure foundations as the testimony to any of the above facts. This testimony continues unbroken and practically universal for fifteen centuries, and in the nineteenth century an overwhelming majority of Christendom continues the same testimony. The Schaff-Hershey Encyclopædia gives 81 per cent. of Christendom as Episcopal. Empanel the jury and examine the centuries as to the facts. Fifteen centuries give one voice: The history of Christianity is the history of Episcopacy, and the history of Episcopacy is the history of Christianity. They are one and inseparable. Examine the nineteenth century, and of 477,000,000 Christians in the world, nearly 400,000,000 testify to the same facts brought out by the first fifteen centuries. As a lawyer, were I to present such a case on such testimony to a jury, the verdict would be rendered without leaving the jury-box.

While discussing statistics, go with me to Whitaker's English Almanac, and see what the Anglican Bishops, who make this appeal for unity, represent. Religious statistics of the English speaking peoples of the world show:

Episcopalians.....	28,750,000
Methodists of all descriptions .....	18,500,000
Roman Catholics. ....	15,300,000
Presbyterians of all descriptions.....	12,000,000
Baptists of all descriptions .....	9,200,000
Congregationalists.....	6,100,000
Free thinkers of various kinds.....	5,000,000
Unitarians of various kinds.....	2,500,000
Minor Religious Sects.....	5,000,000
Lutheran, German or Dutch.....	2,500,000
Of no particular religion.....	16,000,000

This appeal comes therefore from the largest body of English-speaking Christians, ten millions larger than any other. Then remember that the Anglican Communion is a unit. The Methodists, the Presbyterians, the Baptists are divided into hundreds of subdivisions. The percentage of membership is decreasing, while the number of denominations is increasing. Is it not calm reason which says these facts point to Episcopacy as a conserving, constructing, unifying system, while non-Episcopacy seems to be disintegrating, disorganizing, destructive? Take a hurried review. The Christian world has never been united except under the Historic

Episcopate. The Reformation was not aimed at the Historic Episcopate but at that abuse of it which led to tyranny, to the papacy, to every form of oppression. Man made in the image of God will not always abide oppression and hence the mightily noble effort to be free in the Reformation. The very splendor of purpose and resolve unbalanced judgment. As a writer recently put it: "When men came in righteous indignation to tear away and destroy the rough man-made armor, in their enthusiasm it is not vastly to be wondered at that they rent also the armor of finer texture wrought by the Master Himself." Then came the great and dangerous experiment of cutting loose from history. It has been a masterful struggle. We can but admire the noble effort, the manly sacrifice, and be grateful for the manifestation of the fruits of the Spirit. But we are studying facts. Is division hastening the coming of the Kingdom? Is non-Episcopacy increasing or diminishing division? History says, "increasing them"—the Christian missionary everywhere says division is the great stumbling block. Listen to one voice, that of the Rev. Gilbert Reid, a Presbyterian missionary in China: "I do not ask for a dream or a theory of Episcopacy as a basis of union in China, but the living, active, Historic Episcopate, which has adapted itself to the nations and the people of the earth, to every form of political organization from the mighty Roman Empire stretching from the Euphrates to the rolling waves of the Atlantic, as well as to the little state struggling for independence, to the colony and to the isles of the sea, to every age of the Church, the apostolic of the first century, the primitive parochial of the second, the diocese of the third, the metropolitan of the fourth, the patriarchate of the fifth and the papal of the middle ages, and to all forms and phases of modern government the record of its adaptation to the ranging needs of the nations and peoples is complete and inspiring, a living factor to-day and a safe criterion for the future."

I would not claim for Episcopacy anything apart from its place as a part of the Master's system or of value in itself apart from His mind, His power, His spirit. But in His hands it has come down through the ages, and though marred, mis-used, distorted, and at times and in places seemingly degraded beyond recovery, in a wondrous way it has been the beacon light of the centuries—the "visible witness of the invisible God." And "in the continuous history the Divine promise has been signally realized." "Lo I am with you always, even into the end of the world." The man is blind who does not see hope ahead by reason of the effect of the appeal made by our Bishops for unity. It is the great issue to-day. It is voicing itself in every school of thought, in every community of Christians. Even the Pope must needs write of it and the vindictive Cardinal Vaughan amazes the world by saying the Roman Church will yield the cup to the laity, permit the mass to be said in the tongue of the people, and allow a married clergy for the sake of unity. There can be no real unity which does not include time as well as space. We must be united to the past in order to be united in the present and to insure union for the future. The Historic Episcopate unites us with the past of Christianity, even with the days of the Master. Those who wrote the New Scriptures and those who witness to the authenticity of the Scriptures witness to the Episcopate as the interpretation of the Scriptures, the interpretation of the mind of the Master. In fact we have no record of a time past when the Christian Church as a whole was not episcopal in government. And the present is even no exception for I have shown that Christianity to-day is overwhelmingly Episcopal. There are not wanting signs of a deep longing for unity throughout Christendom. Protestantism feels increasingly the need of a stay against divisions and

subdivisions and from distinguished scholars and earnest laymen we hear of a willingness to recognize the Historic Episcopate as an essential to unity.

Rome is being sorely tested to-day, and murmurings are heard from time to time manifesting unrest under a system which holds the Historic Episcopate in abeyance, if, indeed, it does not practically negative its influence and power as a guarantee and defense of the "glorious liberty of the sons of God." In fact all Christians to-day, however vaguely or uncertainly, consciously or unconsciously, seem to be feeling after a larger catholicity. Movements like the Brotherhood of St. Andrew are helping to this end, by teaching us to look not on our own but on the things of others, to live not for ourselves but for others. How awful the problem of missions seemed as Mr. Mott pictured the vast fields that have never been touched. With what shame we listened to the burning words of Mr. Lloyd as he appealed in behalf of suffering of which we scarcely know, much less are helping to relieve, and yet the Master has gone into the heavens, and committed all this work to men working in and through His body, the Church.

How shall we justify this magnificent confidence, this royal priesthood? We Christians are, at best, but few. Shall we increase our power by union on the old lines, or decrease if not destroy our power by division? Sin is everywhere; sorrow is everywhere; loneliness, that awful loneliness of the life apart from God, is everywhere, and from all sides we hear, "Is it nothing to you, all ye that pass by? Is it nothing to you?"

As the cry comes for bread shall we answer with the cold, hard stones of controversy? Shall we not rather sink self, and falling before God consider as we never dreamed of doing before the prayer of the Master, "That they all may be one, as we are?" Shall we not pray and work and wait, and trust God to bring it to pass?—*St. Andrew's Cross.*

#### HEART TO HEART — PECTUS FACIT DISERTUM.

(From "Power of the Pulpit" by Rev. Dr. Battershall.)

Do we value the Christian literature of the day? What modern book can give us such visions of Christ as the story of the evangelists and the letters of the apostles? Yet the early Church did not find in these a substitute for the preaching of the Word. The reading of the best book that was ever written cannot take the place of listening to a living voice, pouring forth to an assembly of men the truth of Christ, melted in the furnace of a human heart, and gathering up in its flow the spirit of the man, quickened by the Spirit of God. Do we value the sacraments and worship of the Church? It is well. Preaching is essentially and always subordinate to worship. Any phase of Christianity which overlooks this wounds and beggars the spiritual life. But this is not truer to-day than it was in the age of those apostles who found in the foremost clause of their commission the command to preach the Gospel to every creature, and who left a mark on the world that bears record to the fidelity with which they discharged their commission.

This personal element in Christianity, which has made, and will ever make, the living human voice necessary to its work, has been powerfully presented by one whose right to speak upon preaching none can dispute.\*

\* Lectures on Preaching, delivered before the Divinity School of Yale College in 1877, by the Rev. Phillips Brooks, D. D.

But one cannot touch the subject without being at once confronted by this truth. It explains and authenticates the function of the preacher, and, in every age, the measure of its recognition has been the measure of the power of the pulpit.

At the present day, however, it gathers a peculiar significance from the attitude of modern thought to the content of the Christian faith. Never, as now, was the preacher such a necessary factor in the errand of Christianity.

It cannot be questioned that the world is more and more falling back on human nature for testimony in verification of the facts which underlie religion. In our hunt for the basis of faith, we have found that our belief in God and immortality—in other words, our belief in the sovereignty and persistence of morality in the universe—rests in its final bearing, upon the phenomena of our consciousness. We need not be alarmed. The same is true of the fundamental laws which condition all our knowledge. The scientific unbelief of the times is the result, in large measure, of the unscientific attempt to explain nature by ignoring the most important and the interpreting fragment of it—the nature of man. There, at all events, we find the facts upon which are pillared the postulates of theology. This much, at least, our science has taught us: It were vain to seek God by shouting through the silences and twilights of the universe. It is only as we decipher the broken lineaments of that mysterious reflection which floats on the depths of our own personality, that we find sure token and proof of that omnipotent Goodness, who in the person of Jesus Christ, took visible form in the procession of human kind, and translated himself into the dialect of our heart and conscience. The great living poet who, in his "In Memoriam," has registered well-nigh all the problems in the religious thought of the age, has put the truth in graphic verse:

"If e'er, when faith had fallen asleep,  
I heard a voice, 'Believe no more,'  
And heard an ever-breaking shore  
That tumbled in the godless deep;

"A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answered, 'I have felt.'"

All this has a most important bearing on the office of the preacher. The truth with which he is entrusted needs now, as ever before, a man behind it who is able to say (gathering into the phrase the affirmations of the conscience, and the higher reason, and the entire spiritual being), "I have felt." It is energized by the Spirit of God. It has objective form in a well-attested revelation and the institutions of the Church; but as it goes forth to the world, the personal conviction of the man who utters it constitutes a large part of its evidence and its power to lay hold of men.

If ever Christianity, therefore, needed preachers, it needs them to-day—men who can speak for God, because their inner being echoes with the voices of God; who can bear testimony to the facts of the spiritual life, because those facts are rooted in their deepest consciousness, and their whole nature has yielded to the plastic power of those facts. We need not question whether the world will listen. Whatever be the intellectual fashion of the hour, or the prevalence of materialistic theories of life, in the long run it is bound to listen. Human nature does not change with the winds of thought. The inmost thing in that nature is the conscience. The truths of Christianity will always win a hearing, despite the fact that they lie beyond the reach of the instruments of scientific verification, as long as they are uttered from, and find a confirmation in, the fathomless depths of the conscience.

## Family Department.

SOMETIME, SOMEWHERE.

BY ROBERT BROWNING.

Unanswered yet? The prayer your lips have pleaded

In agony of heart these many years?  
Does faith begin to fail? Is hope departing?  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer;  
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented

This one petition at the Father's throne;  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known.  
Though years have passed since then, do not despair;  
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;  
Perhaps your part is not yet wholly done.  
The work began when first your prayer was uttered,

And God will finish what He has begun.  
If you will keep the incense burning there  
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered  
Her feet were firmly planted on the Rock;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows Omnipotence has heard her prayer,  
And cries: "It shall be done," sometime, somewhere.

### The Story of a Short Life.

BY JULIANA HORATIO EWING.

#### CHAPTER I. (Continued.)

The child was naturally brave; but the elements of excitement and uncertainty in his upbringing were producing their natural results in a nervous and unquable temperament. It is not the least serious of the evils of being 'spoilt,' though, perhaps the most seldom recognized. Many a fond parent justly fears to overdo 'lessons,' who is surprisingly blind to the brainfag that comes from the strain to live at grown-up people's level; and to the nervous exhaustion produced in children, no less than in their elders, by indulged restlessness, discontent and craving for fresh excitement, and for want of that sense of power and repose which comes with habitual obedience to righteous rules and regulations. Laws that can be set at nought are among the most demoralizing of influences which can curse a nation; and their effects are hardly less disastrous in the nursery. Moreover, an uncertain discipline is apt to take even the spoilt by surprise; and, as Leonard seldom fully understood the checks he did receive, they unnerved him. He was unnerved now; and, even with his hand in that of his mother, he stammered over his story with ill-repressed sobs and much mental confusion.

'W—we met him out walking. I m—mean we were out walking. He was out riding. He looked like a picture in my t—t—tales from Froissart. He had a very curious kind of a helmet—n—not quite a helmet, and a beautiful green feather—at least, n—not exactly a feather, and a beautiful red waistcoat, only n—not a real waistcoat, b—but—'

'Send him to bed!' roared the master of the House. 'Don't let him prevaricate any more!' 'No, Rupert, please! I wish him to try and

give a straight account. Now, Leonard don't be a baby; but go on and tell the truth, like a brave boy.'

Leonard desperately proceeded, sniffing, as he did so.

'He c—carried a spear, like an old warrior. He truthfully did. On my honor! One end was on the tip of his foot, and there was a flag at the other end—a real fluttering pennon—there truthfully was! He does poke with his spear in battle, I do believe; but he didn't poke us. He was b—b—beautiful to b—b—be—hold! I asked Jemima, 'Is he another brother, for you do have such very nice brothers?' and she said, 'No, he's—'

'Hang Jemima!' said the the Master of the House. 'Now listen to me. You said your mother told you. What did she tell you?'

'Je—Je—Jemima said, 'No, he's a 'Orderly,' and asked the way—I qu—quite forget where to—I truthfully do. And next morning I asked mother what does Orderly mean? And she said tidy. So I call him the tidy one. Dear mother, you truthfully did—at least,' added Leonard chivalrously, as Lady Jane's face gave no response, 'at least, if you've forgotten, never mind; it's my fault.'

But Lady Jane's face was blank because she was trying not to laugh. The Master of the House did not try long. He bit his lip, and then burst into a peal.

'Better say no more to him,' murmured Lady Jane. 'I'll see Jemima now, if he may stay with you.'

He nodded, and throwing himself back on the couch, held out his arms to the child.

'Well, that'll do. Put these men out of your head, and let me see your drawing.'

Leonard stretched his faculties, and perceived that the storm was overpast. He clambered on to his father's knee, and their heads were soon bent lovingly together over the much-smudged sheet of paper, on which the motto from the chimney-piece was irregularly traced.

'You should have copied it from Uncle Rupert's picture. It is in plain letters there.'

Leonard made no reply. His head now lay back on his father's shoulder, and his eyes were fixed on the ceiling, which was of Elizabethan date, with fantastic flowers in raised plaster work. But Leonard did not see them at that moment. His vision was really turned inwards. Presently he said, 'I am trying to think. Don't interrupt me, father, if you please.'

The Master of the House smiled, and gazed complacently at the face beside him. No painting, no china in his possession, was more beautiful. Suddenly the boy jumped down and stood alone with his hands behind his back and his eyes tightly shut.

'I am thinking very hard, father. Please tell me again what our motto means.'

'*Lectus sorte mea*—Happy is my lot.' What are you puzzling your little brains about?'

'Because I know something so like it, and I can't think what! Yes—no! Wait a minute! I've just got it! Yes, I remember now; it was my Wednesday text!'

He opened wide shining eyes, and clapped his hands, and his clear voice rang with the added note of triumph, as he cried, 'The lot is fallen unto me in a fair ground. Yes, I have a goodly heritage.'

The Master of the House held out his arms without speaking; but when Leonard had climbed back into them, he stroked the child's hair slowly, and said, 'Is that your Wednesday text?'

'Last Wednesday's. I learn a text every day. Jemima sets them. She said her grandmother made her learn texts when she was a little girl. Now, father dear, I'll tell you what I wish you would do; and I want you to do it at once—this very minute.'

'That is generally the date of you desires. What is it?'

'I don't know what you are talking about, but I know what I want. Now you and I are all alone to our very selves, I want you to come to the organ, and put that text to music like the anthem you made out of those texts mother chose for you for the harvest festival. I'll tell you the words, for fear you don't quite remember them, and I'll blow the bellows. You may play on all fours with both your feet and hands; you may pull out trumpet handle; you may make as much noise as ever you like—you'll see how I'll blow.'

Satisfied by the sounds of music that the two were happy, Lady Jane was in no haste to go back to the library; but when she did return, Leonard greeted her warmly.

He was pumping at the bellows handle of the chamber organ, before which sat the Master of the House, not a ruffle on his brow, playing with 'all-fours,' and singing as he played.

Leonard's cheeks were flushed, and he cried impatiently—

'Mother! Mother dear! I've been wanting you ever so long! Father has set my text to music, and I want you to hear it; but I want to sit by him and sing too. So you must come and blow.'

'Nonsense, Leonard! Your mother must do nothing of the sort. Jane! Listen to this!—In a fa—air grou—nd. Bit of pure melody, that, eh? The land flowing with milk and honey seems to stretch before one's eyes—'

'No father, that is unfair. You are not to tell her bits in the middle. Begin at the beginning, and—mother dear will you blow, and let me sing?'

'Certainly. Yes, Rupert, please, I've done it before, and my back isn't aching to-day. Do let me!'

'Yes, do let her,' said Leonard conclusively, and he swung himself up into the seat beside father without more ado.

'Now, father, begin! Mother, listen! And when it comes to 'Yea,' and I pull trumpet handle out, blow as hard as ever you can. This first bit—when he only plays—is very gentle, and quite easy to blow.'

The deep breathing of the organ filled a brief silence, then a prelude stole about the room. Leonard's eyes devoured his father's face, and the Master of the House looking down upon him, with the double complacency of father and composer, began to sing:

'The lot—the lot is fallen un-to me;' and with his mouth wide parted with smiles, Leonard sang also: 'The lot—the lot is fallen—fallen un-to me.'

'In a fa—air grou—nd.'

'Yea! (Now, mother dear, blow! and fancy you hear trumpets!)

'Yea! YEA! I have a good-ly her—i—tage!'

And after Lady Jane had ceased to blow, and the musician to make music, Leonard still danced and sang wildly about the room.

'Isn't it splendid, mother? Father and I made it together out of my Wednesday text. Uncle Rupert, can you hear it? I don't think you can. I believe you are dead and deaf, though you seem to see.'

And standing face to face with the young Cavalier, Leonard sang his Wednesday text all through:

'The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.'

But Uncle Rupert spoke no word to his young kinsmen, though he still 'seemed to see' through eyes drowned in tears.

#### CHAPTER II.

Take a Highwayman's Heath.

Destroy every vestige of life with fire and axe, from the pine that has longest been a landmark, to the smallest beetle smothered in smocking moss.

Burn acres of purple and pink heather, and pare away the young bracken that springs verdant from its ashes.

Let flame consume the perfumed gorse in all its glory, and not spare the broom, whose more exquisite yellow attunes for its lack of fragrance.

In this common ruin be every lesser flower involved: blue beds of speedwell by the wayfarer's path—the daintier milkwort, and rougher red rattle—down to the very dodder that clasps the heather, let them perish, and the face of Dame Nature be utterly blackened! Then:

Shave the heath as bare as the back of your hand, and if you have felled every tree, and left not so much as a tussock of grass or a scarlet toadstool to break the force of the winds; then shall the winds come, from the east and from the west, from the north and from the south, and shall raise on your shaven heath clouds of sand that would not discredit a desert in the heart of Africa.

By some such recipe the ground was prepared for the Camp of Instruction at Asholt which, was, as we have seen, a thorn in the side of at least one of its neighbors. Then a due portion of this sandy oasis in a wilderness of beauty was mapped out into lines, with military precision, and on these were built rows of little wooden huts, which were painted a neat and useful black.

The huts for married men and officers were of varying degrees of comfort and homeliness, but those for single men were like toy-boxes of wooden soldiers; it was only by doing it very tidily that you could (so to speak) put your pretty soldiers away at night when you had done playing with them, and get the lid to shut down.

But then tidiness is a virtue which—like Patience—is its own reward. And nineteen men who keep themselves clean and their belongings cleaner; who have made their nineteen beds into easy chairs before most people have got out of bed at all; whose tin pails are kept as bright as average teaspoons (to the envy of housewives and the shame of housemaids!); who establish a common and a holiday side to the reversible top of their one long table, and scrupulously scrub both; who have a place for everything and a discipline which obliges everybody to put everything in its place;—nineteen men, I say, with such habits, find more comfort and elbow-room in a hut than an outsider might believe possible, and hang up a photograph or two into the bargain.

But it may be at once conceded to the credit of the camp, and those who lived there thought better of it than those who did not, and that those who lived there longest were apt to like it best of all.

I was, however, regarded by different people from very opposite points of view, in each of which was some truth.

There were those to whom the place and the life were alike hateful.

They said that, from a soldier's stand-point, the life was one of exceptionally hard work, and uncertain

stay, with no small proportion of the hardships and even risks of active service, and none of the more glorious chances of war.

That you might die of sunstroke on the march, or contract rheumatism, fever, or dysentery, under canvas, without drawing Indian pay and allowances; and that you might ruin your uniform as rapidly as in a campaign, and never hope to pin a ribbon over its inglorious stains.

That the military society was too large to find friends quickly in the neighborhood, and that as to your neighbors in Camp, they were sure to get marching orders just when you had learnt to like them. And if you did not like them—! (But for that matter, quarrelsome neighbors are much the same everywhere. And a boundary road between two estates will furnish as pretty a feud as the purp of a common back-yard.)

The haters of the Camp, said that it had every characteristic to disqualify it for a home; that it was ugly and crowded without the appliances of civilization; that it was neither town nor country, and had the disadvantage of each without the merits of either.

That it was unshaded and unsheltered, that the lines were monotonous and yet confusing, and every road and parade-ground more dusty than another.

That the huts let in the frost in winter and the heat in summer, and were at once stuffy and draughty.

That the low roofs were like a weight upon your head, and that the torture was invariably brought to a climax on the hottest of the dog days, when they were tarred and sanded in spite of your teeth; a process which did not insure their being water tight or snow proof when the weather changed.

That the rooms had no cupboards, but an unusual number of doors, through which no tall man could pass without stooping.

That only the publicity and squalor of the back premises of the "Lines"—their drying clothes and crumbling mud walls, their coal-boxes and sloppails—could exceed the depressing effects of the gardens in front, where such plants as were not uprooted by the winds perished of frost or drought, and where, if some gallant creeper had stood fast and covered the nakedness of your wooden hovel, the Royal Engineers would arrive one morning, with as little announcement as the tar and sand men, and tear down the growth of years before you had finished shaving, for the purpose of repainting your outer walls.

On the other hand, there were those who had a great affection for Asholt, and affection never lacks arguments.

Admitting some hardships and blunders, the defenders of the Camp fell back successfully upon statistics for a witness to the general good health.

[To be continued.]

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## Mission Field.

## KOREA.

Bishop Corp's letters continue to speak of the Japanese invasion as an unjust aggression, inflicting terrible injury upon the Korean king and people. In Seoul and Chreulpo in September the Japanese troops were in possession, and tranquility prevailed. At Seoul St. Matthew's hospital was closed, but they had permission from the Consul General to reopen it. There were many British warships in the harbor of Chreulpo. Nothing had been heard of the Chinese troops, but it was supposed that they were in the northern part of the peninsula.

## JAPAN.

Bishop McKim, of Tokyo, in his annual report to the Board of Missions of the American Church made the following statement on the arrangement of spheres of work between himself and Bishop Bickersteth:

'The question of jurisdiction in Tokyo between the English and American Bishop was brought up in the local Synod of the Japanese Church in January, and has been the occasion of calling a special general synod of the Church for the purpose of adopting some scheme of territorial jurisdiction which would enable both Bishops to continue the oversight of their respective missions, without the necessity of abandonment or exchange of valuable property. The Synod met in May and adopted a scheme of division which has since been submitted to the Board of managers. By this division the American Bishop is given a territory nearly 700 miles in length with a population of more than 11,000,000 souls. If the English and American missions were at this time beginning work in Japan, the present lines of jurisdiction would commend themselves to no one, but under the circumstances no better plan seems possible. If the American Church seven years ago had made an emphatic protest and claim of priority, much trouble might have been averted, and the American Bishop left with undisputed jurisdiction in Tokyo.

Bishop McKim speaks in high commendation of the missionary work of the Rev. Isaac Doonan, the native of Urmi in Persia, who was sent out to Japan after a course in the General Seminary in New York. The earthquake in Tokyo on June 20th was the severest that had been experienced for forty years, and the damage to the Mission buildings is estimated at 10,000 yen. The Rev. T. S. Tyng was sent home to obtain help for the rebuilding of St. Paul's College, and he succeeded in raising \$6,000. There has been a drain of young men for the war, and one of the native clergy of the mission has been carried off. It is said that the war is exhausting the resources of the population, the last reserves being called out for garrison duty at home.

## LEBOMBO.

Some recent particulars of the Lebombo Mission are given in the *Cowley Magazine* for December by Mr. Saffey, writing on October 24th, from the Clergy House, Berea, Delagsa Bay. Mr. Saffey, after spending ten days in Cape Town, sailed for East London and Durban on Sept. 29th, the day of Bishop Gibson's consecration. Bishop Smyth, the Rev. J. H. Bovill and three laymen followed a few days later, and arrived in Delagsa Bay on Oct. 11th. Some of the party suffered from dysentery. Berea is a little way out of Lorenzo, Marquez, on a hill. In expectation of an assault by some 20,000 Kaffirs the town was barricaded with barrels of cement piled one on the other and fastened together with narrow planks, leaving an opening in the middle for a field gun. The Kaffirs carried off about 100 head of cattle, but no attempt was made by the Portuguese soldiers to pursue them or recover the booty. On Oct. 14th, some 250 Kaffirs approached the barracks, and there was some firing. The provocation was given by the Portuguese arresting some Kaffir chiefs and sending them to Mozambique. The house at Berea contains six rooms and has verandahs round it. The Bishop with Mr. Saffey and Mr. Dyer was to leave for Inhanbare shortly, leaving Mr. Bovill and his brother in charge of the English congregation at Delagsa Bay. The Rev. J. H. Bovill was subsequently prostrated by fever, and is now on his way to England.

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SEVEN PLAIN REASONS.

BY A. L. OLDFHAM, M.A., Prebendary of Hereford, Rector of St. Leonard's, Bridgenorth, and Rural Dean.

We know of several works calculated to strengthen men in their Churchmanship to induce Dissenters, where not too narrow or too prejudiced, to become Church people. Amongst these might be mentioned at least two such works published in America, which, we fancy, must be having great influence for good in addition to the Church of America, and their system of Sunday-school teaching cannot fail to do great things for the coming generation. We must, however, place the work by Mr. Oldham amongst the very best of the many works on this subject that have been published. It is a convincing book, and done in a straightforward, manly, Christian spirit. We greatly desire that thoughtful religious Dissenters would study it, and would try, as they read it, to answer it. We wish that the truth only may prevail, and are sure that it will not prevail through the Church being other than Christ intended it to be, in spirit and heart and actual exhibit before the world. The few quotations contained in it are of a powerful character, and are themselves deserving of much thought. We can hardly understand a conscientious man or woman amongst Dissenters who will not honestly consider this work and not seek, after prayer and thought, the unity of the Anglican communion. Anticipation is made, we suggest, that it might be given as a prize in many of our schools. In our kindliness of feeling, however, we especially and very strongly advise thoughtful men and women amongst Dissenters to study it. Published in London, Kegan Paul & Co., 1894. Price 2s. 6d.

## THE "ITALIAN MISSION."

The present Archbishop of Canterbury has done the Church a great service by using the phrase at the head of this article. The Archbishop knows well how men's minds are governed by apt and descriptive phrases, and by this particular phrase he has hit off with a brilliant aptitude especially his own the exact position of Roman Catholics in England. The Roman Catholic communion in England is a plant of foreign growth. It is essentially an exotic, and it has no historical connection with the Church of England at any period of its existence. It is really and actually what the Archbishop calls it. It is 'The Italian Mission,' and can never be the National Church of the Anglo-Saxon race. Archdeacon Grant has adduced in this present issue some valuable historical testimony to prove that the English Church was national and independent for centuries before the Reformation.

The south of England owes much to the "Italian Mission" of St. Augustine and his followers in A. D. 597. The heathen Saxons of the South, who had driven the British Church into Wales and Cornwall, were converted by his efforts. But the first Archbishop of Canterbury was consecrated in France, and the "Italian Mission" became merged into the National Church of England. St. Augustine did not attempt to introduce Roman ritual and usages, and he never attempted to introduce the idea of a Papal Supremacy. After all, his work was very limited in its area. St. Aidan, as the representative of British and Celtic Christianity, was the real Apostle of England, as the late Bishop Lightfoot acutely observed. Paulinus, as an emissary of St. Augustine's Mission, tried to convert the North of England, but failed, and then Celtic Christianity stepped in and won the North of England for Christ. The French Roman Catholic, Montalembert, frankly makes this admission.

Archbishop Theodore, of Tarsus, subsequently united the remnant of St. Augustine's mission with the Celtic Christians, and undid the mischief wrought at St. Augustine's oak. After his day the English Church has remained national and independent until the present time. The Roman Catholic Church had no existence in England before the reign of Queen Elizabeth. When the Pope excommunicated her, a handful of English people left the National Church and became Roman Catholic dissenters. An "Italian Mission" of Jesuits was sent from Rome to look after this tiny flock.

This is the historical beginning of the modern anti-Roman Catholic schism in England, which is presided over by Cardinal Vaughan, and which the Archbishop of Canterbury has rightly termed the "Italian Mission."

The Roman Catholic Church in England is an alien exotic, and is utterly removed by its associations and sympathies from the broad stream of the national religious life. Pope Leo XIII. recently expressed the pious aspiration that England might speedily become Roman Catholic. The Pope shows derotri not to realize facts, and he knows well enough that England is no more likely to become Roman Catholic than it is to become converted to the tenets of the Plymouth Brethren, or the peculiar religious beliefs of the persons whom their founder aptly terms the "Grubb Lunatics."

England is becoming more Catholic every day in the true sense of the term. The English Church is the purest representative of the Catholicity of the Primitive Church.—'Family Churchman.'

## THE BARBER'S STORY.

LONG HOURS AND CONSTANT STANDING BROUGHT ON KIDNEY TROUBLE.

Forced to Quit Work and Feared That He Would Have to Drop His Trade—How He at Last Found a Cure.

From the Stratford Beacon.

Among the residents of Stratford there is probably none better known or more highly respected than Mr. James E. Smith, the Ontario street consorial artist. Mr. Smith is also well known in Toronto, in which city he worked for several years in a Yonge street barber shop. To a reporter of the Beacon who is a customer of his, the affable barber recently told of his recovery from a late very severe illness. He had, he said, for some years been afflicted with a weak back, so much so that at times if he stooped he could not regain an upright position unassisted, and as for lifting anything, that was out of the question. "For years," he said, "I could not carry a scuttle full of coal." He had, so the physicians whom he consulted told him, disease of the kidneys, but they failed to cure him. He grew weak at length and rapidly lost flesh. Quite frequently he would be obliged to give up work for a week and take to his bed. He lost his appetite, was pale and so unnerved that he could not possibly hope to continue longer at his trade. "Customers of the barber shop," he remarked, "do not care to be shaved by a man whose hand trembles." He had been in bed for some time undergoing treatment when one morning his wife said to him, "Jim, I've got a new medicine I want you to try." It was Dr. Williams' Pink Pills she had. He objected to more medicine, as invalids will do, but at length as sensible men generally are, he was guided by his wife. "But mind you," he said, "I had no faith in the pills; I only took them to please my wife." It was fortunate he did so, for he was soon back at work and after taking several boxes of the medicine was stronger than he had been for several years. Within two months after beginning to take Pink Pills he felt like a new man and had gained over twenty pounds in weight. There is certainly no healthier looking man in the city to-day than Mr. Smith. Since his restoration to health by Dr. Williams' Pink Pills he has recommended the remedy to many of his friends and has yet to hear of a case where the remedy faithfully tried was found wanting. In cases like that of Mr. Smith, Pink Pills furnish a speedy and effective cure, as indeed they do in all cases dependent upon a poor or watery condition of the blood or impaired nervous forces. Dr. Williams' Pink Pills cure when other medicines fail. Sold by all dealers or sent by mail post-paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Under no circumstances are the genuine Pink Pills sold in bulk, but only in boxes, the wrapper around which is printed in red ink and bears

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Take K. D. C for sour stomach.

Solomon declares that the glory of young men is their strength; and while it is evidently physical strength of which he is speaking, the statement is equally true, if not more so, when applied to intellectual strength. For it a man is not to be judged by the coat he wears, neither is he to be judged by the body he possesses; a higher test undoubtedly is his intellectual strength. As Dr. Abercrombie has said, "If we are asked what constitutes the greatest difference between one man and another, considered either as intellectual or as moral beings, we cannot hesitate to answer—the culture and the discipline of mind."

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Do not, because you can do so little for others, do nothing. Look around you, first in your own family, then among your friends and neighbors, and see whether there be not someone whose little burden you can lighten, whose little care you may lessen, whose little pleasures you can promote, whose little wants and wishes you can gratify. Giving up cheerfully our own occupations to attend to others is one of the little kindness and self-denials; doing little things that nobody else likes to do, but which must be done by someone, is another.

The world is full of sorrow and trial, and we cannot live among our fellow men and be true without sharing their loads. If we are happy, we must hold the lamp of our happiness so that its beams will fall upon the shadowed heart. If we have no burden, it is our duty to put our shoulders under the load of others.

The following brief mention from Crashaw contains a whole sermon: Sermons to be heard, yet not so many As left no time to practice any; He heard them reverently, and then His practice preached them o'er again.

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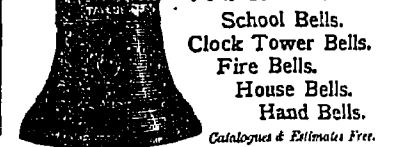
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