

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 30.

TORONTO, CANADA, THURSDAY, OCTOBER 27, 1904.

[No. 41.]

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Canadian Churchman.

TORONTO, THURSDAY, OCT. 27, 1904.

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Address all communications, **FRANK WOOTTEN**

Box 2640, TORONTO
Office—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Oct. 30—Twenty-second Sunday after Trinity.

Morning—Daniel 6; II Tim. 1.

Evening—Daniel 7, 9, or 12; Luke 20, 27—21, 5.

Nov. 6—Twenty-third Sunday after Trinity.

Morning—Hosea 14; Titus 3.

Evening—Joel 2, 21, or 3, 9; Luke 23, 26 to 50.

Nov. 13—Twenty-fourth Sunday after Trinity.

Morning—Amos 3; Heb. 7.

Evening—Amos 5 or 9; John 3, 22.

Nov. 20—Twenty-fifth Sunday after Trinity.

Morning—Micah 4 and 5, to 8; Hebrews 12.

Evening—Micah 6 or 7; John 6, 41.

Appropriate Hymns for Twenty-second and Twenty-third Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.

Processional: 239, 362, 445, 604.

Offertory: 172, 299, 296, 308.

Children's Hymns: 173, 301, 572, 573.

General Hymns: 360, 549, 632, 638.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.

Processional: 427, 429, 435, 447.

Offertory: 222, 233, 234, 235.

Children's Hymns: 330, 335, 336, 438.

General Hymns: 228, 437, 445, 550.

Public Baptism.

Attention has been recently drawn in England to the disuse of public baptism. It has been pointed out that in many parishes where everything else is good and well cared for, the sacrament of Holy Baptism appeared to be made very little of so far as its outward or public administration could indicate. One clergyman, in writing from his own experience, stated: "In the parishes I have in mind, no trouble whatever is taken to have a public baptism. The hour arranged seems to be fixed so as to have the service as private as possible. As a curate and locum tenens, I have constantly been obliged to minister Holy Baptism in the presence

of no one beyond the godparents. It does seem such a shame that the very object of the Church in providing for public baptism, namely, that the child should have the benefit of the prayers of the faithful, should thus be frustrated."

Harvest Festivals.

At this season of the year it has become customary to have our Church Thanksgiving services. The observance of Thanksgiving has come to us in Canada from two different sources: from the old Loyalists, who settled the older Provinces, and more recently from the growth of harvest festivals in England. Thus we have two different classes of observances: the national or public holiday, and the parish service. The latter has been observed by Church people as parochial meetings, and have, we trust, been productive of much good in directing attention to religious duty and to make the occasion one of real thanksgiving to God for His mercies during the past year. The public holiday has become nothing but a day of idleness and feasting. We have complaints in our English exchanges that the Harvest Thanksgiving services are losing their spiritual character and becoming more and more Sunday concerts by professional singers and players. We are strongly opposed to anything of the kind. The music should be bright, simple and congregational, and the decorations appropriate. Harvest festivals in England have frequently been used to introduce new hymns and new music; now it seems that such simple things are out of fashion. But that is wrong. Good hymns are always welcome, and in this connection we direct attention to a harvest hymn signed Lillian and published in a recent number, which is far above the average. We in Canada have much reason to heartily celebrate our Thanksgiving this year. As a nation we have been and are prosperous, largely owing to the opening up of the North-West and to God's gracious goodness in giving us a sufficient harvest. Across the lines there are significant indications of the approach of a lean time. In England the hard times have arrived; the daily papers announce poverty and want of employment. The Church Army maintains 120 labour homes and similar agencies in all parts of the United Kingdom, and reports that its permanent homes are already full to overflowing, a circumstance previously unknown at this time of year; and to meet the exceptional distress it will have to make its already overburdened funds stretch far enough to provide large temporary accommodation, in and out of London, to cope with the winter's needs. Last year the society helped more than 80,000 men, women, and children, of whom some 43,000 were provided for in temporary winter relief wards and homes. During the coming winter it is expected that even this great number of applicants will be largely exceeded. Few realize how much distress we have in Canada, and the need of supporting not only the societies in the older Provinces, but of sending relief to the newer settlements. Few consider what a calamity it would have been had our harvest failed. In the new settlements there are always many who are struggling in the first year in Canada with precarious success. The old proverb, "While the grass grows the steed starves," applies to many newcomers, families who are practically penniless.

Roman Supremacy.

A correspondent calls our attention to a work which we have not seen, called "Roads from Rome." The name pretty well explains itself, and we gather that it is not controversial, but that it is a record in their own words, giving the reasons in recent years of English, Irish, French and

German priests who have left the Roman obedience. In this age there is a constant change, influenced by many motives. As to the Los von Rom movement, the Rev. John Bain writes to the "Witness" that it continues its steady course. The total number of secessions now amounts to probably over 45,000, of whom about 34,000 at least have joined the Protestant Churches, the rest entering the Old Catholic Church. The opposition of the clergy is not in the least abated, and their efforts to make the Government submissive instruments in their hands are as determined as ever. The conversions still come for the most part from the German-speaking section of the Austrian Empire. Among the Czechs political and racial feelings continue to complicate the situation, driving some into a bitter anti-clericalism, and keeping others aloof lest they should seem to be following in the footsteps of their German rivals. But the leaders of the Protestant Czechs believe that the signs of the times indicate that in the Slav section there will soon be a movement similar to that which is re-awakening the German section of Austria."

Church Missionary Society.

Elsewhere we express our appreciation of the elevation of the Rev. F. H. DuVernet to the Bishopric of Caledonia. Few even in Canada realize that this mistaken and misleading name is the designation of a diocese in the North-West of Canada. We all read of Caledonia, stern and wild, at school, and New Caledonia is in the Southern Pacific, so we hope some other and more suitable title will be adopted. This diocese is one which still declines to join the Church in Canada, and, we understand, is largely supported by the C.M.S. That society supports missionaries in ten Canadian dioceses and four of our Bishops. The C.M.S. is a wonderful society. Recently there was a meeting of the friends in Exeter Hall to take leave of 141 missionaries going out to stations in Africa, India, Ceylon and the Mauritius, fifty-five going out for the first time.

Christian Science.

A story has been told which shows the limitation of imagination. Poor Mrs. Mary Baker Eddy had toothache, like other ordinary mortals. Her methods applied to herself proved fruitless. All the horatory and persuasive powers of her followers were unable to succeed in making her believe that she did not suffer from a toothache. The pain would not away until a mere mortal dentist removed the offending tooth. But there is tragedy much more frequently than face connected with this so-called science. The London "Daily Mail" quotes the opinion of a well-known medical man to the effect that the late Mr. Colin Hunter, A.R.A., a distinguished artist, and the late Mr. Harold Frederic, the novelist, owed their deaths to the treatment, or non-treatment, which they received at the hands of "Christian Science Healers." He adds—and it is a solemn and terrible addition—that the names of these distinguished men form two of a list of 109 persons, many of whom were children, whose deaths are known to be directly due to "faith healing."

Principle in not Giving.

This is a new departure. We, the clergy especially, and next the collectors, are used to evasions and excuses for not giving money to Church needs, but from Scotland we have a novel explanation why the laity are often lukewarm and niggardly in their contributions to clerical support. The statement was made a few months ago by the Dean of St. Andrew's in the course of a speech which showed that the Dean is blessed with a goodly allowance of the gift

October 27, 1904.]

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of humour. After detailing the miserable pittance of clerical incomes, including from a personal experience of fifteen years, the knowledge of what it was to be a poor dignitary not always able to make ends meet—although some thought he was wallowing in wealth—the Dean admitted the difficulty of getting the laity to contribute. He would tell them, he said about a shoemaker in his own congregation. It was reported by one of his collectors that a shoemaker in the congregation had been invited to contribute to the Clergy Fund, and had said, "No, on principle." What was the principle? He was not going to contribute to people who were better off than he was himself. By which he intimated him (the Dean). Collectors and churchwardens in Canada can testify that the shoemaker's principles are firmly adhered to by a very large number who cannot rid themselves of the delusion that the clergy are better off than themselves.

Disloyal Education.

Not in France this time, but in South Africa. We have from London this strange story: Two Dutch gentlemen are coming to England with the object of collecting funds "to further the cause of education" in the Orange River Colony. The correspondent of *The Times* at Bloemfontein has warned the public that there are very mischievous intentions behind this zeal to provide for South African orphans. He tells us that the object of the present mission is to enable the Dutch Reformed Church to carry on a crusade against the Government. When the policy of starting opposition schools was inaugurated it was expected that it would withdraw the majority of pupils from the Government schools and enable the Church to dictate terms to the Government. The Church overrated its power. While attendance at the State schools has by a steady increase now reached 12,805, or 50 per cent. more than the attendance before the war, the total number of pupils in the opposition schools has never reached 900, and is now gradually diminishing, and this in spite of the active crusade and influence of the clergy. The *Times* correspondent explains that the opposition of Dutch clergy is mainly a political protest against the curtailment of their former absolute power, and he hopes that their mission to England will receive no encouragement.

DR. OSLER ON IMMORTALITY.

Dr. William Osler, the new Regius Professor of Medicine at Oxford, in his published address, delivered as the "Ingersoll Lecture" at Harvard University, has dealt with this great subject from the standpoint of a profound student of science and an acute observer of the world and its ways. Whilst the view of the average student of science is clearly and fairly stated, the learned lecturer, who may well be called one of the advanced thinkers of the day, and certainly as an investigator and discoverer in his own special department of scientific knowledge one who has few, if any, equals, at the conclusion of his address with commendable frankness gave his own confession of faith, which was that of Cicero: that he would rather be mistaken with Plato than be in the right with those who deny life after death. Dr. Osler has thus distinguished his belief from that of the new psychologists, who regard consciousness as an unthinkable proposition without a corresponding material basis, and regard the soul as a figment of religious imagination. It has so often been pointed out that it seems almost superfluous to say that it is the province of science to systematize the knowledge of what Huxley calls "the great and fundamental truths of nature." It is not, however, the province of science to expound, interpret, or mould those divine elements in man's nature which take spiritual form

in his belief in God; his conviction of immortality; his longing for a higher, nobler life; his sense of accountability, and his impressions of right and wrong and sin. "The scientific student," the lecturer wisely says, "should be ready to acknowledge the value of a belief in a hereafter as an asset in human life"; and again he impressively remarks: "In the presence of so many mysteries which have been unveiled, in the presence of so many yet unsolved, he cannot be dogmatic and deny the possibility of a future state." Even John Stuart Mill, it will be remembered, allows that if there is nothing to prove that there will be "a life after death, there is as little in our knowledge and experience to contradict it." The immortality of the soul is a subject of paramount and enduring interest to the human mind. It has never failed to engage the attention of the profoundest thinkers of ancient and as well of modern times. From Socrates to Osler is a far call, and yet never a year has passed since the one questioned and the other spoke but some mortal has striven to pierce the separating veil between the seen and the unseen. Who can count the number to whom the words of the Persian poet have applied:

"I sent my soul through the Invisible
Some letter of that after-life to spell."

The true solution of this stupendous problem, we take it, has been found by those who have been content to be led, in the phrase of the judicious Hooker, by the "beams of Deity" to a belief in, and an acceptance of, Jesus Christ as their Saviour, and have honestly come within the fold of His Church. Who are content in the words of the Lord by His prophet to "Stand . . . in the ways and see and ask for the old paths, where is the good way, and walk therein, and . . . find rest for (their) souls." We cannot refrain from quoting the noble tribute paid by this distinguished son of science to those who "lay hold with the anchor of faith upon eternal life as "(their) controlling influence." The scientific student "will recognize that amid the turbid ebb and flow of human misery a belief in the resurrection of the dead and the life of the world to come is the rock of safety to which many of the noblest of his fellows have clung; he will gratefully accept the incalculable comfort of such a belief to those sorrowing for precious friends hid in death's dateless night; he will acknowledge with gratitude and reverence the service to humanity of the great souls who have departed this life in a sure and certain hope—but this is all. Whether across death's threshold we step from life to life, or whether we go whence we shall not return, even to the land of darkness, as darkness itself, he cannot tell. Nor is this strange. Science is organized knowledge, and knowledge is of things we see. Now, the things that are seen are temporal; of the things that are unseen science knows nothing, and has at present no means of knowing anything." Surely the clear, emphatic, incisive distinction, drawn by a past master in science, between the province of faith in the economy of life and that of his own special pursuit must give pause to the clerical amateurs who are so prone to feed to their hearers the husks of scientific speculation instead of "filling their hearts with food and gladness," and building them up "upon the foundation of the apostles and prophets and Jesus Christ . . . the Chief Corner-stone."

STRANGE DOCTRINE.

At the ordination of each priest the candidate acknowledges that he is persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ, and that he is determined out of the said Scriptures to instruct the people committed to his charge, and to teach nothing as required of necessity to eternal sal-

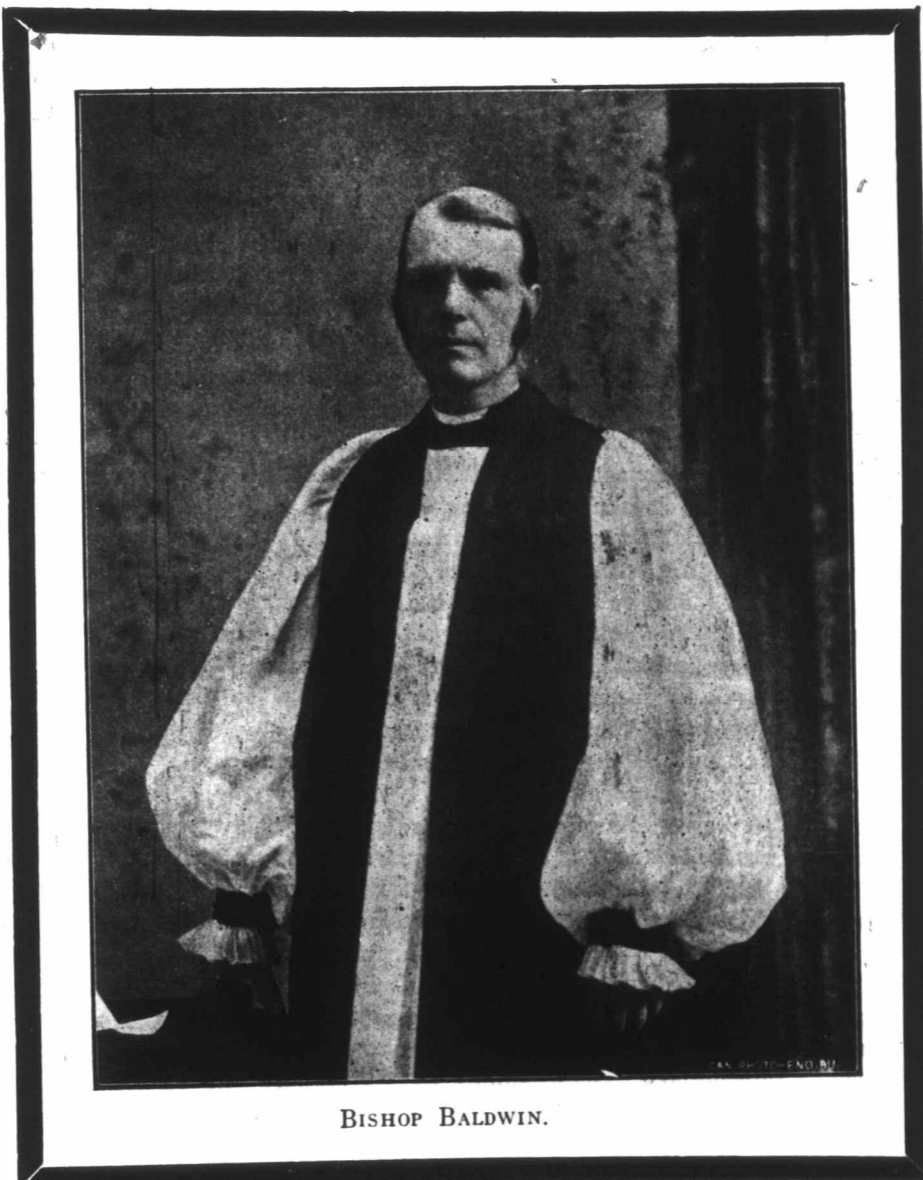
vation but that which he shall be persuaded may be concluded and proved by Scripture . . . and that he will with all faithful diligence banish and drive away all erroneous and strange doctrine contrary to God's Word. As one sits in the pew longing, as a humble and earnest Churchman, for the fulfilment on the part of the priest of his above solemn promise, how often is the hearer, to his sorrow and chagrin, compelled to listen to an address dealing with the supposed relation between religion and science; or suggesting that a new revelation is being formulated, not hitherto made known by our Lord or committed by the apostles to His Church; or that it is necessary to admit the divine origin of Confucianism, Buddhism, Mohammedanism, etc.; or that the Bible is defective, with specific examples, and the Higher Critics are its true interpreters. There are strange doctrines being taught to-day with force, fervour and but little humility—doctrines which engage the thought and please the fancy of some, but which, uttered in Christian Churches and announced from pulpits built for promulgating "wholesome words, even the words of our Lord Jesus Christ and the doctrine which is according to godliness," shock and dismay the bulk of the hearers. Some of these doctrines go so far as to impute to our Lord the fallibility of a man, and the consequent limitation of his knowledge when on earth on the ground of his humanity. To us the noble simile of Hooker is fraught with deep and true significance: "As the sword which is made fiery doth not only cut by reason of the sharpness which it simply hath, but also burn by means of that heat which it hath from the fire, so there is no doubt but the Deity of Christ hath enabled that nature which it took of man to do more than man in this world hath power to comprehend." Surely it is time to draw the line, and to ask with Canon Liddon: "With whom have we to do here and hereafter, a fallible or the infallible Christ?" The real enemies and ultimate levellers of this so-called Higher Criticism," says a learned Bishop, "are they of its own household. For a time there is a kind of union in destructive effort among the adherents of this school of thought, but when any attempt is made to formulate anything of a constructive nature, the union becomes speedily dissolved. Expert is ranged against expert; theory is displaced by theory; hypothesis by hypothesis, until at length the whole movement, that once seemed so threatening, silently comes to rest, and finds its nirvana among the dull records of bygone controversies." Such theories, speculations, "strange doctrines," are singularly out of place in a Christian pulpit, where they cause pain and distress to simple-minded, true-hearted Church people and annoyance and regret to the thoughtful and well-informed. The mischief they cause is incalculable. Under the assumption of broadening the mind and extending the knowledge of truth, they bring deep distress to the minds of many, loosen their grasp on the great verities of religion, and not infrequently unsettle the faith of a lifetime, and for peace give uncertainty and unrest. The sound doctrine of our Lord and His apostles was good enough for our forefathers, and it is good enough for us; and we know and wish for nothing better for life, death, and eternity. The faith of those noble souls, whose lives were and are the brightest stars in the Beadroll of the Church, was sustained on better nourishment than the specialized deductions of German Rationalism. The man on the street full well knows that there are spots on the sun and scars on the moon, but he does not waste his own or his neighbours' time in reiterating this knowledge. What concerns him and his neighbour most is the warmth from the one planet and the light from both. The man in the pew is much the same way of thinking as to the doctrine he expects from the pulpit, and he humbly suggests to his priest that from time to time he re-peruse his ordination vows.

BISHOP BALDWIN.

The death of Bishop Baldwin was in its suddenness a great shock to the Church and the public at large. Five days before his death a paralytic seizure rendered him unconscious, and though he lingered, yet he never again recognized anyone, and passed peacefully away near midnight, on Wednesday, the 10th inst. His diocese and the Church mourn their loss, but Bishop Baldwin's influence extended far beyond the limits of his own Communion, and the public generally and men of all sorts and conditions, recognized the sincerity of his convictions and the purity of his life, and respected him accordingly. It was said by the author of one of the papers read at the recent Church Congress, in Liverpool, that, "The doubt whether the clergy personally believed what they taught professionally, fatally closed the ears and hearts, of thousands of people." However true this may be of some, it did not apply to Bishop Baldwin. The downright earnestness of the late Bishop in proclaiming the Gospel, as he believed it, backed up by his saintly character and life, made him a power for good, and men, even many who believed little themselves, said: "At any rate there is a good man." The testimony to this is so universal, and his spiritual influence so widespread and intense, and yet gained without any ostentation, or seeking for effect, that all must feel that in his departure a man of singular piety of heart and life has passed from our midst, and that in Bishop Baldwin we have a demonstration of the power of the Gospel to exalt and purify, and to endow men with Christ-like virtues. Bishop Baldwin was born in Toronto in 1836, and is a member of an old and distinguished Canadian family, the members of which have rendered eminent service in both Church and State. He was educated at Upper Canada College, and is a graduate of Trinity College. Ordained in 1860 by the Bishop of Huron, as deacon, and in the following year, as priest, he successively served the Church in St. Thomas, Port Dover, and Montreal, till in 1884 he was consecrated at the latter city as Bishop of Huron. In all the places where Dr. Baldwin lived and laboured, his memory is affectionately cherished, and his influence abides, for men were impressed by the genuineness of his faith and the blamelessness of his life. As Dean of Montreal, and as a preacher in the Cathedral Church of that City he was beloved by his congregation, and respected by all classes of its varied population. The Bishop's first wife was Miss Ermatinger, of St. Thomas, and his second wife was Miss Day, daughter of Judge Day, of Montreal, who survives him, and to whom and all the members of the late Bishop's family we tender our respectful and heartfelt sympathy. The Diocese of Huron, over which for a score of years Dr. Baldwin has with singular fidelity and industry presided, has during his episcopate greatly prospered. Its financial condition is good, many new churches and parsonage houses have been erected, and its interests have been carefully looked after, and its affairs well administered. Party strife is unknown within its borders, and though the several schools of thought within the Church exist here, as elsewhere, yet it is unmarked by contention, and brotherly kindness and charity generally prevail. This is due to no small extent to the influence and example of the late Bishop, who, a man of strong convictions himself, respected the convictions of those who differed from him. If any exception to this existed it was towards those who questioned, or doubted, what the Bishop re-

garded as vital, for instance the inspiration of the Scriptures, the virgin birth of our blessed Lord, and the verity of His resurrection. Bishop Baldwin was unsparing in his labours, and self-sacrificing in his efforts to visit all parts of his large diocese, and cheerfully underwent the manifold discomforts which necessarily attended it. To his clergy he was always kind and considerate, ready to recognize and reward ability and service, and patient with those who were not so successful, or in any way were to him a source of anxiety or trouble. Generous with his means, hospitable, approachable, an admirer of good men and deeds, easily touched by a tale of woe, an eloquent and powerful preacher, an incessant toiler, a holy man of God, Bishop Baldwin rests from his labours, and amid general expressions of sorrow from men of all classes, has entered within the veil, and absent from the body is present with the Lord. His influence will abide, and his example be an inspiration, for he was "a good man full of the Holy Ghost and of faith." We thank God for his life and labours and example, and so long as the Church has leaders of like character and power, religion will not fail to attract, and to exalt the

Saskatchewan. Officially representing the diocese of Huron were the Very Rev. Dean Davis, Archdeacon Richardson, Archdeacon Williams, of Stratford; Archdeacon Young, Canon Downie, Canon Hincks, Rev. W. M. Seaborn and Rev. G. B. Sage. The laymen were Chancellor Cronyn, Judge Elliott, Charles Jenkins, Matthew Wilson, K.C., of Chatham, and John Ransford of Clinton. Representing the diocese of Niagara were Archdeacon Clark, Canon Wade, Mr. Adam Brown, and Mr. Stewart Strathy, all of Hamilton. Followed by a great concourse of clergy and other citizens of London, the magnificent oak casket was carried to the Grand Trunk station, and a large party left with it on the train for Toronto. On reaching Toronto, the cortege was met by a number of prominent Toronto people, as follows: Messrs. Aemilius Baldwin, H. Baldwin, George Baldwin, and Russell Baldwin, cousins of the deceased; the Right Rev. Bishop Loftus, of Keewatin; the Right Rev. Bishop Reeves, of Mackenzie River, Principal Caven, Rev. Dr. Potts, Rev. Dr. Langtry, Canon Cody, Principal Sheraton, Rev. Prof. McLaren, Rev. T. R. O'Meara, Rev. J. H. McCollum, Rev. C. J. James, Rev. A. F. Barr, Sir Wm. Meredith, Chief Justice Moss, Prof. Clark, Canon Welch, Canon Macnab, Rev. John Pearson, Provost T. Street Macklem, R. R. Stevenson, of Montreal; Rev. L. Skey, Rev. C. Batstone, Sir William Mulock, Col. Grasset, Captain Montgomery, Mr. Justice Britton, Frank Wootten, of the Canadian Churchman; Dr. Hoyles, Dr. Geikie, and John Harvie (representing the Upper Canada Bible Society); Wm. Logan, rector's churchwarden, All Saints'; J. M. McWhinney, ex-secretary-treasurer of the diocese of Huron; Dr. Grasset, I. H. Cameron, T. P. Galt, F. Carmichael, S. Trees, J. G. Ridout, Chas. Ridout, C. S. Macdonald, D. R. Wilkie, F. Cavley, J. Henderson, Elmes Henderson, David Kemp, David Creighton, J. C. Agar, F. J. Lightbourn, G. P. Deacon, F. H. Bridgen, Stapleton Caldecott, Columbus Green, Allan M. Dymond, J. W. G. Andras, B. Andras, J. D. Andras, Edward Wood, W. Geo. Eakins, Henry Hutchison, F. H. Torrington, and many others. At St. James' Cemetery a procession was formed, headed by the surpliced choir of All Saints' and the mourners, who were followed by Bishop Sweatman, who repeated the service for the dead. The pall-bearers were the Very Rev. Dean Davis, Archdeacons Richardson, Williams and Young, Canon Downie and John Ransford, of Clinton. The casket was covered with wreaths, and in the centre lay a sheaf of ripe wheat. Bishop Sweatman read the collects of the service, and the choir intoned the responses. The service closed with the singing of the hymn: "Forever With the Lord." At the memorial service at All Saints' on Sunday, His Lordship preached to a large congregation from the text: "Death is swallowed up in victory." He said that when the rector of the church was at that moment bowed in grief at the death of his beloved and only brother, the feeling of every member of the congregation would be one of sympathy and sadness. The late Bishop of Huron was probably known to every member of All Saints' congregation, and his unexpected death meant the loss of one of the brightest ornaments of the Church in Canada. He had been a truly great man. The loss was irreparable, and would be almost insupportable if it were not for the blessed assurance that had been given that death was swallowed up in victory. The life of the late Bishop Baldwin would for all time serve as a shining example. He had been a member of a family which long had occupied a prominent place in the religious, political and social life of the Dominion. His Lordship traced the career of the late Bishop, and said that he had been a



BISHOP BALDWIN.

lives of those who believe and seek to obey the Gospel of our Lord Jesus Christ. A memorial service in All Saints' Church, Toronto, last Sunday, concluded the impressive ceremonies in connection with the funeral of the late Lord Bishop of Huron, Maurice Scollard Baldwin. References to the loss sustained by the Church of England were made from all of the Anglican pulpits, as well as by ministers in many other city churches. The body of the distinguished prelate was viewed by thousands of members of the diocese of Huron, in the chancel of St. Paul's Cathedral, at London, on Saturday morning last. The cathedral was filled during the funeral service which followed. The Right Rev. Bishop Carmichael, of Montreal, preached the sermon, and Rev. A. G. Dann, rector, and Very Rev. Dean Davis took part in the service. The mourners were: Rev. A. H. Baldwin, brother; Rev. Day Baldwin, son; Alexander Robertson, of Montreal, and Judge Ermatinger, of St. Thomas, brothers-in-law; Rev. Dyson Hague and George Bishop. There were also present Bishop Mills, of Kingston, and Bishop Newnham, of

grand Canadian, a staunch evangelist, a man of charming simplicity, of undoubted honesty of purpose, and a man who always believed in the inspired authority of the Scriptures. His marvellous energy had at last undermined his health and brought on his untimely end.



WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

With the passing of Bishop Baldwin, the Canadian Church is bereft of one of its choicest spirits. His simplicity of act and outlook, his transparent piety, his whole-souled love of the Scriptures, his devotion to his Master, his unique and splendid eloquence have all left a deep impression wherever he has ministered. Few men in Canada have been so sought after to occupy the pulpit or speak from the platform as the late Bishop, yet no one would imagine that he was aware of any gifts not fully shared by others. He looked upon the Bible as the direct revelation of God to men, and no honour was too great to bestow upon it. He seemed to dwell in the perpetual presence of divinity, and he could think of no higher blessedness for mankind than to lift them up to a closer fellowship with Christ. Every one who has sat at his feet knows how the second coming of Christ, the coming in power and glory, laid hold of his imagination and coloured almost all his utterances. He was a man who yielded himself wholly to his work as a minister and steward of the mysteries of Christ, and no one coming into his presence could long stand in doubt as to what was supreme in his desires. You might take issue with him in regard to the authority of the Scriptures; you might part company with him on the subject of the authority and development of the Church; you might lay your finger upon flaws in his reasoning, but you could not come under the magic influence of his personal devotion to what was all in all to him without feeling that you were in the presence of one who perpetually took sweet counsel with God. Of his eloquence we need say but little. Probably his greatest power was developed in the city of Montreal, where he ministered so long and so effectively. He possessed a singularly picturesque imagination, and lighted up his utterances by unusual but strikingly pertinent illustrations. Yet behind the apt phrase and the stirring period stood the man, the most powerful element in his persuasive diction. On the platform he was almost as much at home as in the pulpit, and through his addresses there ran a thread of the most delicate and subtle humour which was quite irresistible. Bishop Baldwin stood for what was simple and pure and holy in life, and whether we followed him in his views or not we cannot refrain from taking off our hats in unfeigned respect for one who, whether considered as a prelate, a priest or a man, was always a humble and enthusiastic servant of God.

The Board of Management of the General Missionary Society held its half-yearly meeting on the 13th inst. amid the distractions of a session of the Provincial Synod of Canada. Some of its members had important business to attend to in Synod, and others were drawn asunder on the one hand by a sense of duty impelling them to attend to the work of the Board, and on the other by a strong, human desire to watch the progress of what promised to be a very pretty fight over the question of the Higher Criticism involved in a resolution before the Synod. The advantages of being able to kill two birds with one stone are evident, but the danger of merely wounding both is a by no means remote possibility. The work of the Board is so important and so great that we think it doubtful wisdom to risk the chances of imperfect consideration by sandwiching it in between the sessions of another important assembly.

Through sources we consider absolutely reliable we learn that several points pressed by Spectator in these columns have been dealt with by the Board. That there is any connection between the advocacy and the action we do not know, nor do we care. The only question of real importance to the Church is that the right thing should be done, and done promptly, and if Spectator can be of service to the Board in its efforts thus to act it will give him pleasure to render what assistance lies in his power. The first point we would note is the searching enquiry that is made into the expenditure of the grants for the past year and the proposed expenditures for the coming year. A series of questions is submitted to each diocese seeking aid, which calls forth this information, and on it the grants for the future are made. That step appeals to the ordinary instincts of a business man, and will prove as wholesome to the helped as the helper. The men seeking assistance for their western dioceses will come before the Board with well-thought-out plans having a reasonable ground for realization. They will be forced to give concrete form to their aspirations and leave the consideration of nebulous possibilities for another day. The men responsible for the raising of the money will have that definite information concerning the use to which it will be applied; that is the only real argument that amounts to a button in the eyes of the public. Spectator has been hammering away for months at the necessity of plain tales from the hills and the prairies concerning the work in the West, and behind him in this demand stands the public, if he mistakes not. The present attitude of the Board will bring about the desired end.

We are glad to note that monthly statements from the treasurer have been asked for. It is manifestly impossible that these should be absolutely accurate accounts of the standing of the society at the end of each month, but they will be valuable for comparison with the corresponding months of the previous year. They are but tentative efforts to note the progress of receipts and expenditures; yet they will serve to show when special effort is necessary. It is further gratifying to observe that a specially appointed member of the Board will give an account of the proceedings of that body in the official magazine. Not merely are the resolutions to be communicated to the public, but also a readable account of the discussions which issued in these resolutions will be forthcoming. To us this is a most important step in the progress of the work of the Board. The public is not interested in everything that is said and done, but the reasons that weighed upon the members of the Board, impelling them to important acts of missionary policy, ought to accompany the results of their deliberations. This may give rise to discussion and criticism, but that is tenfold more desirable than sullen indifference. We regret that the Board did not go one step further, and furnish this report to the daily press immediately on adjournment. It would have reached a far wider constituency, and come to the public with a freshness and power that cannot accompany it at a later date. Timeliness is one of the cardinal features of effective communication. When a meeting is on, attention is turned towards it, and men will read its proceedings, but they will not do so if two or three weeks elapse before a report is handed out. What paper in Canada would now publish a report of the recent Provincial Synod, even though written with consummate skill? We doubt if they would at this date insert a line about the late Board meeting, although not a word has yet been published concerning it.

One other act of the Board gives Spectator special satisfaction, and that is the grant of two thousand dollars towards the construction of a mission boat to facilitate work among the loggers on the northern coast of British Columbia. A few weeks ago the outlines of the proposed mis-

sion were given in these columns, when we urged the earnest consideration of the subject. The sum voted will only meet half the expense of construction, the other half to be provided by subscriptions in Victoria and Vancouver. The proposed library for circulation among the camps will be supplied with books and periodicals by private citizens, and the scheme for providing an emergency hospital to attend to the immediate needs of the sick and injured will receive valuable aid from the Victorian Order of Nurses. The boat itself will be of sufficient dimensions to provide a home for the missionary, and an auxiliary gasoline engine will enable him to navigate when the wind is contrary and the currents likely to carry him upon the rocks. Three thousand men will be brought to a greater or less degree into touch with the Church through this Mission, and the visit of inspection made by the Rev. John Antle in June last revealed the fact that a large proportion of the loggers received the news of the possible inauguration of the work with manifest delight. If we mistake not this expenditure of \$2,000 by the Missionary Society will be one of the most fully approved of all its disbursements. It will furnish a welcome item of interest in missionary addresses because of its concrete character. It will be a record of definite work attempted, and we hope work accomplished. The Church is hungering for just such recitals, but unfortunately it is seldom gratified. The flounces and frills of rhetoric to some are dearer than the plain tales of deeds done—but not to all.

SPECTATOR.



ENGLAND.

(From our own correspondent.)

With the exception of the gathering in London, the Congress at Liverpool exceeds in numbers all that has gone before it. In interest it equals, if not surpasses, all others. Nothing could be better than the graceful speech of the Lord Mayor when receiving the delegates unless it was the graceful, fitting, striking reply of the Bishop of Liverpool. Failing to hear Bishop Moule preach, I had the good fortune to hear the Bishop of Ossory, who gave a truly magnificent sermon on Our Victorious Faith; delivery, matter, tone and spirit were simply admirable. St. George's Hall was crammed by quite 4,000 people to hear Dr. Chavasse deliver his address. Being in the front row I heard every word of an inspiring address, which, coming from the quarter it did, was more catholic than could have been expected. It rang with devotion to, and inspiration for, our grand old Church. It was a rousing and significant moment when the president read out the words of the cablegram, which the next minute was being flashed beneath the Atlantic to greet our younger sister on that side the ocean. We felt one, indeed, with our Brethren, and we can well imagine the responsive chord it would awake in their hearts. The cheer was a vigorous one when the Bishop announced that £25,000 was offered by a Liverpool Churchman for the Lady Chapel in the new cathedral. In this glorious way the traditions of our Church are preserved. The present pro-cathedral is St. Peter's, a much-galleried, much-pillared, and a much-bearded church, in whose sacred precincts the Holy Eucharist was offered and received by way of consecrating the whole proceedings of the busy week. The usual S.P.G. breakfast was marked by an earnest speech by the Bishop of St. Alban's, who gleefully noticed the new departure of the society in setting apart funds for the education of missionaries, and begged us clergy to be on the keen lookout for suitable boys. Bishop Mylne had just returned from a holiday at Iona, and in four minutes drew a stirring picture of its devoted missionaries, and urged us by the same knowledge, faith and zeal to be their worthy successors. Turning to the

when we urged subject. The he expense of e provided by ncover. The among the s and periodi- cheme for pro- attend to the injured will re- rian Order of e of sufficient the missionary, will enable him ntrary and the on the rocks. ht to a greater h the Church t of inspection June last re- portion of the possible inau- est delight. If f \$2,000 by the the most fully s. It will fur- in missionary character. It attempted, and The Church is , but unfortu- e flounces and earer than the t to all. PECTATOR.

ndent.) hering in Lon- xceeds in num- In interest it hers. Nothing speech of the delegates un- triking reply of to hear Bishop fortune to hear e a truly mag- ous Faith; de- vere simply ad- crammed by havasse deliver row I heard address, which, lid, was more pected. It rang for, our grand and significant out the words xt minute was ic to greet our cean. We felt nd we can well would awake in orous one when 000 was offered he Lady Chapel rlorious way the reserved. The eter's, a much- much-bearded nects the Holy ved by way of igs of the busy ist was marked Bishop of St. the new de- apart funds for and begged us out for suitable returned from a minutes drew a missionaries, and e. faith and zeal Turning to the

papers and speeches, the Rev. John Wakeford's on "Aggressive Infidelity" was informing and invigorating, but Mr. Chesterton's left the deepest impression for its grasp of the subject, and for his charity towards Mr. Blatchford (of "The Clarion") and others. Treat them, he said, impressively, with courtesy and gentleness, as well as with acuteness and thoroughness. There was the usual difficulty of being in two places at once, but it was well to see the pleasing face of Lady Henry Somerset, and hear her impassioned appeal to save the children from a drunkard's fate, and the newest modes of reclaiming the drunkard himself. Archdeacon Madden was admirable on the improvements made under the various Acts of Parliament, especially where the police did their duty. Liverpool especially has greatly improved during the last few years. The papers by Messrs. Burkitt and Kirsopp-Lake on the "New Testament Criticism" were deep, and called forth some disapproving remarks, but the discussion on the whole was most reassuring. "Problems of Poverty" drew a very large audience, the most impressive paper being that read by the Rev. F. W. Head, which bristled with striking points, and was delivered so very clearly. Miss Helen Cladstone handled her theme of "Settlements" exceedingly well, and the young head of Oxford House, Bethnal Green, made a dashing speech, full of useful, if rather innovating ideas. It was a thousand pities the Ken-sittes very much upset the workingmen's meeting with their boozing and interjected remarks, "That is rank Popery," etc. Everyone felt for the Bishop of Stepney, who patiently and tactfully stood to his guns, and made a deep impression on the thoughtful portion of the immense gathering. Alderman Phillips instantly won attention, and kept it to the close. Bishop Thornton, with his rich gift of humour, did splendid service in "rubbing in" the fact that our Church is an old institution, an unchanged one in principles of the Reformation, and a powerful factor in leavening England with love, truth and justice to-day. One of the fullest meetings was that on the "Unity of the Church and the Use of the Athanasian Creed." Dr. Rashdall really criticized the Dean of Christ Church's paper, and put in a strong plea for greater liberty in subscription. But the gem of the gathering was the Bishop of Chester's truly admirable paper, given with such clearness, fullness and charity. The Lord Mayor's reception was a very brilliant affair, and very pleasant it was to meet so many old friends, both there and at the congress generally.

LITERARY NOTE.

Thomas Whittaker will issue this month a brief work by J. H. B. Masterson, of Birmingham, entitled "Was Jesus Christ Divine?" being the condensed form of a line of argument presented in a recent course of lectures on the "Credibility of the Incarnation."

REVIEWS.

The Common Life. By I. Brierly, B.A. ("J.B."), author of "Ourselves and the Universe," etc.: 12mo., pp. 312; Price, \$1.40. New York: Thomas Whittaker.

Every page of this volume is full of solid, earnest thought, and the selection made of topics for his studies is of general interest. There are two characteristics which mark the whole work: a clean, vigorous statement and an honest endeavour to reach the basal principle. There is considerable variety in the subjects chosen, from "Religion as Power" to "The Feast of Faces," from "The Ethics of Desire" to "The New Incarnation." We would specially draw attention to the paper, "Rest and Unrest," as a specimen of sound, practical teaching on a most popular

subject. That entitled "Life's By-Products" closes with a striking figure: "For the sum total of our life, its main and its by-product, what is it all but a secret writing, a cryptic inscription, engraved upon every part of body and mind, that may start into wondrous visibility when the light of eternity has fallen upon it?"

The Churchwoman.

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

INDIA ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: From a lady, her three little boys and maid, the result of a talk at a camp on Lake Kosh, \$1.70; "Lilian," Coe Hill, \$5; Mrs. W. A. Percival, Burritt's Rapids, \$15. This last gift will support a child for a year, and the gift is most welcome, as well as the kind words of sympathy on behalf of the little orphans that accompany it. Most of the letters received from contributors are most gratifying. One received a few days ago says: "I am quite interested in my boy; he has just learned to write. I got such a nice little letter from him a few weeks ago. It was written in Marathi, so, of course, I could not read the original, but the missionary, Mr. Mannaring, sent me a translation. Life seems sweeter and broader for having such an interesting object of thought and care in that far-away land across the sea. Don't you think so? I have grown quite to love that little black face." I thank God for that letter, it is so true; and we all can in some way experience the "sweeter and broader" life that the writer of this letter finds as the result of lovingly helping one of God's children in a far-off land. As we look and pray for opportunities we shall find a way of sharing in the work of saving souls. May God grant us ears to hear, hearts to love and wills eager to obey His call when we hear it. Kindly address further contributions to Miss Macklem, Sylvan Towers, Rosedale, Toronto.

TORONTO.

The October meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held at St. Alban's Cathedral, on the 20th inst. After prayers, the president alluded in feeling terms to the great loss the whole Canadian Church had sustained in the passing away from our midst of the saintly Bishop of Huron, he who had been permitted to influence so many souls by his holy life and by his wonderfully eloquent words, had been called to higher service for the Master. The vice-president of St. Alban's Cathedral branch said a few cordial words of welcome on behalf of the members of St. Alban's, St. Mary Magdalene, St. Thomas, and St. Cyprian's, the four branches who were entertaining the Board. A report of the proceedings of the meeting of the General Board, held in Montreal, on October 11th and 12th, was given by the president and corresponding secretary. At that meeting, a resolution to enlarge and beautify the Leaflet was carried unanimously. The corresponding secretary reported that since the last meeting, the president had formed a branch of the Girls' Auxiliary at Ashburnham; that during the month one of our life members, Mrs. Mitchell, of St. Stephen's branch, had been called to her rest; that the Lord Bishop of Algoma had very kindly consented to preach at the morning service, and also give an address in the evening at the semi-annual meeting, which will be held at Bradford, on October 27th, and that there will be a "quiet afternoon" held for W.A. workers during the self-denial week,

when addresses will be given by the Rev. Canon Welch. The Extra-Cent-a-Day Fund, amounting to \$11208, was divided, two-thirds being voted towards the appeal from Ueda, Japan, and one-third to aid in building a church at White River, Algoma. The diocesan treasurer reported receipts for the month to be \$405.83; expenditure, \$583.09. The Dorcas secretary stated that there was a balance in hand of \$173.29, also that the central rooms were opened again for the winter's work. Mrs. Banks' address for this winter will be, No. 25 Macpherson Ave. The secretary-treasurer of the Literature Committee reported a balance of \$15.10; that thirteen books and magazines had been distributed; also four new books added to the library. The P.M.C. returns for the month amounted to \$308.72. Letters were read from Miss Mulvaney, of the Church of England Zenana Missionary Society; from Mrs. Stanley Stockben, and from the Ven. Archdeacon Holmes. Selkirk and the Islands of the Sea being the subjects for current events for the month, Mrs. Cartwright, Mrs. Secord, and other members of St. Thomas' branch, spoke of the extensive missionary work being carried on in that northern diocese, and most interesting accounts were given by the members of St. Margaret's branch, and the 1st and 2nd vice-presidents, of the wonderful success which has crowned the labours of missionaries in the far-away Islands of the Sea. After passing a resolution of deep sympathy to Mrs. Baldwin, and to our sisters of the auxiliary in the diocese of Huron, in the great loss they have been called upon to bear, and also one of congratulation to the Rev. F. H. DuVernet, Bishop-designate of Caledonia, the president brought to a close a most interesting and successful meeting.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

Aylesford.—Rev. James Simonds, M.A., who came to this parish from Vermont, in July, 1901, has resigned the rectorship on account of the condition of his wife's health, and will remove to California.

Windsor.—King's College.—At a special convocation of the University of King's College, held on Thursday, 13th inst., the degree of D.C.L. was conferred upon Ven. J. B. Richardson, Archdeacon of London, a graduate of the University, he having secured the degree of B.A. in 1865, and M.A. in 1874. The Chancellor, Mr. Justice Hodgson, Master of the Rolls, P.E.I., presided. A similar degree was conferred on the President, Ian C. Hannah, the recently appointed Head of the College. The degree of D.D. was conferred on the Archbishop of Canterbury (in absentia), as also on the new Bishop of Nova Scotia. The degree of D.C.L. was also conferred upon Dr. Launt, of Philadelphia. The Convocation exercises were followed by the Welsford memorial meeting. At this Miss Angela Bober, daughter of Prof. Bober, an undergraduate of King's, read an admirable Latin paper which was followed by a speech from Rev. J. R. Cox, assistant chaplain of the Garrison Chapel, Halifax. Mr. Cox's address was listened to with much pleasure. He referred in most appropriate terms to the late Major Welsford, who fifty years ago lost his life at the storming of the Redan. At the close of the Proceedings an "At Home" was given by the Ladies' Auxiliary—which was attended by a large number of guests—for the purpose of meeting Mr. and Mrs. Ian C. Hannah.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q. Huntingdon.—St. John's.—On Monday, October 10th, on the eve of their departure for Binscarth, Man., a gathering of the congregation

was held in the school-room to bid farewell to the Rev. W. A. and Mrs. Fyles. A former rector, the Rev. Rural Dean Jenkins, who had preached the annual harvest thanksgiving sermons on the previous day to large and appreciative congregations, was invited to take the chair. After an appropriate address by the chairman, a short programme of vocal music was efficiently rendered, Mrs. W. A. Hunter presiding at the organ. During the evening an address on behalf of the Huntingdon branch of the Woman's Auxiliary was read to Mrs. Fyles, expressing appreciation of her efforts in connection with the society, regretting her departure, and wishing her Godspeed. The address was coupled with the gift of an embroidered counterpane from the members of the Junior Woman's Auxiliary. The Rev. N. P. Yates, of Franklin, spoke in appreciative terms of Mr. Fyles as a college friend, and expressed regret at losing him as a neighbour. The wardens and other officials, in the name of the congregation, then presented an address to the retiring rector, in which reference was made to the liquidation of the debt on the parish, the improvements to the church property, and the increased offerings, as well as to his faithful ministrations in the parish, and wishing him success in his new field of labour. A purse of money accompanied the address as a practical evidence of the esteem in which he is held by the congregation. Mr. Fyles spoke feelingly in reply, thanking the congregation warmly for their kind words and gifts. After refreshments had been served by the ladies, the evening's proceedings were brought to a close by singing "Auld Lang Syne" and the Doxology.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Christ Church Cathedral.—Order and dignity mark all the functions of the Church; the forms associated with the consecration to the Bishopric are august. October 18th, St. Luke's Day, had been appointed for the consecration of the Ven. Archdeacon Worrell to the Bishopric of Nova Scotia. For this the Synod simply adjourned instead of being prorogued; for this the clergy and laity of the ecclesiastical Province of Canada had lingered in the city. The proceedings were announced for 11 o'clock, but at 10.30 this cathedral was almost filled. There was morning prayer, said by the Vicar, the Rev. Dr. Symonds, Archdeacon Norton, and the Rev. H. T. Boyle, but the chief interest centered in the larger service which was to attend the consecration of the Bishop-elect. The order of the procession, which had been such a vivid feature of the Synod during the previous week, was observed on this occasion. The bishops and clergy, in their robes, proceeded from the Synod Hall to the Cathedral, led by Dr. L. H. Davidson. Before entering the Cathedral the order was reversed, and the first place given to Archbishop Bond, the Primate of All Canada. His Grace was followed by the bishops in the order of seniority. These were attended by their private chaplains; and after they had moved towards the chancel, the general body of the clergy followed, all graded according to seniority and position. The processional hymn was then sung, "The Church's one Foundation," after which choral communion (the whole service was fully choral) was sung by His Lordship the Bishop of Toronto. The epistle was read by Bishop Carmichael, and the Gospel by the Bishop of Fredericton. After the singing of the anthem, "How Lovely are the Messengers," the Right Rev. Dr. Brent, Bishop of the Philippine Islands, preached, taking for his text the words: "Be filled with the Spirit." At the opening of his address he stated that he had been commissioned by the House of Bishops of the United States to bear their greeting to their Canadian brethren.

He was glad to be present at the ceremony because the Bishop-elect of Nova Scotia and he had bonds of early youth in common. The sermon was a fine effort, being informed by eloquence, deep insight, knowledge of life and the needs of closer contact with that life to make any sort of spiritual work effectual in the betterment of the individual and the community. The speaker especially desired to point out the fact that the command, "Be filled with the Spirit," applied with equal force to the laity as to the clergy, or to him who was to have consecrating hands laid upon him, and who, they all believed, would indeed receive a special measure of the Holy Ghost. He wanted to bring the clergy and the laity closer together; to show that there was essential oneness between the two; that just as those in the higher offices were required to be indwelt by the Spirit of God so an equal responsibility rested with the laity, to show a receptivity for such indwelling. And in regard to the vows which the brother was about to take there was an essential oneness between those and the vows which the laity took at baptism and confirmation. In the case of the Bishop-elect the vows were larger in number, but what did they mean but to shun the wrong, to do the right, and to believe the truth? These were the underlying principles to which all subscribed in the rites of baptism and confirmation. The speaker said beautiful things about the closeness of the bond between the Bishop and his people. He thought that perhaps the traditions of their church lent themselves to the notion of exclusiveness. They did not so mean, but they might give that impression. How well it would be for them to forget tradition in such a moment and think of those who were called to higher service in the Church simply as foremost companions, as shepherds who went before their sheep. For it was not the sense of power or the mere use of power which would ever draw men. It was love; it was delicate sympathy; it was the outstretched hand; it was the understanding of the deep things of life; it was a common interest and a common feeling for the sorrows, the tragedies, the difficulties of life. And so he wanted that the Bishop should be a companion—a leader, indeed, but still a companion. Very thoughtful, too, was the Bishop when he dealt with the meaning of the indwelling of the Spirit. That indwelling comprehended the whole personality. Some said it merely meant the soul, and in such case you had an ecstasy of feeling which lifted you above the common things of life. God forbid that he should say a word against emotional religion. They had all felt, at times, that rapturous feeling, when the vision became glorious, but usually it was associated with a character which was complete and which looked forward to the nearer vision of God, when the Divine, in the heavenly kingdom, would be seen without veil. That was a lower concept, however, which confined the indwelling to a species of emotionalism. The indwelling meant the desires, the motives, the judgment and the body. With each of these he dealt with an insight which was remarkable. Perhaps the chief thing was the motive. If the motive were simple—that is to say—direct and right, then every tangle of life would find unravelment. If the motive were right, there would be happiness. And what was a right motive? To know God and to serve one's fellows. In this complex life, ever becoming more difficult to gauge, no man could lead a normal happy life without this right motive, which was to be informed by the Spirit of God. He spoke of desire, of good intentions, of which it had been said that hell was paved. He did not know that; he did know that heaven must be paved with such, seeing that God implanted all our good desires in our breast. Cherish them; let them raise the mind and heart and being. Then there was the judgment. The speaker instanced the enormous value of good judgment or sanity. That was the fine thing

about the Archbishop of Canterbury—he was eminently sane. He was never carried off his feet. He was never hurried into speech which perhaps might not bear deliberate examination afterwards. He was sane, he was wholesome and his judgment was informed by the Holy Spirit. That was the great need—sanity. Bishop Brent had a valuable word to say on spiritual pride. He showed how little the outward dignity could mean, and that the only real thing must be interior excellence; he pointed out the essential triviality of forms and conventions and modes of addresses, and the external value of the interior character. And then the body. The body had often to kneel to the soul, but the soul had, too, to kneel to the body. He did not believe in fanaticism, he did not believe in Puritanism, but he did believe that we should not pamper the body, nor indulge it. He believed very earnestly in simplicity on the part of the clergy and the bishops, on the part of all, for to live simply was to do justice to that body which was not unimportant at all, and which itself was the temple of the Holy Spirit. And then he turned to the Bishop-elect and gave him words of cheer. He spoke of his supreme joy, and the determination not to shrink from the duties which lay before him. He verily believed at that, the moment of consecration, he would receive in a special measure, the Holy Spirit. He desired for a moment to share in the radiance which went out from this occasion. The Bishop-elect and he had been dear friends, they had worshipped in the same church; the Bishop-elect had taken up work which his father had relinquished. And he knew and loved Nova Scotia. He loved its rock-bound coast, its pastoral beauty, and its sturdy people. After the sermon the Bishop-elect, being clad in his rochet, was presented to the Primate, who had moved down to the front of the chancel, by the Bishops of Toronto and Ontario. The Primate, according to the ritual, which is all set forth in the prayer-book, and which was faithfully followed, asked for the record of the election of Archdeacon Worrell by the diocese of Nova Scotia. Dr. Davidson read the record, after which the litany was said by the Rev. Dr. Symonds. The usual questions to the Bishop-elect were put by the Primate, as to his belief in the call of God, his willingness to render obedience to the doctrines of the Church, etc., to all of which Archdeacon Worrell answered in the affirmative. After this Archdeacon Worrell, accompanied by the presenting bishops, retired and returned fully dressed in the episcopal robes. "Veni, Creator Spiritus," having been rendered, the act of consecration took place. The Bishop-elect came forward and knelt in front of the Primate. The bishops gathered in a group, and there ensued the laying on of hands, with the invocation by the Primate asking for the communication and indwelling of the Holy Spirit. The newly-consecrated Bishop then took his place within the altar rails with the other bishops. The Office of the Holy Communion was then proceeded with during which the hymn, "And now, O Father, Mindful of Thy Love," was sung. At the close of the service the hymn commencing, "Disposer Supreme" was sung as a recessional, the newly-consecrated Bishop taking his place by the Primate in the procession down the aisle. Thus ended a very interesting and impressive service.

The Provincial Synod—(Concluded).

Montreal.—The Anglican Synod of the Ecclesiastical Province of Canada was brought to a close on Tuesday, the 18th, by the following address, which was delivered by Archbishop Bond, in the presence of the bishops and members of the Lower House assembled in the Synod Hall: "This session of the Provincial Synod will be marked in days to come by the momentous change which has been effected in ceasing to be

a fixed and triennial synod; but the wisdom of the action in leaving freedom to meet at any time, when the exigency may demand a meeting is manifest. The session carries with it also a pleasing evidence of the progress of the Church in this Province, in having decided that the time had come for conferring the status of a diocese, with all its privileges and responsibilities, upon the missionary district of Algoma. The diocese and its faithful Bishop will be followed by our earnest prayers that the blessing of God, in all its fulness, may rest upon their future history in even greater abundance than it has rested upon their past history. The schedule of the work accomplished by the Synod records the subjects that have occupied the time and the mind of the members. The discussions were vigorous and free, yet becoming the Church of Christ. The debates elicited much evidence of thoughtful scrutiny of the subjects of legislation, and the decisions revealed much practical knowledge of the work in hand. We do not doubt, that in answer to prayer, the Holy Spirit has been with us in all our deliberations, and that the Gospel of Christ, as an issue, will be faithfully preached and obeyed, and the order and discipline of the Church maintained to the overthrow of Satan's power and the final establishment. The record, that on this day—St. Luke's Day—in Christ's Church Cathedral, the Venerable Archdeacon Worrell was consecrated to the See of Nova Scotia, will give general and great satisfaction. The prayers of this ecclesiastical province will follow the Bishop and his household into their glorious work, beseeching the Father for Christ's sake that the Holy Spirit may so rest upon them that at the latter day they may receive the crown of righteousness. With all our gladness there is a sound of weeping in our ears. A brother deeply loved—a brother true in his friendships—warm in his affections, tender and loving in his counsels, mighty in his ministry, single-eyed in seeking the glory of God, to me, a life long unchanging friend—the beloved Bishop of Huron, is lying very ill. While we pray for his recovery, yet in submission to the Divine will, we leave him with God to do with him, and for him, as seems best in His sight."

The ceremony of unveiling the brass tablets to the memory of former rectors of the High School of Montreal, will be performed in the school on the evening of November 15th next, at eight o'clock. On that occasion the Rev. E. I. Rexford, Principal of the Diocesan Theological College, who has devoted a great deal of attention to the history of the High School, of which he was for eight years the rector, will deliver an address on the men whose memory is to be thus commemorated.

Christ Church Cathedral.—The Rev. Dr. Symonds has arranged for a second series of student services in this Cathedral, on the second Sunday evening of each month, from October to April, inclusive. The first of these services took place on Sunday, October 9th, when the subject was: "What is Religion?" All seats free.

Montreal.—Diocesan Theological College.—At the afternoon session of the Montreal Diocesan Theological College Alumni Association on Thursday, October 6th, the following address was presented to the Dr. Rexford, principal of the college, by the Alumni Association:—Rev. and Dear Sir,—The Alumni of the Montreal Diocesan Theological College, at its first meeting since you assumed office desire to offer you their sincere and affectionate congratulations on your appointment to the honourable

and onerous office of principal of the college. We are glad that an Alumnus of the College has been considered worthy of this honour, which we all feel much assured was fully deserved, and will be fully justified. Your uniform past success as an educationist, both at the Protestant Committee of Public Instruction, and as rector of the High School, Montreal, gives your friends every reason to believe that your tenure of the office of principal will result in a great practical educational development of the institution, and in further honour to yourself. Your wide experience in dealing with boys and young men in the past has given you a unique preparation for guiding, counselling and controlling the student life of the college. Your friends of the Alumni look for and expect great things for the College during your principalship. We hope and pray that the College may grow and prosper under your guidance. That it may become a centre of light and learning for all Canada—that out of a diocesan may grow a Dominion College. That above all it may be honoured of Christ as an agency in the work of His Church and the spread of His kingdom—to whom be all the glory. We wish you and Mrs. Rexford and family every happiness and blessing, and a long tenure of your new home. Signed, on behalf of the Alumni, Frank Charters, President; F. A. Pratt, Vice-President. During the course of the afternoon, papers were read by the Rev. R. Y. Overing, on "Some Phases of Sunday School Work," and by the Rev. C. E. Jeakins, on "The Adaptation of the Services of the Church."

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop, Kingston.

The following is the Bishop's itinerary during the ensuing month: Friday, October 28th, 10.30, Lime Kilns. Friday, October 28th, 3 p.m., Shanley; 7.30, Cardinal. Saturday, October 29th, 10.30, Spencerville; 7.30, p.m., Kemptville. Sunday, October 30th, 11 a.m., Oxford Station. Sunday, October 30th, 3 p.m., Acton's Corners; 7 p.m., Oxford Mills. Monday, October 31st, 3 p.m., Burritt's Rapids; 7.30 p.m., Merrickville. Tuesday, November 1st, All Saints' Day, 10.30 a.m., Garretton. Tuesday, November 1st, 3 p.m., Jellyby; 7.30, North Augusta. Sunday, November 6th, 11 a.m., Camden East; 3 p.m., Newburgh; 7 p.m., Yarker. Sunday, November 13th, 11 a.m., St. Thomas' Church, Belleville. Sunday, November 13th, 3 p.m., Shannonville; 7 p.m., Christ Church, Belleville. Monday, November 14th, 7.30 p.m., Roslin. Prior to the consecration of Bishop Worrell in Montreal, he was presented with a handsome pectoral cross by the Bishop and clergy of the Diocese of Ontario. Archdeacon Curry made the presentation, and spoke feelingly of the loss of his colleague, both to himself and the Church in Ontario, and the Bishop-elect in reply spoke of the happy memories he would carry with him to his new sphere of labour, and of the spiritual benefits he had enjoyed among those who had so kindly presented him with the sacred emblem. The Bishop of the Diocese attended the funeral of his life-long friend, the late Bishop of Huron, before returning to Kingston. The Bishop of Nova Scotia was presented with a handsome solid leather trunk by the members of St. Luke's parish on the occasion of his departure. His farewell sermon was preached on Sunday, the 23rd inst. Rev. E. A. V. Rollin has resigned the incumbency of Hillier, and gone to Sacramento, Cal. Rev. Chas. Masters, curate of St. James', Kingston, has declined a call to Huron diocese. Rev. Frederick T. Dibb has returned from a four months' visit to England. Canon Starr has returned from a delightful trip to the Pacific Coast,

and speaks in glowing terms of the church's prospects in the West.

TORONTO.

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

Toronto.—St. Thomas'.—Before the sermon was delivered in this church on Sunday morning last, Rev. J. M. Davenport, the vicar, informed the congregation of his intention to resign, having previously given notice to the vestry. Mr. Davenport said that owing to the state of his health he felt himself unequal to the task of assuming the responsibility of the parish another year. He would remain until a successor was appointed, assist in the work of the church as far as possible, and devote himself to his duties as warden of the Sisterhood of St. John the Divine and Chaplain of the Sisters of the Church. Much regret is expressed by the members of the congregation that the Rev. J. M. Davenport's health will not permit him to carry on his work in this parish. Mr. Davenport came to this city four years ago from St. John, N.B.

St. Paul's.—At the inauguration meeting of the season of the Young Men's Association of this church, last Thursday evening, W. D. McPherson, K.C., was elected president. Prof. Mavor gave an address on "Some Phases of Russian Affairs," tracing the growth of the Empire and how it became interested in Siberia. He pointed out the characteristics of the government, and said there was no possibility of revolution in Russia, in Poland, or in Finland. Prof. Mavor expressed deep sympathy with the Finlanders, and while something was to be said on both sides, yet Finland had been oppressed by Russia. Possibly after the war is over—"and it is by no means over yet," said Prof. Mavor, pointing out that for two years in South Africa the British had met reverses from a foe inferior to the Japs—the central government may give more authority to the provincial governments. J. D. Allan, who recently made a tour through Russia, concurred in Prof. Mavor's conclusions. He spoke of the enormous industrial and agricultural development of Russia. Whereas in western Siberia in 1890 no butter was made, last year the exports totalled many millions of pounds. Russia, he said, would be the greatest agricultural rival of Canada. He spoke of the religious spirit of the people, their impressive public service and the wealth of the monasteries. Votes of thanks were tendered the speakers. The association meets fortnightly.

Toronto Junction.—St. John's.—A farewell reception was tendered to Miss Harris, deaconess of this parish, on October 17th. During the past 12 years Miss Harris has been actively identified with every good work done in connection with St. John's Church, and has won the respect and esteem, not only of the members and adherents of this church, but of the community in general. Miss Harris leaves shortly as a missionary to Egypt. A large number of the members of the congregation and other warm personal friends were present to say good-bye to Miss Harris and wish her Godspeed in her new field of usefulness. Superintendent W. J. Wadsworth, on behalf of the Sunday school, has presented a handsomely illuminated address to Miss Harris, who has now left to engage in missionary work in Egypt. The address speaks in terms of appreciation of the work done by Miss Harris in connection with St. John's Church and Sunday school.

Scarborough. — Christ Church. — The Rev. Canon H. C. Dixon gave his lecture on "Christie's Old Organ," in this church on Thursday evening, October 13th. There was a large attendance, and the lecture was well appreciated by all.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

South Cayuga.—In the early morning of Saturday, October 15th, there entered into "the rest that remaineth to the people of God," Mrs. George Docker, whose home, "The Elms," near Lake Erie, six miles south of the growing town of Dunnville, in Haldimand County, was well known to the clergy of this diocese, and to numerous visitors from more distant parts. Born in Birmingham, England, in 1811, she had entered the 94th year of her eventful life. Her husband, whom she married in 1831, and with whom she shared for a decade the comforts of a true English home, at Aston Hall, near Birmingham, was a partner in a firm engaged in an extensive hardware business in Birmingham. In 1842, Mr. Docker left England with his wife and children to settle in Canada. In those days, although there were steamers plying the broad Atlantic, they were not so much swifter than the first-class clippers with their vast sail capacity, as to compensate voyagers for the very much more expensive cabin rates. Accordingly, the journey from land to land was accomplished by the party, including some relatives, and a domestic servant, in exactly one month's time, with the aid of favouring gales and the well-set canvas wings of a noble barque. From New York, the port of landing, the family came by slow motion and brief stages through the Erie Canal to Buffalo, and thence to Port Robinson, which at that time was a comparatively large and prosperous place. During the family's sojourn of two months in that village, the late Dr. Jukes, a friend of the party, walked from "the shore," near Port Maitland, a distance of 25 or 30 miles, to welcome them, and to urge them to come and settle in his neighbourhood. In the early part of September, the advice was followed, and on arrival at Port Maitland, the family were entertained by the mother of Dr. Jukes and by Mr. Charles Crawford, who also had been instrumental in their coming to Haldimand County. Preferring not to buy a wholly-wooded farm which was available near the home of the late Col. Johnson, they accepted an offer of a partially-cleared lot of land from a Mr. Bowen, who desired to return to his home in England. It is interesting to note the fact that the latter gentleman, after his return, became a clergyman of the Church, and finally a missionary bishop, his diocese being the unhealthy region of Sierra Leone in West Africa. The house which Mr. Bowen erected on his Canadian farm, and which largely settled the matter of a choice of locations on the part of Mr. and Mrs. Docker, still stands, being included in the composite building that constitutes the residence at "The Elms." Subsequent additions were necessitated by the demands of the growing family, one portion of the whole, a log annex, being erected by a "bee," in which 42 gentlemen of the settlement participated. Mr. Docker took an active part in county and township affairs, and for forty years he was a churchwarden of St. John's Church, South Cayuga. Before the erection of St. John's, the family were accustomed to walk to Christ Church, Port Maitland, a distance of six miles. The South Cayuga church was built largely through their instrumentality, and that of one or two other settlers. Mr. Docker died in 1879. After his death, Mrs. Docker continued to take the liveliest possible interest in diocesan and parochial matters. Her house was ever open to the clergy on deputation duty or on a visit to the parish. The hospitality given was of the most generous nature. The Misses Docker vied with their mother in making the guests feel as happy as earthly company and comforts can contribute to the enjoyment of the Christian pilgrim. The lake, the grove, the exuberant flower beds, and the well-kept lawn combined to make an earthly paradise. The place was an ideal spot for a rural deanery meeting of the clergy, and some of the happiest hours of the writer have been spent there. When Port Maitland and

South Cayuga were separated from Dunnville and forced into a distinct mission, Mrs. Docker invited the first clergyman of the mission, Rev. M. Britton, to make his home at "The Elms." The same privilege has been enjoyed by his successor, the Rev. A. W. H. Francis. The funeral of this lamented lady took place on Tuesday, October 18th, St. Luke's Day, the interment being in the quiet rural cemetery belonging to St. John's church. There she "rests from her labours" near the simple sacred building in which for nearly sixty years she loved to worship her Creator and Preserver, and the Giver of all the blessings of her long life. There she awaits the coming of Him Who is "the Resurrection and the Life." "Oh! the beauty, Oh! the gladness, Of that resurrection day, Which shall not, through endless ages, pass away!" Want of space prevents the writer from dwelling upon thoughts suggested by the extraordinarily great length of days enjoyed by the departed. It is well to remark, however, that her life extended over a period that saw five sovereigns on the throne of Great Britain. Few, indeed, have thus been privileged. By changing a word of Ps. 91, v. 16, one may appropriately quote the promise of the Almighty: "With long life will I satisfy her, and show her my salvation."

Jarvis.—St. Paul's.—This church was on Wednesday, October 5th, the scene of an extremely in-



St. John's Church, South Cayuga, Ont.

teresting wedding, the bridegroom being the Rev. John Justus Smith Seaman, M.A., of Grand Mere, P.Q., and the bride, Miss Elizabeth Lillian Aiken, of Jarvis. Mr. Seaman is the eldest son of the late Rev. John Seaman, at one time the highly successful clergyman of the neighbouring parish of Nanticoke and Cheapside. The young clergyman took a full course in Arts and Divinity at Lennoxville University, and was ordained to the priesthood last spring by the Bishop of Quebec. Miss Aiken has been a member of St. Paul's choir, a Sunday school teacher, and one of the most active of the "Willing Workers." A circumstance worthy to be mentioned is that on the three Sundays preceding the marriage, the ecclesiastical rule of publishing the banns was properly observed in Grand Mere and Jarvis. The marriage service was performed by the Rev. Rural Dean Spencer, incumbent of the latter parish.

The Rev. Dr. Tucker is giving addresses on the missionary work of the Canadian Church throughout this diocese at the present time. His work will continue till end of the present month. The Standing Committee of the diocese held its autumn meeting at Hamilton on the 21st inst. The committee expressed its regret at His Lordship the Bishop's enforced absence, in suitable terms. The Ven. Archdeacon Clark, in the Bishop's absence, reported that the funds of the diocese were all in-

vested, and that the interest was being paid promptly. He submitted the applications of three students for grants from the Divinity Students' Fund, and gave an encouraging report of Church work throughout the diocese. He reported that two parishes had recently become vacant, viz., Mount Forest and Palmerston, that as both were growing towns and had commodious parsonages, he had no doubt that efficient men would soon be found for them. He also reported the condition of the stipends of the missionary clergy, and of the steps proposed to increase them. A long letter was read from Dr. Tucker regarding the M.S.C.C. apportionment. It has been decided by the society that all monies arising from the apportionments and paid to the diocesan treasurer from the parishes are in future to be forwarded to the General Secretary, at Ottawa, as well as all monies designated to S.P.C.K., C.M.S.C., and C.C.S., and the Jewish societies, so that the M.S.C.C. may be enabled at the end of the year to present in supplementary form, a complete statement of all monies contributed to missions by members of the Canadian Church.

Waterdown.—Grace Church.—On Sunday, 9th October, this parish received a visit from Dean Houston, of Niagara Falls, Ont. The Dean was at one time rector here, and though the day was wet and otherwise unfavourable, a large number, especially of those who had once known him so well, turned out to see and hear him once more. The occasion was the unveiling of two very handsome memorial windows, the one representing St. Luke, presented by Mrs. Skinner, and family, in memory of their husband and father, Dr. Skinner, who lived for many years in this parish, a staunch and loyal member of the Church; the other a large double east window, representing the Good Shepherd and St. John, presented by Mr. Wm. Stephenson and others of the family, in memory of their parents, who were almost life-long members of Grace Church. All the old windows of the church had been removed, and were replaced by substantial cathedral glass windows, presented by different members of the congregation, and needless to say, immensely improved the appearance of our house of God. One memorial window was wanting to complete the set, but already this has been promised, and if all is well, it will be in place before Christmas.

Hamilton.—St. Luke's.—The Rev. E. N. R. Burns, rector of this church, who has returned to his duties, after a lengthy absence through illness, was given a hearty reception by his parishioners on October 19th. The gathering was in the school-room, and Mr. Burns was given to understand that his people were delighted to have him with them again. A congratulatory address was read by Charles Hardman. Rev. John Francis, who took Mr. Burns' work during his absence, was presented with a handsome copy of Hymns Ancient and Modern, and Mr. Conn was also remembered for his services by a present of a volume. Music was given, and the ladies of the church served refreshments.

HURON.

Chatham.—Christ Church.—On Sunday, Oct. 16th, this church was re-opened for Divine service after undergoing extensive alterations and improvements, the cost of which will reach a little over \$5,000. It is now one of the most beautiful and comfortable churches in the diocese. The seating capacity of the church was not sufficient to accommodate the people who sought admission to the re-opening services. The new choir stalls and pews are quarter oak, old English finish, and are very

handsome and churchly. The interior and exterior of the church have been painted, new windows added, vestibules remodelled, etc. The newly-organized vested choir, composed of fifty voices, aroused great interest and won the hearty approval of all the members of the church. The vestments were made in Montreal, and are very neat and appropriate. The boys and men are vested in cassocks and surplices, and the ladies in black skirts, surplices and trenchers. The services on Sunday were pronounced to be the heartiest and most impressive ever held in Chatham. The rector, the Rev. R. McCosh, R.D., was most warmly congratulated by all the leading members of the church over the marked success of his undertakings to improve the appearance of the church and make the services more attractive. Mr. Wilson, the choir master, and Mr. Dolman, the organist, received much deserved praise for their work in connection with the vested choir. The Rev. Principal Waller, of Huron College, preached two very excellent sermons, which were much appreciated. The offerings for the day were a little over \$1,000.

Elgin.—Grace Church.—Special harvest thanksgiving services were held in this church on Sunday, October 9th, when the sermons at both services were preached by the Rev. W. Brownlee, rector of Ridgetown. The church was beautifully decorated and the offerings given amounted to a larger sum of money than has ever before been given in this church on a similar occasion.

Caradoc.—Burwell Memorial Church.—The church, which has been closed for the past three months undergoing extensive improvements, was reopened on Sunday, the 18th October, with Divine services at 11 a.m., with celebration of the Holy Communion, which was largely attended, and at 3.30 p.m., when the building was filled to its utmost capacity. The preacher at both services was the Rev. J. W. Jones, rector of Grace Church, Millbank, whose sermons were most appropriate and inspiring. Mr. Jones made most feeling reference at both services to the serious illness of Bishop Baldwin. The text for the morning was: "Worship the Lord in the beauty of holiness," and in the afternoon: "Thou art Peter and upon this rock I will build my Church." The renovations consist of a new roof, the ceiling being lined with matched Norway pine and the walls tastefully painted a pale blue. A new carpet has been placed in the chancel, the whole presenting a most attractive and yet becoming appearance for a house of God. The choir rendered special music very efficiently at both services. The offerings for the day were most liberal, which is indicative of the lively interest and good feeling of the congregation in the Church's work.

Brantford.—Grace Church.—On Sunday, October 9th, the Rev. Dr. Mackenzie announced from the pulpit of this church that he would like the congregation to assist in the furtherance of local mission work. Since he first became their rector, some 25 years ago, missions had been established in all sections of the city, and he asked for further support in the work. In order to carry out the plans adopted, with reference to these branch churches, considerable funds would be necessary. The idea of erecting a tower with chimes, at this church, has also been considered recently. It has been a favourite plan for years but the necessary funds have never been acquired. In the course of his morning sermon, Dr. Mackenzie stated that while he greatly desired to see the tower added to the church, he would rather see the mission work forwarded first. It is understood, however, that an effort may be made to raise the necessary amount shortly. The cost is estimated at something in the neighbourhood of \$5,000.

Pine River.—St. Luke's.—The re-opening and harvest home service of this church took place on Sunday afternoon, September 25th ult. The church (which has recently undergone much-needed re-

pairs—been papered, painted and a new Bell organ purchased), was very prettily and appropriately decorated with fruit, grain and a profusion of flowers. The offertory was \$21.83. The interior of St. Paul's Ripley, was also artistically decorated for harvest home service, where the offertory amounted to over \$60. The incumbent, the Rev. C. L. Mills, officiated at the services at both places.

London.—The Synod of the diocese will meet in this city on Tuesday, November 29th, for the purpose of electing a Bishop to succeed the late Bishop Baldwin.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Winnipeg.—St. John's College.—The Rev. W. J. Garton, of Morden, who has been appointed by Bishop Matheson to collect funds for the new St. John's College, has issued in connection with his work a circular which is being widely distributed among friends of the college. The circular, which makes a strong appeal in behalf of the new institution, is as follows: A Memorial—Our effort is to raise a memorial to our late Archbishop, who did so much for education, and for our Church. We believe it is the desire of nearly every member of our Church to help us build this college. The effort should bring out the devotion and self-sacrifice of our people. \$100,000. Will you help to raise this sum? Subscriptions, payable in three instalments, covering three years. It is the desire of the committee to commence building operations as soon as your generosity will permit. Subscriptions thankfully received and acknowledged by Rev. W. John Garton, St. John's College, Winnipeg, who will gladly give any further information. The new St. John's College is estimated to cost \$100,000. The site is on Osborne Place, near the University building, Winnipeg. The need—1. We must have a college near the centre of the city to enable us to obtain the attendance of our own young people. 2. By having a college near the University our students will get the full benefit of the lectures given by the University professors. 3. The old college is too small, and is required exclusively for the boys' school. The people so far have responded very liberally to the fund. The amount subscribed will soon reach \$10,000.

COLUMBIA.

William Willcox Perrin, D.D., Victoria, B.C.

Victoria.—St. Barnabas.—The rural-decanal conference held its eighth meeting in the school-house on Wednesday, October 12th, the Rev. J. H. S. Sweet presiding. There was a good attendance of the clergy and laity of the various parishes. The Rural Dean's address is as follows: "Once more it has fallen to my lot to welcome you to our rural-decanal conference. This is the second conference to which you have been summoned this year, and in consequence you will not expect from me any lengthened address on the present occasion. At the same time I cannot forbear reiterating my conviction, expressed, perhaps, more than once, that these conferences are calculated, under the blessing of God and the guidance of the Holy Spirit, to awaken in us all a deep and abiding interest in the well-being and spiritual edification of the Church to which, in the providence of God, we have the great privilege to belong. The members of this conference, whether clergy or laymen, may well be looked upon as standard-bearers of the Church in this deanery, and you meet together, as on the present occasion, to take into consideration and to consult together upon matters which may conduce to the church's welfare. And, if you will permit me to say so,

take the degree of B.D., under the Board of Examinations, the conferences which we have hitherto held have, one and all, been characterized by that soberness of judgment and restraint in argument which indicates more than ought else, that though we may differ upon matters under consideration, while we are all anxious to arrive at that conclusion which shall best advance the interest of the church in our rural deanery, the interchange of different opinions upon the matters brought before the conference is to be commended, and will, I trust, always be indulged. There are many members of this conference whose voice and opinions, valuable as they undoubtedly are, cannot be heard in that representative body of the diocese. This conference is, therefore, called together every year before the session of the annual Synod in order that those of us who are members of that body may have the privilege and advantage of obtaining the opinions of others on some at least of the matters which are to be discussed in the Synod. You will, therefore, be asked to express your opinion, if you so desire, on these matters." The Rev. Mr. Sweet paid a hearty tribute to the splendid services rendered by Rev. W. D. Barber, late rector of St. Saviour's, and concluded by drawing attention to the apportionment which each parish is expected to raise in connection with the Missionary Society of the Canadian Church. The conference shortly afterwards adjourned.

CALEDONIA.

The announcement was made during the morning session of the Provincial Synod, at Montreal, on Friday last, that the Board of Missions in England had appointed the Rev. F. H. DuVernet, B.D., to the See of Caledonia, B.C., made vacant by the resignation of Bishop Ridley. The Rev. F. H. DuVernet, the Bishop-designate, is at present rector of St. John's, Toronto Junction. The Rev. Frederick Herbert DuVernet is of Huguenot descent, and is the son of the late Rev. Canon DuVernet, of Montreal. He was (according to Morgan), born at Hemmingford, Que., and was educated at King's College, Windsor, N.S., Toronto University, and at Wycliffe College. His ordination to the ministry took place in 1883, in Montreal, and for two years he was mission preacher to the diocese of Montreal. He has also been secretary-treasurer and editorial secretary of the Canadian branch of the Church's Missionary Society of England. Mr. DuVernet was one of the first

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aminers appointed by the Provincial Synod of Canada. He has been a member of the Editorial Committee of Parish and Home since its formation, and editor of The Canadian Church Missionary Gleaner. He was appointed professor of practical theology in Wycliffe College, Toronto, in 1885, and appointed rector of St. John's church, Toronto Junction, in May, 1895. He was married in 1885 to Miss Stella Yates, of Kingston. Rev. Mr. Du Vernet is a strong temperance advocate, and took a prominent part in the local option campaign there last year.

TESTIMONIAL LETTER.

Messrs. Breckels & Matthews, organ builders, of this city, have received the following letter from Lachine:—"Gentlemen,—After several months' use I write to tell you of the satisfaction with which, not only the congregation, but the public generally, regard the beautiful pipe organ placed in St. Paul's Church, Lachine, last spring. The workmanship reflects great credit on your firm for its finish and style; the architecture harmonizes perfectly with the surroundings; the voicing is most pleasing; the purity and sweetness of the tone, especially in the soft stops, leave nothing to be desired; the balance of the various parts, in my opinion, is not excelled even in much more expensive instruments. I believe it to be a sound, sweet-toned, and useful organ, with a wonderful capacity for its size. It suits our needs better than anything I have ever seen; and I cannot imagine an organ for which I would exchange it. I am, yours faithfully, R. Hewton, rector, Lachine, October 1st.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

SHEM—THE NAME.

Sir,—It is the current belief of the Higher Critics that the Pentateuch was written by several different authors, and that the authorship can be traced by the different names which each one exclusively used to designate the Deity. That one author always used the word Javeh (pronounced Yaveh), another Elohim (Elohim), while still another wrote Adonai. How does this theory agree with the actual facts? In the account of creation up to the end of the seventh day the word Elohim is used exclusively; in the rest of the second and third chapters it is changed to Javeh Elohim. Why was this change made? Flavius Josephus says that after the seventh day Moses begins to talk philo-

sophically. In his preface to the "Antiquities" he says Moses "speaks some things wisely but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication, plainly and expressly." Hence, according to the learned Whiston, the reason for "some such change in the narration or construction" at this point, from a plain statement of facts, extremely concise, to a more diffuse, enigmatical or philosophical account of what follows. Do not we use many names, and even paraphrases, in our conversation, meaning the Deity each time, according to the nature of our talk? Using the word Lord commonly, and, if devout, only that word, but if the conversation trenches on the sublime or devotional, then rising to the highest and holiest names by which Almighty God is known to us. When amidst lightning and thunder the commandment was given from Sinai, "Thou shalt not take the name of the Lord thy God in vain," it was no new idea announced for the first time, but the authoritative enunciation of a principle dear to the heart of the Semites, probably long before the birth of Abraham. In the sublimest act of that patriarch's existence, when he is stopped in the first act of the sacrifice of his son, and a ram is substituted in his stead, he calls the place not after Elohim, God, but Javeh-jireh, the Lord will provide. When Jacob strove till the breaking of the day with a spiritual being on the northern bank of Jabbok and asked earnestly his name, he was not told, but, satisfied in his own mind, calls it Peniel. On account of the deep reverence in which the specific names of God were held they were very infrequently used, and so fell into desuetude. When Moses was commissioned to return into Egypt and deliver his brethren, and, knowing no other ascription than that of the God of Abraham, Isaac and Jacob, asks "If they shall say unto me, What is his name, what shall I say unto them?" The answer is, "I Am that I Am . . . thus shalt thou say, 'I Am hath sent me unto you.'" In Exodus 6:2, 3, "I am Javeh, and I appeared unto Abraham, Isaac and Jacob by the name of God Almighty; but by my name Jehovah (Javeh) was I not known unto them." All this shows, as I said before, that the specific names of God were held so sacred that they were very rarely pronounced, and so were eventually forgotten. Evidently Moses knew Him neither as Javeh nor Elohim, but as the God of the patriarchs. The announcement, I Am that I Am, the self-existent One, or "The One who was and is and is to come," would appeal at once to the people, who, after 400 years' residence in the land, would understand the Egyptian conception of God. The God of the Egyptians was unique, perfect, endued with knowledge and intelligence, and so far incomprehensible that one can scarcely say in what respects He is incomprehensible. He is the One who exists by essence; the one sole life of all substance; the one single generator in heaven and earth who is not Himself engendered; the Father of fathers; the mother of mothers; always the same; immutable in immutable perfection; existing equally in the past, the present, and the future. He fills the universe in such wise that no earthly image can give the feeblest notion of His immensity. He is felt everywhere; He is tangible nowhere."—G. Maspero, Histoire Ancienne de Peuples de l'Orient. Perhaps the strongest claim ever made by our Saviour as to His divinity, and this passage is undisputed, was when He said, "Before Abraham was I Am." St. Paul was equally strong in his statement (Heb. 13:8), "Jesus Christ, the same yesterday and to-day and forever." Compare these expressions with Maspero's statement of the ancient Egyptian faith. Amen is the One who exists by essence; immutable in immutable perfection; existing equally in the past, the present, and the future. But to return, amongst the devout Jews of today Shem is the most frequently used, Adonai

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next, while Javeh and Elohim are reserved for the most sacred parts of worship. To the reverent Jew the frequent use by Christians of the names of God in conversation, and even in hymns and prayers, smacks of irreverence bordering on profanity. Solomon uses the expression, "The unspeakable name," and that devout attitude is in strict accordance with the reverent feeling of the ancient Israelite and the modern Jew. The idea of different authorship from the use of different names of the Deity could only arise in the mind of one who had a theory to prove, but certainly not to one who was conversant with the inner religious life of the peculiar people, either ancient or modern.

S. R. RICHARDSON.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.

In great sorrows it is doubtless a great consolation to completely relinquish our will to God's will. Personal fate and suffering is thus invested with the majesty and sublimity of eternal purpose, and everyday life acquires a dignity of the loftiest character.

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"To be sure it will, child, and what a fine plant it is! It's got three flowers out in bloom already, and the other one will be out in a few days' time. It's sure to gain a prize at the flower show next week."

"Mother, I've changed my mind about sending it to the flower show. I want to give it to the hospital instead."

"To the hospital, Flossie! What has put that in your head?"

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"Why, mother," said Flossie, "have you forgotten there's to be a flower service next Sunday, and all the girls in our Sunday School will take flowers to the church, to be sent afterwards to the hospital? I mean to take my beautiful pink geranium."

"And lose your chance of getting

a prize at the flower show? What has made you willing to do that, Flossie?"

"It was the text we learnt at Sunday School to-day, mother," said Flossie: "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing."

The Sunday class to which Flossie belonged were studying the life of King David. To-day they had read the story of his refusal to accept Araunah's offer of his threshing-floor, on which to build an altar to God. The owner, in his love for the king, wanted to give him the ground, but David said, "Nay; but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

"You see, girls," the teacher said, "David loved God so much that he refused to offer Him what would cost him nothing. And so should we love Him; for think what He has given us—all our blessings, and the hope of eternal life, through Jesus Christ His Son. What will you give Him in return? He wants your heart-whole devotion; He wants your obedience, your loyal service. If you give Him this, you will be offering Him what will cost you a great deal. But has He not sufficient claim on it?"

Flossie thought, indeed He had; and she felt glad to give up her chance of gaining a prize for her cherished plant, glad to send it to cheer some suffering child in the hospital.

The week passed slowly, for it was full of trouble to Flossie and her mother. Flossie's baby sister was ill, and required constant nursing. Flossie's mother had also another anxiety, for she had the misfortune to lose her employment of needlework, for which she had been well paid at one of the shops in the town. The loss of her earnings was a great trouble to her, and her face wore a very worried expression.

Flossie tended her geranium carefully, and when Sunday morning came all the flowers were in bloom, and, as Flossie's mother said, "It really was a picture."

"I envy you, Flossie, going to the flower service. I wish I could go. It will be a pretty sight, the children with their flowers; and there's sure to be a special sermon and hymns. I should like to go! But there, it's no use wishing, for I can't leave the baby. The doctor said she mustn't go out yet, or I could have taken her to church with me. I shall have to sit indoors and mind her, as I've done

all the week, for I can't go to church as you are going."

Just then the baby set up a dismal wail, and she took her in her arms to soothe her. As she paced the room, nursing the sick child, Flossie thought how tired and sad she looked. What a pity she could not

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go to church! It would rest her, and the sermon and hymns would cheer her.

A thought struck Flossie. How kind it would be to her mother if she offered to stay at home and nurse the baby, and let her mother go to church! "But what a disappointment it would be to me!" thought Flossie. "I have looked forward so much to marching in the procession, and presenting my plant, and singing the sweet hymns we've learnt on purpose! Oh, I can't give it up! It's too much to ask of me!"

But stay—was it too much? Again the lesson of last Sunday flashed across Flossie's mind: "I will not offer unto God of that which costs me nothing. He has given you so much and He wants your service in return."

There could be no doubt that giving up her own pleasure to help her mother was part of that service. It cost Flossie a little struggle to do it, but in the end she urged her mother to put on her bonnet and go to the flower service. "I'll take care of baby, mother!" she said. "It will be a treat for you to go to church. Here's your prayer-book! And please take my geranium, and ask one of the girls to give it for me." Her mother, weary in mind and body, was easily persuaded to accept Flossie's offer, and go to church.

"There! I think I managed that very well! Mother didn't even suspect I was disappointed," said Flossie to herself, as sitting at the window, with the baby in her arms, she watched her mother start, carefully carrying the plant, and looking happier than she had looked for some days. She went to the school, first, to give Flossie's plant, for the children assembled there, to walk in procession to the church.

The girls of Flossie's class were to lead the procession, and they were standing together, eagerly talking, and comparing their flowers.

"Will one of you take Flossie's plant?" she asked.

"I will," said one of the girls, taking it in one hand. In the other, she held a bunch of garden flowers. "Well, my offerings are lovely," she said, laughing, "and yet they are not my own gifts, for mother picked these flowers, and Flossie sent the plant."

"You're going to offer what cost you nothing," said another girl; "I should be ashamed to do that. Just you look at my flowers! you can't say they cost nothing!"

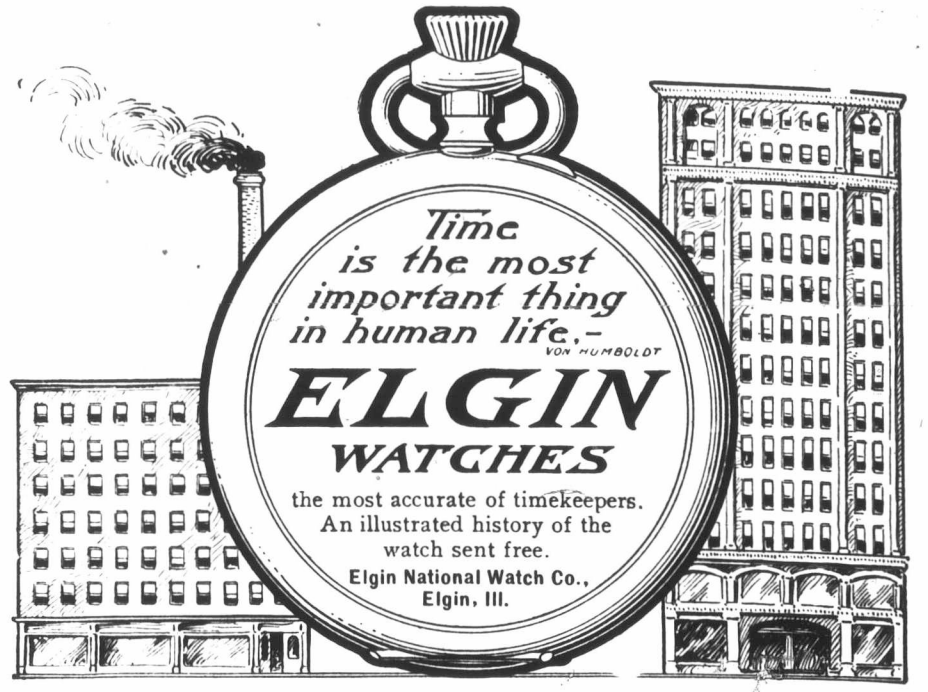
There were "Oh's!" and "Ah's!" of admiration, as she exhibited a beautiful bouquet of exquisite hot-house flowers.

"These came from the florist's," she said, proudly. "It's only right that my offering should be the best, because my father is richer than any of your fathers."

"But the scent of these tuberoses, and stephanotis is so strong," remarked Flossie's mother, "that I should think the nurses would be afraid to let them stand too near the sick people."

"Oh, I don't care about that! I've got the honour of presenting the costliest flowers. That's what I care for!"

"And what have these flowers cost



you, Nelly?" said a girl who held a basket of bluebells.

"All the money I could get out of father," said Nelly. "I coaxed and bothered him till he gave it to me. Your bluebells cost you not a penny, did they?"

"No, but they will please the poor sick children, who can't go out and gather them in the woods. I had a lovely time, yesterday, getting them. It was so pleasant in the woods. My Granny lives close by, and she gave me such a good tea. I left home quite early in the afternoon, and didn't get back till evening. And oh! I did enjoy myself."

"That's more than your poor mother did. She told me she wanted your help with the mangling, and you went off, and left her to do all the work herself, though she begged you to stay."

"My Flossie treats me better than that," said Flossie's mother. "She stayed at home, of her own free will, to mind the baby, that I might come to the flower service."

When she came home from church her face was very bright, and she said to Flossie: "I did so enjoy the flower service. I hadn't been to one since I was a child, and it seemed to bring my young days back to me. The hymns were beautiful, and there was a little bit of the sermon that seemed just meant for me, about if God clothes the lilies, how much more will He clothe you? It's put new heart into me, Flossie. I feel more hopeful and happy, and I'm glad I've been."

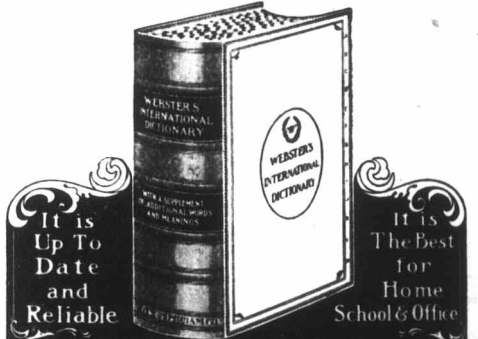
Flossie was glad, too. She knew, and her teacher knew, that though the flowers given to the hospital were beautiful, and their smell very sweet, no gift had been more pleasing to God than the odour of self-sacrifice and the love that had prompted her offering.

A PARROT VILLAGE.

Frolic was taken one day to see Chatter, a gray parrot from Africa. Chatter's master told Flo and Harry

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a very interesting story about the bird. "I got Chatter from a sailor in Guinea," he said. "Only a few months before he was flitting about in his native forest, but he soon learned many words, and showed that he was very clever, indeed. "A short time after he came to live

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with me I made a cruise along the coast of Liberia. Chatter came, too. His fare on the ship was \$5.

"One morning, as we were near land, the captain asked me if I would like to go ashore and see a parrot village.

"Do parrots ever live together in a village?" said I.

"Yes, indeed," he replied. "To be sure, a few blacks dwell there also; but the parrots rule the place."

"Chatter and I went with him. The little town looked as if the birds had it all to themselves. Parrots strutted up and down the sandy streets; parrots hopped in and out of the houses, which were really only wretched huts; parrots looked out of the openings that served as windows; parrots seemed to be everywhere.

"The negroes of these settlements make a business of catching the birds," the captain told me, and gave me a very interesting account of it.

"Every spring all the men, women, and children go out into the forest to hunt them. When the young parrots are first getting ready to fly, the blacks pounce upon them, carry them home in baskets, and feed them until they are able to take care of themselves. Then they clip their wings and turn them loose in the village.

"The parrots play about in the sunshine much as the little black children do. They always find their way home at meal-time.

"A village of this kind is called a parrot farm. When the birds are grown, they are sold to the masters of Dutch and British sailing vessels. Such ships sometimes carry hundreds of these tiny passengers back to Europe.

"The captain bought fifty parrots from a bright-eyed, chocolate-coloured boy, who jabbered and grinned and capered around like a monkey. As the people in that region do not use money, he paid for the birds by giving the boy some yards of the cloth known as 'turkey red,' a string of glass beads, and a straw hat almost as big as an umbrella.

"While we were making the bargain, Chatter disappeared. We searched the village without finding him, and I began to fear that my bird was lost or stolen.

"Just then we heard a racket in a tree near by. Going closer, we saw Chatter perched upon a high branch, making a speech. Around him, on other branches, was a large flock of parrots who were watching him and paying attention to every word he said.

"He rattled on a gibberish they seemed to understand, for he was often greeted with a chorus of parrot cheers. Was he telling them of his travels, of the white people he lived

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A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and, although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

"He rattled on a gibberish they seemed to understand, for he was often greeted with a chorus of parrot cheers. Was he telling them of his travels, of the white people he lived

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among, and the strange language they spoke?

"Perhaps so; for the parrots laughed and mumbled, as if to say, 'Dear, dear, what queer folks there are in the world!'

"When Chatter saw me, he looked confused. He knew I was vexed; and, thinking it best to close his remarks, he looked around at his bird auditors, flapped his wings, and cried out:

"'Gee whiz! How the wind blows! We're going to have a storm! Good-day, gentlemen, good-day.'"

Flo and Harry laughed, but Frolic looked as if he thought this a very strange story, indeed. "Gee whiz!" he repeated to himself, softly. And he eyed Chatter as if he thought him quite the oddest bird he had met.

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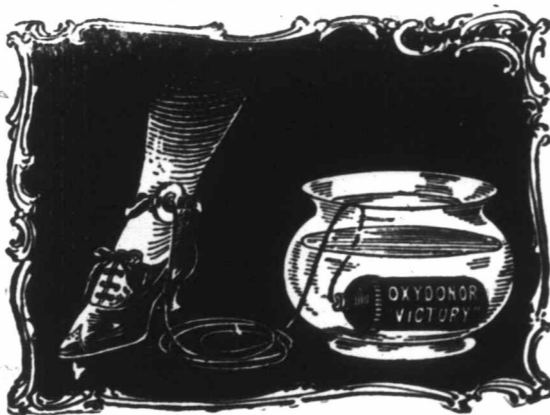
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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

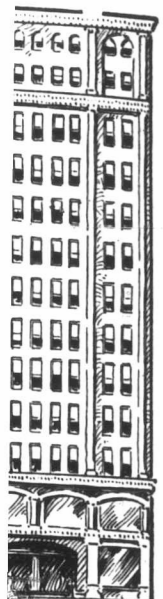
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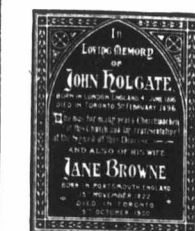
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