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# The Church Guardian.

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

Vol. 1.—No. 47.

THURSDAY, MARCH 4, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

130 Indians were confirmed by Bishop Hare last year and 73 adults baptized.

THERE will be no session of the American Church Congress this year.

THE Archbishop of York presided at the annual meeting of the Association for Stopping the Sale of Intoxicating Liquors on Sunday, held on Feb. 23.

THE Prince of Wales will lay the foundation stone of Truro Cathedral in April next, when he will be the guest of Viscount Falmouth at Tregothnan.

THE Bishop of Gloucester, in his recent address to the diocese, stated that no less a sum than £70,000 is annually expended on churches, schools, and parsonages in the diocese of Gloucester and Bristol.

THE number of clergy in the Irish Church is 1679: consisting of 12 archbishops and bishops, 1261 deans, archdeacons and incumbents, 363 curates, and 43 "other officials."

IN view of the fall of the Tay-bridge, it has been resolved by the chief engineer of the St. Gothard Railway to construct the principal pillars of the Kerstollenbach Viaduct, near Amsteg, of stone, and not of iron, as was intended.

At a meeting of the Liverpool Bishopric Fund, held recently, it was stated that of the £88,894, promised to the fund, £72,000 has been paid, and that it now remained to apply to the proper authorities for the appointment of a Bishop of Liverpool.

At a meeting of the Eastern Convocation of Massachusetts, Revd. Edward Abbott read an essay on the "Attitude of the Protestant Episcopal Church towards Incoming Ministers of other Denominations." The discussion was taken part in by clergyman, and ministers of other religious bodies.

THE deplorable effects of the recent fogs in London upon the health of the metropolis are strikingly exhibited in the figures supplied by the Registrar General. The number of deaths was 3,376, or 1,657 above the average. Thus the murky atmosphere of one week cost England almost as large a number of lives as many a first-class battle.

At Constantinople, the Bishop of Gibraltar held a Confirmation in the Memorial Church, on November 16th. The candidates were ninety-two, two being American, two Swiss, five Jewish, and one (a girl) Turkish. In the afternoon of the same day his Lordship visited the British Seamen's Hospital in Galata, and returning to Pera, preached in the chapel of the British Embassy. On the following Sunday he preached in the English church at Kadikeni. On November 29th he arrived at Smyrna, and officiated on the following day in the English churches at Smyrna, and Bournabat, confirming a large number of candidates at the former church on the Tuesday subsequent.

"THE Baptists are consistent. They recently re-ordained Mr. Losch, a Presbyterian minister who came to them. Some Presbyterians said it was not courteous; a Baptist paper replies: "Baptists have never held that the service of ordination was designed to express courtesy or discourtesy. That Baptist council met to ordain Mr. Losch, not to ordain or compliment the denomination from which he came."

This is how we would answer those of our critics who are so fond of expressing indignation at the Church's bigotry in not recognizing the ordination of those who come to us from dissent.

Only we of the Church have a high and Scriptural *raison d'être* for what we do.

IN the Scottish Episcopal Church there are 7 Bishops and 219 other clergy.

THE Archbishop of Canterbury will preside at the Conference of the Church of England Sunday School teachers at Lambeth Palace on July 1.

THE Very Rev. Henry Parr Hamilton, Dean of Salisbury, who died Saturday the 17th ult. at the advanced age of eighty-five, had been for many years in delicate health.

THE Crown Prince of Sweden has been formally inscribed on the lists at the University, Christiania, his Royal Highness intending to study there some time.

A MR. HARRIS, formerly of Preston, England, has left that town \$1,250,000 for educational purposes, and \$500,000 to what is known as the Queen Anne's Bounty Fund for aiding poor clergy.

THE Bishop of St. David's has appointed Mr. F. H. Jenno, who was called to the Bar at the Inner Temple in 1868, to be Chancellor of the diocese of St. David's, in succession to the late Dr. Stephens, Q. C.

DURING the year 1879 the Bishop of Durham held forty-one confirmations, and administered the rite to 4907 females and 3364 males, making a total of 8271. The largest number confirmed by his predecessor in any year was 5740.

The objects of our Lenten fast should be:—

1. The glory of God.
2. A spirit of true repentance.
3. Purification and progress—or, in other words, detachment from sins and advance in virtues.
4. Some definite point; as the subduing of some special fault, or the attainment of some special grace.
5. The union of our small attempts with our Lord's perfect work.

A CORRESPONDENT of the *Times* notes that, of those who took part in the ceremony of the Queen's marriage forty years ago, few survive, except the Duchess of Cambridge, and her three children, Lord Torrington, Lord Donegall (then Lord Belfast), Lord Strathford (then Mr. Byng), and some seven or eight out of her Majesty's twelve bridesmaids—Lady Adelaide Paget, Lady Sarah Villiers, Lady Frances Cowper, Lady Elizabeth West, Lady Mary Grimston, Lady Eleanor Pagot, Lady Caroline Lennox, Lady Elizabeth Howard, Lady Ida Hay, Lady Catherine W. Stanhope, Lady Jane Bourne, and Lady Mary C. Howard, all of whom found husbands among the titled or untitled members of the aristocracy.

THE departure of the Empress Eugenie for Zululand is definitively fixed for March 25. She will be accompanied only by one member of her household, the Marquis de Bassano, and by Sir Evelyn and Lady Wood. Several ladies, the widows of officers slain in the war, will also take part in the mournful journey. After resting some days in the celeray, the Empress will travel by land to the scene of the sad disaster. Her journey will be so arranged that she will reach the spot where the Prince fell on the ill-fated 1st of June, at the very hour of the struggle and the death. The two English servants of the late Prince Imperial will be in attendance during the whole of the journey.

DAILY LIFE.—Make a meditation every morning, so as daily to acquire some fresh knowledge that will promote your usefulness. Accept all discomforts patiently. He who complains sins. Every complaining spirit implies some dissatisfaction with God's decree and a good deal of self-love. What right have I to play the child. S. Paul says "When I was a

child I spake as a child, but when I became a man I put away childish things," as unseemly and ill befitting a man. Should I not carry a little inward cross without complaining? Instead of fretting away all the good sent me by God in my trials, I must cherish them carefully and thank God for vouchsafing to give me ever so small a share in his dear Son's Cross.—*Selected.*

THE BIDDING TO THE HOLY COMMUNION.—The inquiry is addressed to us whether the clergy of the Church are warranted by the rubrics or canons in extending a general invitation to persons not connected with the Church to receive the Holy Communion on occasions of its administration. Certainly not. The Church has provided a "bidding" to the Sacrament which no clergyman has any reason or right to supplement, and that bidding, to those "who do truly and earnestly repent them of their sins," is limited by the explicit rubric at the end of the Confirmation Office. No right-minded priest would *repel* an honest and pious person who had been baptized who should seek the Sacrament at his hands, but this is far different from giving a general and public invitation in the face of the definite and mandatory rubrics of the Prayer-Book.—*Isaac Churchman.*

## LENT.

We pray daily in Lent for God to "create and make in us new and contrite hearts, that we may obtain perfect remission and forgiveness of our sins." What is your sin? Lent is the time to find it out. If you have found it out in the past and are striving to conquer it, be more earnest now, and think how you have grieved the heart of Jesus and try to gain real sorrow. Look the sin full in the face, and try to watch against it this Lent. If sloth, get up half an hour earlier every morning. Give yourself some work that is disagreeable to you. If anger, try to be silent under provocation. If a desire to talk about the faults of others, try and keep your mouth closed when tempted. If self-will, and a desire to have your own way, try and do something against the inclination every day. These who work for their daily bread cannot deny themselves much food—but they can always find something and some pleasure to give up. All can do some additional act of penitence; for example, all can say the 51st Psalm kneeling, on Wednesdays and Fridays in Lent.

The Epistle for Ash-Wednesday exhorts us to, "Sanctify a Fast." Let every one be very real. Let every one meditate on what Jesus means, when He says, "Lay up for yourselves treasures in Heaven," and let every one see that at the end of Lent he has some treasure laid up in Heaven.—*Selected.*

## CITY ROAD CHAPEL, LONDON.

No doubt this great shrine of Methodism will be speedily rebuilt. But when it is re-opened will Wesley's sermon on laying the foundation be re-preached? The following is an extract from the sermon preached on Monday, April 21, 1777, by the Rev. John Wesley, M.A.:—"It cannot be denied that there have been several considerable revivals of religion in England since the Reformation. But the generality of the English nation were little profited thereby; because they that were the subjects of those revivals, preachers as well as people, soon separated from the Established Church, and formed themselves into a distinct sect. So did the Presbyterians first; afterwards, the Independents, the Anabaptists, and the Quakers; and after this was done, they did scarce any good, except to their own little body. As they chose to separate from the Church, so the people remaining therein separated from them, and generally contracted a prejudice against them. But these were immense-

ly the greatest numbers; so that, by that unhappy separation, the hope of a general national reformation was totally cut off. But it is not so in the present revival of religion. The Methodists (so termed) know their calling. They weighed the matters at first, and upon mature deliberation determined to continue in the Church. Since that time they have not wanted temptations of every kind to alter their resolution. They have heard abundance said upon the subject, perhaps all that can be said; they have read the writings of the most eminent pleaders for separation, both in the last and present century; they have spent several days in a General Conference upon this very question, "Is it expedient (supposing not granting, that it is *lawful*) to separate from the Established Church?" But still they could see no sufficient cause to depart from their first resolution. So that their fixed purpose is, let the clergy or laity use them well or ill, by the grace of God, to endure all things, to hold on their even course, and to continue in the Church, maugre men or devils, unless God permits them to be thrust out."—*Church Bells.*

## Foreign Missions.

### INDIA.

#### CHRISTIANITY THE "KEY" OF INDIAN CIVILIZATION.

In a recent number of *The Guardian* (English) there appeared a striking article in which the above-mentioned subject was ably handled. We introduce some extracts before beginning (in our next number) an account of the Indian Church and Indian Bishopsrics.

England, it has been said, has given righteousness to India, but has never won her love. We labor for her; we give her much of our highest brain-power; we spend force and life in the service of her best interests; we educate her youths, we improve her agriculture, we build for her railways and reservoirs, we repress her brigandage, we correct her tyrannies, we bring her law and order and peace; and yet though she submits, and enjoys, and admires, and follows, and imitates, she never dreams of loving us.

Even now, after years of work, it is humiliating to see that the slightest check in Afghan is enough to set all our nerves on the stretch, lest we should be diminishing at all the gigantic garrison which alone keeps India quiet and undisturbed; we find ourselves at once discussing the probabilities of a wide-spread revolt. It is assumed by every one that those huge populations are only waiting to seize any opportunity that offers of breaking loose by violence from a rule that is upheld simply by the incessant and watchful protection of 60,000 soldiers.

They do not love us, it seems, those Indians, and there is something peculiarly revolting to an Englishman in finding himself the subject of such hatred and suspicion. He is so totally free at home from military terrorism; he is so frank and outspoken in his indignant criticisms on those European empires which still rule, by the help of mailed captains and drawn swords, he prides himself so largely on his generous desires to do the very best for those that he governs. He never pillages them. He schemes and slaves for their improvement. He is full of good wishes and upright intentions for their welfare; and he is bitterly shocked to find himself, at the end of all his labor, compelled to resort for support to those violent and disagreeable methods which he had fancied were confined to the despots and autocrats of less fortunate and less moral dominions.

Why is it that these dim multitudes receive at our hands such ungrudging favors, and yet hold aloof, and will never open to us their whole hearts, and will look upon us with strange ungladdened eyes? Why is there a gulf between us and them, which but few can ever succeed in crossing? Why are we still so

far off the real life which they live to themselves, hidden and unknown?

Those are the questions men ask, and the answer of those that know seems to be that in India we are inevitably thrusting into growing predominance a civilization, which is based on ideas and suppositions and aims, which are the resultants of a long drawn history, and which remain to those who have never travelled the road of our experience utterly incomprehensible and even questionable.

They do not understand what to us is so evident. They do not know what we assume. They do not see the good of what we deem so essential; and as long as the end is so obscure, no wonder that they fail to appreciate all the means and appliances which we employ to attain it. We push forward with unhesitating zeal the organization which secures to us the advantages which we hold so dear. But the Hindoo and the Mohammedan, who have no instinctive appreciation of these advantages, and have a civilization of their own suited to their needs, find no such intense satisfaction in our contrivances as we expect. They use them. They see their practical efficacy, perhaps, but they do not fall in love with them. And yet, they know undeniably that we, and not they, are winning the day. Hour by hour the tide of Western civilization creeps in. They cannot check it. They feel its masterful supremacy. They are angry and embittered at a supremacy which is to them enigmatical. A riddle without a key.

What is the key? It is to be found where the practical common sense of an Englishman least expects to find it. It is Christianity that has prompted and fashioned those desires, which are to him as natural as appetites, those purposes which seem to him as obvious as the daylight. It is the breath of Christian inspiration which penetrates from end to end the body of civilized English society. It is Christian history which has disciplined the temper, to which the social system of Europe gives such natural and satisfactory response. No mass of men will ever welcome that system with the sympathy of affection until they have passed under these influences which alone make it intelligible.

India can never love a Christian civilization until it has become Christian. Till then, it will always be a victorious force which oppresses them from above—a force which beats down, and chokes, and stifles their most congenial aspirations by virtue of some incomprehensible mastery which remains to them as necessary and alien, and repulsive as a nightmare.

The Hindoo at this moment is feverishly anxious to find out the secret of English power. He crowds the English Universities. He devotes himself with enthusiasm to English literature. Up and down the pages of English books he hunts with hot haste, fretting and worrying, as still the wonderful secret for ever escapes him. And here it is that he appeals to the English Church with such undonable insistence. Now it has at last become obvious to the Church and to every one, that modern civilization, without that training and that understanding which the Christian creed fashions is an enigma which disturbs instead of broadening peace, which repels instead of attracting, which too often demoralizes instead of purifying, and hardens instead of softening and refining; which cramps and crushes instead of opening and liberating. It will be an unpardonable crime if the Church treats with indifference, the work which England is inevitably pledged to carry forward in India—if she allows everything to be taught except the one thing needful—that one thing which it is in her hands to teach; if she permits the youth of India to break loose from all the old ground—ideas and beliefs which make their ancient ways intelligible, and yet keeps back from them these prevailing influences which alone can supply to the new forms of life the efficacy and solidity of authoritative principles.

## News from the Home Field.

## DIOCESE OF FREDERICTON.

**RICHMOND.**—The Rector of St. John's Church, Richmond, begs to acknowledge the receipt of a half sheet of the *CHURCH GUARDIAN*, containing the account, with various underlinings and marginal notes, of the Christmas decorations at the Parish Church of that place. (The contribution to the GUARDIAN was from the pen of a faithful layman.) He also suggests that the intended unpleasantness was quite unnecessary. Country clergymen, as a rule, have their share of petty annoyances to bear without such additions. It is to be hoped that our anonymous friend will strive so to make use of this Holy Season, as to obtain a larger supply of the Christian grace of charity. The petition in the Litany, "That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts" will be uttered earnestly on our friend's behalf.

**CARLETON.**—The Most Rev. the Metropolitan confirmed 27 candidates in St. George's Church, at morning service on the 2nd Sunday in Lent. He preached from II. Cor. vi. 4.

**ST. JOHN.**—The monthly meeting of St. Mary's Church Temperance Society was held on the 26th. Some stirring temperance addresses were made, Rev. Mr. Almon, Mr. E. G. Nelson and other ardent temperance workers being present.

We regret to learn of the sudden death of Lieut. Col. Chas. Drury. He was out on snow shoes on Saturday, Feb. 21st, was taken ill that afternoon, and died in the evening. The Colonel was in his 75th year, and had held several public positions. The funeral took place from St. Paul's Church, Portland, on the 24th, conducted by Rev. Canon De Veber and Rev. F. S. Sill.

Rev. J. R. Campbell lectured in the course in connection with the Church of England Institute last evening in Trinity Church School-room, on "The English Church during the Middle Ages." The lecture was an able one and was well attended.

On the 25th the scholars of St. John's Church Sunday School, Rev. G. M. Armstrong, Rector, were driven out to the residence of T. W. Daniel Esq., where, with his characteristic kindness and hospitality a good supper was given them, and they spent an evening of enjoyment.

**PERSONAL.**—Rev. H. P. Peterson of New Denmark has been the guest of the Rev. E. A. W. Harrington, Rector of the Vice Royal Church, at New Edinburgh, near Ottawa. We think he will return with sufficient money to finish St. Ansgar's Church. No doubt H. R. H. the Princess will feel sympathy for the countrymen of her royal sister-in-law, the Princess of Wales, who some time ago gave a handsome donation to the Building Fund.

**CHURCH OF ENGLAND INSTITUTE.**—The third lecture in the Lenten course of services held at Trinity School-house in connection with the Church Institute was delivered by the Rev. J. R. Campbell, Rector of St. Martin's (late of Yarmouth); Subject—"The Church of England during the Middle Ages." Previously to the lecture the Litany was said by Canon Briggstocke. The large room was full. The lecturer said that his subject covered 1000 years, namely from the Advent of Augustine to the Reformation, and could not be treated at all satisfactorily in a single lecture. During all that period the Church of England had only one rival to contend against, and that rival was Rome. All the sects by which she was now surrounded, from Presbyterianism down to Plymouthism were of later origin. The Rev. gentleman then proceeded to give a rapid but most interesting and valuable sketch both of the growth of the papal claims to supremacy in matters temporal and spiritual, and of the steady resistance, down to the 13th century, of the people, parliaments, and Church of England to these claims. At that period many causes combined to bring the English Church under the absolute sway of the Pope; and it so remained until the Reformation. As the Reformation was to be the subject of the next lecture, the Rev. Mr. Campbell, left the matter here. His valuable paper was listened to with great attention, and, it brought to the large audience a vast number of historical facts, the knowledge of which is almost wholly confined to the

very few outside the clergy who make ecclesiastical history a study.

**ALBERT COUNTY.**—Several important additions and improvements have of late been made in the Hopewell Hill Church. The fencing round the building has been repaired and in part renewed; a new altar-cloth purchased, and a handsome altar-rail and carpet for the chancel, presented by His Lordship the Metropolitan. The Church has also received from the Rector of St. Stephen two handsome Service Books, consisting of a Prayer Book and Book of Offices for the Communion. The Church at Harvey has undergone extensive and necessary repairs. The exterior has been recolorled, the walls plastered and whitened, the windows glazed, the foundation, which had settled, adjusted, the flooring repaired, and new seats added. A second stove and quantity of stovepipe has been purchased and adjusted—a work attended with no little danger and difficulty, as the Church, which is large, but projected on principles altogether above the needs and requirements of the usual congregation assembling within its walls. Two new stations have been opened by Rev. Geo. Love in this mission since the opening of the year—one at Alma and one at Coverdale. Mr. Love has now seven different centres for services in the county, all of which are prospering.

**GREENWICH.**—An entertainment was given in the Greenwich School House, on the 23rd, for the benefit of the Oak Point Church. There was a large audience.

**NORTON.**—Some energetic ladies of the Parish are getting up a course of lectures for the benefit of needed repairs on the Lower Norton Church. It is to be held in Barnes' Hall, Hampton.

**PERSONAL.**—Rev. G. G. Roberts, Rector of Fredericton, has been on a visit to his son, C. G. Roberts, Esq., at Chatham.

**PORTLAND.**—St. Luke's—St. Luke's Church lecture course close last evening with a lecture by the rector, on the subject of Pre-Christian Religions and their Relations to Christianity, before a deeply interested and attentive audience. Brahminism, Buddhism, the religions of China and Egypt, as also Greco-Romanism, were severally dealt with and their principles explained. Several points of resemblance, as well as of contrast, in all these religions with the faith of the Christian were dwelt upon at length. In dealing with Brahminism, an interesting account was given of the late action of Keshub Chander Sen, the distinguished Brahmin scholar and founder of the Brahma Somaj Society. This lecture course has been one of great merit, and we understand that the proceeds have added a handsome sum to the building fund.

**WOODSTOCK.**—Work is to commence on the new church at Jacksonville about May 1st. The nave of the church is to be 44x20 feet, and will contain a chancel and vestry. The style is Gothic with high central tower. The wood-work, trimmings, seats, sashes, doors, etc., will be made at factory of J. C. Risteen & Co.

**NEWCASTLE, MIRAMICHI.**—It is some time since any communication was made from this Parish to the *CHURCH GUARDIAN*. Several accounts of Church decorations and Festival Services have been sent; but there must, of necessity be such a sameness in these, that I, for one, have determined not to help fill up your paper with them when so many things of more importance are to be recounted.

Our Lenten work is progressing very favorably, the congregations being steadily on the increase, and marked also by greater earnestness. The Sunday work remains much as usual, also the week day. The extra work the Rector is taking up in two courses of lectures, the one on Wednesday, the other on Friday evenings; the first of these is a series of subjects of Christian evidences: the other on Friday evenings—Historical Bible readings, the Acts of the Apostles.

Notice is also given that on a certain afternoon the Rector is to be found in the Church, for the benefit of those who may wish to consult him on Spiritual matters.

Our communicant's roll is being gradually lengthened; and it is an encouraging sign that those who were lately confirmed are very constant in their attendance at the Holy Sacrament. This is, no doubt, brought about, in a great degree, by the monthly communicant's classes which the Rector conducts.

Somewhat of an impetus has been

given to our Sunday School work lately by three really valuable prizes, which were given by members of the Church for the three best essays written on a given Scripture subject. The successful competitors were respectively Miss Maggie Parker, Miss Annie Harley and Miss Ada Maltby.

## PRINCE EDWARD ISLAND.

**NEW LONDON.**—A very interesting Mission was commenced at New London on the 16th ult. and closed on the 22nd ult. Divine service was held every evening, and sermons preached by the Rev. Alfred Osborne from St. Paul's, Charlottetown. On Wednesday and Friday evenings devotional meetings were held after service, and on Saturday evening a communicant's class was gathered for instruction preparatory to the Sunday administration of the Holy Communion. On Sunday the 22nd inst. the Mission was closed with a solemn service of Thanksgiving and the Lord's Supper. Several expressed themselves highly benefited by the week's services. Mr. Welsh of Charlottetown assisted on Saturday evening, and on Sunday by playing the organ, and thereby adding to the pleasure of the services.

**LIEUT. J. WHITBY DIXON, P. M.**, read an excellent paper before the St. Paul's Church Association on Friday evening the 20th inst. Subject:—"What Ritual is allowed in the Church of England as by law established?" A lively discussion took place, and the meeting was adjourned to Friday the 27th ult.

**St. Peter's Church, Charlottetown.**—Lent Services.—Sunday, Holy Communion, 8 a. m.; Matins or Holy Communion (fully choral) on alternate Sundays, 11 a. m. N.B.—When there is a second celebration at 11, Matins are said at 10.15. Litany and Catechising in the Church on alternate Sundays at 2.30.

Special Lent Evening Service at 7. The order of Service is as follows:—Hymn; Latter part of Communion Service, commencing with the Miserere; Lesson; Metrical Litany from H. A. M.; Lesson; Hymn; Sermon; Hymn 91. (A and M, new ed.). Subjects of Sermons:

1st Sunday.—"Man shall not live by bread alone," etc.

2nd Sunday.—"Thou shalt not tempt the Lord thy God," etc.

3rd Sunday.—"Thou shalt worship thy Lord thy God," etc.

Further subjects not yet announced. The Daily Services are as usual, except Evensong, which is said at 7.30 instead of 5.

On Wednesday evening—Litany (choral) and Hymns, with Lectures on Repentance, (i. its three parts, as given in the Communion Service, viz., (1) "Bewailing and lamenting our sinful life"; (2) "Acknowledging and confessing our offences"; (3) "Seeking to bring forth worthy fruits of penance";) and Forgiveness.

On Thursday morning, at 7.15, Holy Communion, with an address of 10 minutes, on the Real Presence of our Blessed Lord in the souls of His faithful people.

On Friday evenings, immediately after Evensong, a Bible Class, subject being the Sunday School lesson from the "Leaslet" for the next Sunday; thus combining a teachers meeting with this class.

The Rev. George W. Hodgson, lectured to a large audience in the Market Hall, on the 17th. The lecture was a most interesting one. The Reverend gentleman did not confine himself to a mere recital of the facts, in connection with the career of Moses, but he drew from it lessons in political economy to be practised by persons in the present day. He touched on many subjects which are to-day burning questions, such as the Insolvency Laws, the Land Question, the Civil Service, etc., and gave on these subjects some sound and good advice. Mr. Hodgson as a lecturer, is quite equal to Mr. Hodgson as a preacher, and we can say nothing beyond this in his praise. His audience was delighted with last night's effort.—*Patriot*.

## DIOCESE OF NOVA SCOTIA.

**HALIFAX.**—*Falkland Mission.*—The proceeds of the entertainment at Mason Hall, "Christmas in ye Olden Time," amounting to \$116.55, have been handed to the rector of St. Luke's for the above mission. Miss Fitch and the ladies and gentlemen who so successfully carried out the programme are to be congratulated as well as sincerely thanked for this result.—*Ex*.

It is thought the Rev. Geo. F. Maynard will soon take charge of this mission.

**MAHONE BAY.**—*Church Work* has been localized by this parish and starts with almost a hundred subscribers. We wish all concerned every success.

**NEW HAVEN, C. B.**—Daily services were held in the new St. Andrew's Church in this place during the recent visit of the travelling missionary, the Rev. S. Gibbons. The services were largely attended, and the Church people have been strengthened and refreshed.

**RAWDON.**—We learn that this Parish has been offered to the Rev. W. J. Ancient, of Halifax. If he accepts we feel that Hants County will have the addition of one of the most deserving men in the Diocese, and one of the most active and successful of the Church's clergy. Why Mr. Ancient is allowed to leave Halifax is to us unaccountable. His loss will be severely felt.

**SACKVILLE.**—The Rev. W. Ellis wishes us again to refer to the Parsonage Fund of this Parish. He desires gratefully to acknowledge the response (for the second time) from his dear friends in Lunenburg, who have transmitted, through E. H. Solomon, Esq., eighteen dollars and two cents, (\$18.12); which, together with twenty-five cents from an unknown friend, is the amount so far received in answer to his appeal. He is most anxious to get free of debt before proceeding any further with the work, and requires only twenty dollars more in order to do so. Will not some of our readers assist him out of his difficulty? We may repeat again that the object is a most important and deserving one; and there could be no more fitting season than this of Lent for helping this work of the Lord.

**TRURO.**—About \$3,000 is the amount that is now needed to finish the Church at this place. When completed, it will be both an ornament to the town and a credit to the Vicar and Church people of the place. \*

**HALIFAX.**—The Rev. A. J. Townend's lecture on "Charles Dickens," on Tuesday evening, drew a large audience, who were highly pleased and instructed by the happy manner in which the subject was treated. A considerable sum of money must have been realized, which goes towards the Building Fund of the new Church in Truro.

**Church of England Institute.**—The Executive Committee have decided to establish a Sunday afternoon Bible Class. A clergyman has offered to take charge of it, and, as many young men are anxious to have it started, there is no doubt it will be at once a success.

It is very pleasing to note, not only the good feeling which prevails among the members of the Institute, but also the evident desire on the part of many to make it a blessing to the souls of all. The first meeting of the Class will be held on Sunday afternoon next, at 4 o'clock.

All, both old and young, male and female, are cordially invited.

## DIOCESE OF QUEBEC.

**BISHOP'S COLLEGE, LENNOXVILLE.**—In connection with the appointment of Rev. Dr. Leblay, to be Provost of Trinity College, Toronto, the name of Rev. Mr. Norman, of the Church of St. James the Apostle, Montreal, is mentioned as his probable successor at Bishop's College, Lennoxville.—*Quebec Chronicle*.

The Right Rev. the Bishop is expected home from his European tour in May.

**QUEBEC.**—The Rev. C. Hamilton, Rector of St. Matthew's, proposes introducing *Church Work* as a parish magazine.

If all our parishes were to adopt this useful little paper, much good would result to the Church.

## DIOCESE OF TORONTO.

**APSLEY.**—The Bishop held confirmation services in this Mission on 4th Feb. His Lordship and Rural Dean Smithett were met at St. Stephen's Church, Chandos, by Mr. Harding, the incumbent, about noon.

All then went to Mr. George Sharp's shanty, where a good substantial English lunch of roast beef and plum-pudding, with various garnishings, was provided by Mrs. Sharp. At Church the congrega-

tion was not numerous, but very devout and attentive, and the responses hearty. All rose from their seats as the Bishop entered. There were nine candidates for confirmation, six of whom received the Holy Eucharist. From thence the Bishop and the Rural Dean went to the parsonage—some five and a half miles distant—to dinner.

At 7 p. m. service was held in St. George's, Apsley. Here the congregation was much larger, many being drawn by curiosity; the hour also was more convenient. There were four confirmed—in all thirteen, seven males and six females. The manner of the Bishop was very impressive; instead of a practice which was followed in former times of laying one hand on each of two candidates, his Lordship laid both hands impressively on the head of each, and the blessing-prayer was pronounced in a clear, distinct and pleading tone. Eight others were prepared, but the roads being little but a sheet of ice, they were prevented from attending.

This is a new Mission, having two churches and a number of stations. Another church is badly wanted eight miles away from any church, and the congregation and friends would build one if they could get help from friends without to the amount of \$100. If the Lord of the Harvest would move the hearts of devout and zealous friends of the church thus to help a back-country mission—very back and very poor—contributions for that very desirable object would be gladly received by the Rev. P. Harding, the missionary.

## DIOCESE OF MONTREAL.

**LENT.**—There never was a time in the history of this Diocese when Lenten services were so numerous as at present. Even out-of-the-way country Missions are beginning the weekly (8 o'clock) celebrations on Sunday morning.—*Laus Deo*.

**Trinity.**—Yet another effort is to be made to keep the doors of this church open. It is said that the Rectorship is to be offered to the Rev. O. J. Booth, now assistant at St. John's, P. Q. We trust the proposed arrangement may be a success. Mr. Booth is a young man of singular eloquence and pulpit power, and the Trinity congregation may be congratulated if they secure his services. The salary offered is \$800 per annum.

**CANON BALDWIN.**—This gentleman was present at the great temperance meeting held in Montreal last week. I mean no disrespect to the other speakers when I say that Mr. Baldwin's address was, by a long way, the most powerful and eloquent made on that occasion. The friends of temperance work would do well to have that speech (and indeed the whole proceedings) put in pamphlet form and distributed.—*Dominion Churchman*.

**FELIGNSBURG.**—We are pleased to hear that the trustees of the St. John's Methodist Church have proffered the use of their building to the congregation of the Church of England, at such times as they do not occupy it themselves during the interim of the removal of the venerable old Trinity and the erection of the Bishop Stewart Memorial Church. The fact of the Church having other sufficient accommodation does not prejudice the heartiest thanks for the kindly feeling involved.—*St. John's News*.

## DIOCESE OF HURON.

**CHANGES.**—It is said that Rev. A. W. Hastings, of Wallaceburg, will succeed Rev. F. H. Harding at Trinity Church, North Chatham, and that Rev. H. Baillet takes the place of Rev. Hugh Cooper, at Listowell.

**LONDON.**—Rev. Dr. Stocking, of Detroit, lectures on Thursday evening at Bishop Cronyn Hall for the Church of England Y. M. A. The Bishop of Huron will preside.

Special services are being held in each of the city churches during Lent.

**STRATHROY.**—Special Lenten services will be held on each Thursday evening in St. John the Evangelist Church, in which clergymen from London usually assist the Rector, Rev. A. C. Hill. On Thursday evening last the services were conducted by Rev. Rural Dean Smith, of Christ Church.

**CHATHAM.**—The Rev. Freeman Harding, Rector of Holy Trinity, North Chatham, it is said, has resigned his pastorate of that Church, and goes to New Hamburg, Waterloo Co.



MARRIAGE WITH A DECEASED WIFE'S SISTER.

We have received, too late for insertion in the proper place, a copy of the Bill for altering the marriage laws, now before the Dominion Parliament; but we are anxious that our readers should be made acquainted with it as soon as possible, and we publish it accordingly, hoping that Churchmen will make an effort, by petition and the exercise of influence with their representatives, to keep it out of our Statute Book. It is brief, but its two short clauses are poignant with mischief:—

1. Marriage between a man and the sister of his deceased wife, or the widow of his deceased brother, shall be legal and valid; Provided always that if any church or religious body whose ministers are authorized to celebrate marriages any previous dispensation, by reason of such affinity between the parties, be required to give validity to such marriage, the said dispensation shall be first obtained according to the rules and customs of the said Church or religious body. Provided also, that it shall not be compulsory for any officiating minister to celebrate such marriage.

2. All such marriages heretofore contracted as aforesaid, are hereby declared valid, cases (if any) pending in courts of justice alone excepted.

The Bill was introduced on the 25th ult., and the second reading was appointed for the next day, and we protest against such indecent haste in passing a measure which may naturally affect the happiness of families throughout the Dominion, without allowing full time for consideration and for making known the sentiments of the dwellers in distant parts of the provinces. The table of degrees within which persons are forbidden to marry is part of the law of the State, and of the Church of England, being based upon the prohibitions set forth in Holy Scripture, and we deprecate any tampering with it since, if this rule is transgressed, it is hard to say where the line will be drawn, or by what authority any restrictions can properly be enforced.

We are prepared to show that the proposed changes in the law would be as inexpedient and practically injurious as they are contrary to sound principles; but we must reserve further observations for next week, and in the meantime we recommend our friends to sign the petitions, which we understand are already in circulation, against the proposed alterations.

OUR LONDON LETTER.

[From our own Correspondent.]

The opening of Parliament by the Queen in person was a red letter day with us. It is not often that Her Majesty allows herself to be gazed upon by her loyal subjects, and the proverbial Queen's weather was a treat that you in Canada, with its clear sky and bright sun are not able to understand. It is generally understood that the gorgeous show of Thursday, with all its pomp and ritual, was intended to express the special favor of the crown towards Her Majesty's ministers. It is no secret that the Queen regards Beaconsfield with particular favour. Without calling the pageant a demonstration in favour of the Government, it certainly was a special royal approval of the labors of the expiring parliament. While talking about Parliament it may interest some of your readers to know that during the present session Mr. Plimsoll intends bringing a bill before the House to cause all grain to be carried in sacks.

The Queen has conferred an army chaplaincy upon the Rev. G. Smith, late Incumbent of the Parish of Estercourt, in the colony of Natal. This gentleman, on the day of Isandula, espied from some high ground the Zulu advance on the Buffalo. He hurried to Rorke's Drift to warn the troops, and remained there during the night of the defence. Subsequently he volunteered to bring the bodies of Lieutenants Melville and Coghill, and was present at the battle of Ulundi. Mr. Smith was a student of St. Augustine's, Canterbury, and will be known to several of your clergy.

The Bishop of Ontario's charge is very highly spoken of, and is being read with pleasure by men on this side the Atlantic. I wish we had Right Rev. Fathers at home as able and as willing to speak out clearly and convincingly on important subjects as you have in Canada. Archdeacon Dennison has expressed his intention of opposing the re-election of the Bishops of Worcester and Exeter as Vice-Presidents of the S. P. G., in consequence of their line of action with regard to Mr. Colley. I heard a sad story the other day of a poor old clergy-

man, after thirty years of toil, without interest and without friends, and unable to work any longer, being compelled to knock at the door of the poor house, and change his ministerial black cloth for the livery of the pauper.

Tennyson's ideal, 'Sweet Girl Graduate,' has become indeed a reality. The names of twenty-nine ladies appear on the list of candidates who passed the matriculation examination at the London University, and at Cambridge Miss Charlotte A. Scott, of Girton, has come out Eighth Wrangler at the Mathematical tripos. The examiners are in the habit of sending the examination papers to the Girton girls in order of merit with the men. Subjected to this test, Miss Scott is eighth on the list, and she has thus upset the whole theory that it was impossible for the mathematical faculty to belong to women. Talking about women I may mention that the Royal Academicians are going to allow ladies to be eligible for election to their body. This no doubt is owing to the fact that Mrs. Butler (Miss Thompson) ran the successful candidate very hard. Every year more and more ladies are choosing the career of art. I may also add that Mlle. Rosa Bonheur has just received from the King of Spain, a Commander's Cross of the Royal Order of Isabella the Catholic, and from the King of the Belgians the Cross of Leopold, this being in both cases the first instance of conferring such a distinction on a woman.

The weather is killing off people in a startling way, and you can hardly take up a newspaper without finding some distinguished name in the obituary—a Gilmont or a Favre, a Pusey, a Gladstone, or a Manning, and when a conjunction of names of this kind comes people naturally talk, brush up their recollection of the Tractarian movement and its results, and speculate upon the future. It was only the other day that, turning over Bishop Wilberforce's Life, I came afresh upon the history of the period, when Tract 90 set all the good people in the country by the ears, when you never knew two hours together, whether your father or mother, your brother or sister, your cousins or your aunts, or your own familiar friend, had gone over to Rome, when Mr. Gladstone, hearing of the secession of Cardinal Newman, rushed down to Chichester to consult that staunch Protestant, Cardinal Manning, as to the truth of the report, and to take counsel as to what should be done. It was at this time that Mr. Gladstone's sister went over to Rome, and she was so enthusiastic a convert that the story ran at the time that Cardinal Wiseman's horses were fed with Helen Gladstone's oats. Mr. Gladstone, it is said, was very deeply attached to her, and one can quite believe it, for she was the only member of the Gladstone family who shared with him those peculiar mental and spiritual gifts which are popularly associated with the Gladstones. The report was circulated that Miss Gladstone remained to the last in the Roman communion, and that she closed her life in a religious house, but neither of these statements are true.

Appropos—or perhaps mal—all the objects of art which have for several years made the town house of the once famous 'vert catcher, Mgr. Capel, one of the pleasantest houses in London, have been sold—sold by auction—sold without reserve, and sold, I suspect, by authority. Even his private chapel and all its belongings have been sold. Mediaeval windows, altars, a statuette of the Virgin in Carrara marble, crucifixes; and all the furniture of a magnificently fitted up private chapel. Probably Roman Catholics bought up most of the things, but one does not understand why they were brought to the hammer at all. There is a rumour that a movement is taking place among the converts to Romanism in this country with the object of building a large Cathedral, at a cost of a quarter of a million sterling, somewhere in London, as a sort of rival of St. Paul's and Westminster Abbey. It may, however, come to nothing, as did the attempt to found a school which should emulate the fame of Eton.

Among the deaths I notice that of Canon Onkeley, one of the early 'verts. He may be said to have been the first clergyman to introduce ritual into the English Church. I see also that Dr. Stephens, the legal champion of the Church Association, is dead. He was holding consultations up to the day before he died. He will be a great loss to the Association for he was an able man; but his mantle has already fallen upon another.

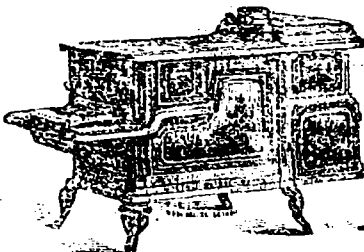
ERRATA.—In D. C. M.'s communication on "Sunday Letter" read "Churchman's Pocket Book S. P. C. K." for "Churchwarden's Pocket Book C. P. C. K."

Marriages.

AMERO—NICHOLS.—At Weymouth, on the 19th inst., by the Rev. P. J. Filleul, A. B., Rector, Mr. Hilaire V. Amero, to Miss Annie B. Nichols.  
TOWNSEND—TOWNSEND.—At the Church of St. Bartholomew, Mission of Louisiana, C. B., on Wednesday 4th Feby., 1880, by Clarence W. McCully, Deacon-in-charge, Thomas Townsend, of Louisiana, to Adelaide, daughter of Captain Philip Townsend, of Louisiana.

Deaths.

At Musquash, St. John County, N. B., Monday, 23rd inst., Charles Hazen, Esq., in the 79th year of his age.  
At Main-a-Dieu Mission of Louisiana, C. B., on Wednesday, 18th February, Thomas Neering, son of William Neering, aged twenty-three years.  
At Weymouth, on the 20th inst., Forbes Hallett, infant son of Forbes and Henrietta Jones, aged 1 year and 7 weeks.  
At Bear River, on the 20th inst., Jane, beloved wife of Mr. Manning C. Harris, aged 36 years.  
The deceased was a daughter of the late George Taylor, Esq., and grand-daughter of the late Colonel Taylor. Her remains were brought to Weymouth, and interred on the 23rd inst.



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to make them not only educated and refined, but con-  
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The section will extend from the end of the 48th  
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Lake.  
Tenders must be on the printed form, which, with  
all other information may be had at the Pacific  
Railway Engineer's Office in Ottawa and Winnipeg,  
on and after the 1st day of March next.  
By Order,  
F. BRAUN  
Secretary.  
DEPT. OF RAILWAYS AND CANALS,  
Ottawa, 17th February, 1880. 46

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years, comprising the delivery in each year of  
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16 First-class Cars (a proportion being sleepers).  
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3 Postal and Smoking Cars.  
240 Box Freight Cars.  
100 Flat Cars.  
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Tenders will be received by the undersigned up  
to noon of THURSDAY, the 1st day of JULY  
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F. BRAUN,  
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DEPT. OF RAILWAYS AND CANALS,  
Ottawa, 7th February, 1880. 46

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We are compelled to intimate to all who owe us over the three months, that unless their subscription is forwarded within a fortnight, we shall be obliged, in self-defence, to charge them one dollar and fifty cents a year.

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NEED OF INSTRUCTION.

THE *Christian Visitor*, speaking of the loss of many who come from the country to the cities, who either hold themselves aloof or connect themselves with other denominations, says:—

"The difficulty in part arises from a neglect on the part of many pastors in our churches to give any suitable and thorough instruction on the doctrines, ordinances and history of our denomination. A pastor should provide that in some way those whom he baptizes shall be made conversant with the best arguments, not only in support of the Christian religion but of our peculiar faith and practice as Baptists. They ought to learn of the struggles through which our Fathers have passed, and of the great price we have paid for soul-liberty, and the maintenance of the doctrine of a regenerated church. If Baptists are right in practising believers' baptism, then Palobaptists are wrong. If our baptism be the only Scriptural one, then our restricted communion is our only consistent practice, and we must adhere to it till Christians generally return to a Scriptural baptism. All these things should be taught in our churches, in the classroom, and the pulpit, and by the dissemination of a suitable denominational literature. If they are thus taught we are persuaded that fewer of our members on removing to our towns and cities will be lost to the denomination."

We call attention to this paragraph as embodying a thought which the clergy and others would do well to consider, and which, in many ways, we have sought to impress on our readers. It is the need of instruction in the distinctive doctrines and practices of the Church of England. We trace a glorious history through the British Church planted in the first century, the Anglo-Saxon Church, the Anglo-Norman Church, the English Church, down to the present day. Our

people should be taught the points of that history, that they may know that they have the heritage, not of a man-made sect, but of a great National Church, identified through all its history with the life, the struggles and the progress of the English-speaking race. The Baptists are right in holding to restricted communion, "if immersion be the only Scriptural Baptism," which we by no means admit. Their weak point is that they do not carry their logic far enough. Why should they admit to their pulpits or welcome to their platforms, or unite at meetings with men who, from their standpoint, are unbaptized, void of all authority, unfit to be received to Communion, and who preach "soul-destroying" doctrines. Take one point of our own case. We believe in what we consider the New Testament doctrine of the three orders of the Ministry. We hold that the Ministry, the Faith and the Sacraments are unchangeable. We find in the New Testament: 1. The Apostles, 2. Bishops or Elders, 3. Deacons. We find from history that for 1500 years there was no body of Christians without these three orders. We learn that out of reverence to the inspired Apostles, after their death, the name was discontinued, and the office was designated by the title bishop or overseer, one of the spare names of the second order; so that the bishop was the successor of the apostle in his ordinary functions, such as ordination, laying on of hands, overseeing, &c. Believing this as firmly as the Baptist believes in immersion, we admit no one to our pulpits who is not Episcopally ordained. We carry out our principle, and it is not bigotry to say as the Baptists say, if we are right "We must adhere to it." All this discussion and schism are exceedingly painful to us, but we must hold on to the doctrine which we have received from the beginning, hoping that God will shortly open the way "that they all may be one."

The Baptist, believing in the importance of Baptism, and in his view of it, regarding all who are not immersed as unbaptized, is right according to his views in taking the stand he does, though he is afraid to carry it out. And we stand somewhat upon the same ground. We have historical claims, and some primitive truth not possessed by others. Paraphrasing the *Visitor*, we say "we must adhere to the faith once delivered, till Christians generally return to Scriptural truth and primitive practice." And if it be desirable among the Baptists, surely among ourselves there is pressing need for thorough instruction on the doctrines, ordinances and history of the Church to which we belong.

CHURCH BUILDING ASSOCIATION

We learn from the *Living Church* of the following important action of the Trans-Mississippi Bishops. When shall we in Canada have this much-needed institution?

"The subject of church building was a matter of special consideration. It was stated that a body of our fellow Christians, who are certainly an example to us in their aggressive work, purpose the building of a thousand places of worship west of the Mississippi in the course of the present year, and for this purpose have asked the members of their Communion for the offering of a half a million of dollars. By this means it is proposed to secure for denominational purposes, property to the amount of two millions of dollars; as no money is to be given without the raising of three times as much, on the spot. In view of the needs of the Church in this respect, and the utter inability of securing the means for this work at the West, it was—after a most careful and prayerful consideration—decided to organize and incorporate a WESTERN CHURCH BUILDING ASSOCIATION, having its headquarters at Davenport, and comprising as its co-operators, the Bishops of Minnesota, Kansas, Nebraska, and Dakota, Montana, Missouri, Nebraska, Colorado

and Wyoming, and Iowa; the senior Bishop (Dr. Whipple), being president, and the junior Bishop (Dr. Perry), being Secretary. The object of this organization is the securing of funds for the erection of churches and parsonages in that great district lying between the Mississippi and the Rocky Mountains, into which such an unparalleled immigration is now pouring. The funds entrusted to the Society will be distributed and expended according to the best judgement of the Bishops above named, and as far as possible in accordance with two general principles. First, that the amount donated to each Church must secure from the locality benefitted, a sum equal to three times the benefaction; secondly, that there shall be no debt remaining upon the church or parsonage to which appropriations are made; but where it is possible, the property shall be inalienably secured to the Church.

Arrangements were made by the Bishops to meet personally all the expenses of this organization for five years; so that every dollar contributed for this most worthy object through this Society will go directly towards the upholding of the churches in the West, without any deduction whatever. God strengthen and sustain this effort for the enlargement of His Kingdom among us!"

We have secured the promise of a weekly "London Letter" from a gentleman whose thorough knowledge of current events, and sound Churchmanship, will ensure to our subscribers a faithful and readable resume of the latest and most interesting English news. On page 3 of this number appears our correspondent's first letter, which, unhappily, came just too late for last week's issue of our paper.

PAROCHIAL PAPERS—X.

RECREATION.

The Guild Ward or Committee in charge of parish recreations, will have plenty to do. The old proverb about "all work and no play" will apply to Parish institutions as to all other.

The Winter season will probably be the chief period of their labors. Once a month, or even once a fortnight, if it can be managed without interfering with other and more important matters, there will be a social entertainment to which all members of the parish will be invited. The Rector of the Parish will have no work whatever to do in connection with these; but if he can be present as Chairman, so much the better. The object of these meetings will be, first, Recreation, second instruction. The first object will be attained by Readings, humorous and didactic, interspersed with music. Songs, and part songs, and choruses if there be the material to sing them, and occasionally instrumental music, will form a sufficiently varied programme. There will generally be no difficulty in procuring Readers. Audiences are for the most part good-tempered, and ready to be interested; their chief aim being the relaxation from care afforded by the meeting with their brethren, and the pleasure of listening. And if a good hearty laugh can be induced, it will do everybody good. There is hard work enough in life, and care enough, to keep people sober and deepen the wrinkles on the brow. And a positive benefit is conferred on the community, if they can be brought together for a little innocent recreation, for a hearty shake of each others hand, and a mutual exchange of good wishes.

As regards music, the very simplest will generally please the best. A good old ballad, rendered with feeling and taste, will give more universal satisfaction to a mixed audience than the most elaborate composition which the majority do not understand. The storm of applause which will greet the one, is in striking contrast with the cold reception given to the other. Foreign words will be a failure, however perfect the music.

Social entertainments such as these afford an opportunity for many who can give their help to parish work in no other way, which ought not to be neglected. The more the pastor can enlist in active work, of whatever kind, the more amity and progress there will be in his parish.

The Reading and Music will be supplemented by Lectures. As a rule, the clergyman will not be satisfied with affording recreation alone. He will desire to leave some mark upon the intellectual condition of the people. He will therefore encourage this recreation Committee to invite gentlemen who have given special study to particular subjects to come and give the parish the benefit of the same. And to the credit of literary men be it said, that to no reasonable request are they as a rule found to turn a deaf ear. Again and again, lawyers and other professional men have sacrificed their time and their money in going perhaps one or two hundred miles in response to the call to deliver a lecture. This kindly readiness to use their talents in the cause of religion and civilization, the country clergy will be the first to acknowledge. If a lecture be the entertainment provided, nothing else will be needed for that night. It is a mistake to crowd too much into one evening, both because the attention is distracted, and the audience becomes wearied. From one hour to an hour and a half is quite long enough for each evening.

These social gatherings may be varied by an occasional exhibition of the Magic Lantern. If several parishes could club together and purchase a good dissolving view apparatus, the funds accruing from the exhibitions would enable them to provide fresh subjects from year to year; and in this way a great deal of useful information, on history, travel, and even scientific matter might be afforded in the most pleasant and agreeable manner, while the expense divided between several guilds would scarcely be felt.

A set of hand bells would also supply a useful variation. These discourse most sweet music, and can be easily mastered with a little practice. A set of 15 bells, which would be amply sufficient to most purposes, can be obtained of Messrs Warner & Sons, or any other respectable manufacturer, for about \$20, and would prove a good investment. It would provide what is needed so much, the chance of employment for seven or eight of the young men of the guild, whose interest is then engaged; and be besides a great attraction. The bells would also show to great advantage in a concert, if decently played.

Admission to these entertainments will almost always be free. It is not desired so much to make money from them, as to arouse the sense of brotherhood. At the same time there may be a box placed at the entrance to the room, for the reception of voluntary offerings. These will certainly be sufficient to pay running expenses. In some places however, tickets are issued for the whole course, when a considerable sum is raised towards some specified object. This will be a matter for each guild to arrange for itself.

The month of November will naturally be the earliest time for the beginning of their branch of work; and it will equally naturally cease before Lent. It will be a fair appeal to make that those who have been amused and instructed by the Recreation meetings, should now attend the services of the Church during that holy Season.

If the services of the Committee can be continued during the summer, so much the better. They might organize a cricket or baseball club; take charge of the Sunday School picnic; or any other form of parochial recreation that may suggest itself. In this way the labours of the Rector will be most materially light-

ened; he will be enabled to give more time to the necessary duties of his office; and will feel that the little commonwealth committed to his charge is in a healthy and flourishing condition, and then the better fitted to receive that higher and spiritual food which it is his privilege to give them. F. P.

ANSWERS TO MR. BORTHWICK'S BIBLE QUESTIONS.

BY "Z," CHARLOTTETOWN, P. E. I.

51. There were six cities. Numbers xxv. 6.; same chap. 13. 15 v.
52. Their names are:—1. Kedesh. 2. Seelom. 3. Hebron. 4. Bezer. 5. Ramoth. 6. Golan. Joshua xx., 7. 8.
53. He was slain in battle by the sword, siding with the Midianites against the children of Israel. Num. xxxi.
54. He was "the son of Beor." Num. xxxi. 8.; xxii. 5. St. Peter calls him "the son of Bosor." II. Peter, ii. 15.
55. He was slain by the sword.—Acts xii. 2
56. "Herod the King." Acts xii. 1, 2. This Herod was Herod Agrippa I., son of Aristobulus, and grandson of Herod the Great.
57. He was stoned to death. Acts vii. 58.
58. Saul, afterwards St. Paul. Acts viii. 1., vii. 58., xvii. 20.
59. The name of a maid in the house of Mary the mother of John. Acts xii. 12. 13.
60. "As Peter knocked at the door of the gate, a damsel came to hearken, named Rheda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood at the gate, and they said unto her Thou art mad. But she certainly affirmed that it was so."
61. a. "The Lord." Deuteronomy xxxiv. 5, 6.
62. b. "On Mount Nebo, which is the land of Moab, that is over against Jericho. Deuteronomy xxxii. 49.
63. Lamentations iv. part of 7 verse and part of 8 verse. (Postscript.)
64. Simeon of the Old Test. was one of Jacob's sons; the second son of Leah. Genesis xxix. 33. Joseph asked for him as an hostage for the bringing up to Egypt of Benjamin. Genesis xlii. 24. The tribe of Simeon—of the children of Israel was very strong, at one time, we are told, numbering 59,300 fighters. Numbers i. 23.
65. Simeon of the New Testament was a just and devout man, living at Jerusalem, and was filled with the Holy Ghost, who inspired him to meet our Blessed Lord and his mother going into the temple; he took our Saviour in his arms and said that remarkable canticle which is said daily in our Church: "Lord, now lettest thou thy servant depart in peace," etc. Afterwards looking to blessed Mary and Joseph, he foretold the sufferings of the mother, fulfilled perhaps when she saw her Son on the tree. St. Luke ii. 25 to 35.
66. "The beginning and the end, the first and the last." Revelations xxii. 13. Here intended as a title of Christ.
67. "Genesis" and the "Gospel according to St. John." Gen. i. 1. St. John i. 1.—"In the beginning."
68. 1. Enoch, 3317. 1. Elijah, 900. (See postscript.)
69. In I. Samuel vi. 4: "They answered, five golden emerods and five golden mice." Likewise same chapter, 17th verse: "Aro golden emerods; 18th "And the golden mice."
70. Jacob. Hebrews xi. 21: "Jacob worshipped, leaning upon the top of his staff."
71. "Him that overcometh." Revelations iii. 12: "Him that overcometh will I make a pillar in the temple of my God."
72. "Nine and twenty knives." Ezra i. 9.
73. Probably from his important convert, Serguis Paulus, for directly after the conversion of S. Paulus, we read: "Then Saul (who is also called Paul)" for the first time. Acts xiii. 7, 8, 9.
- [Note.—Several other answers have been given by other candidates, which may be also as correct as the above.—J. D. B.]
74. "Joses" (that is Joseph.) The Apostles surnamed him Barnabas. b. "He came from the Island of Cyprus." Acts iv. 36.
75. In Jeremiah ii. 22 (b) it is mentioned in connection with nitre. "Wash thee with nitre, and take thee much sope."



70. In Joel iii. 3 it says: "And they have cast lots for my people, and have given a boy for an harlot, and sold a girl for wine, that they might drink."

71. Jonah. When he prayed unto the Lord out of the fish's belly. Jonah ii. 9: "Salvation is of the Lord."

72. Ninevah, is probably meant. Jonah iv. 11: "Ninevah that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left."

73. Ox and an ass. Deuteronomy xxii. 10: "Thou shalt not plow with an ox and an ass together."

74. a. Jael, the wife of Heber. Judges v. 24: "Blessed shall she be above women."

b. The Blessed Virgin Mary. St. Luke i. 28: "Blessed art thou among women."

[Note.—Other names have been given, but the above two are generally taken as the two examples.—J. D. B.]

75. a. Jeremiah. Jer. xx. 2: "Then Pashur smote Jeremiah, and put him in the stocks."

b. Paul and Silas. Acts xvi. 19-24: "They caught Paul and Silas"—"And made their feet fast in the stocks."

76. a. Pharaoh. Genesis xli. 1 to 24. b. Nebuchadnezzar. Daniel ii.

77. Saul himself. I. Samuel ix. 2: "Not among the children of Israel a goodlier person than he, he was higher than any of the people."

78. His great-grandfather was Boaz. Ruth iv. 21. "Boaz begat Obed. His great-grandmother was Ruth. Ruth iv. 13: "So Boaz took Ruth, and she was his wife."

79. a. Moses means drawn. Exodus ii. 10: "She called his name Moses, and she said, because I drew him out of the water."

b. The daughter of Pharaoh. Exodus ii. 10: "He became her son."

c. Egypt. Same chapter: "Pharaoh was King of Egypt."

80. Amram was her father's name, and Jochebed was her mother's name. Numbers xxvi. 59: "And the name of Amram's wife was Jochebed, and she bore unto Amram Moses and Aaron, and Miriam their sister."

81. Issachar. Jacob, his father called him so. Genesis xlix. 14. "Issachar sit a strong ass couching."

82. At the age of 99 years. Genesis v. 27. "And all the days of Methuselah were nine hundred sixty and nine years."

83. Moses. Exodus iv. 10. "And Moses said unto the Lord . . . but I am slow of speech."

84. Samson. Judges xvi. 9. "And he brake the withs."

85. a. He covered Job with sore boils. Job ii. 7. "Satan . . . smote Job with sore boils."

b. Job scraped himself with a potsherd. Job ii. 8. "And he took him a potsherd to scrape himself."

86. St. John the Apostle. Revelation i. 9. "I John . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

87. St. Peter. Peter ii. 17. "Honour all men; Love the Brotherhood."

88. a. Jubal. Genesis iv. 21. "Jubal; he was the father of all such as handle the harp and the organ."

b. His brother's name was Jubal. Genesis iv. 20 & 21: "Adah bare Jubal, his brother's name was Jubal."

89. a. At Melita. Acts xxviii. 1: "They knew that the Island was called Melita." It was the Island now known as Malta.

b. "He healed the Father of Publius of fever and dysentery. Acts xxviii. 8: "And healed him." He also healed many others "which had diseases in the island. Acts xxviii. 9. He likewise shook off the viper into the fire. Acts xxvii. 3 to 6.

90. a. Bernice. b. In the Acts in connection with her brother Agrippa when visiting Festus—before whom Paul made his defence. (See Acts xxv and xxvi.)

91. St. Stephen. Acts vii.: "stoned Stephen."

92. King Solomon, the Son of David. Ecclesiastes i. 1.: "The words of . . . Son of David, King in Jerusalem"—and Ecclesiastes i. 9: "All the rivers run into the sea."

93. In Genesis xxiii, 3 verse to end. Abraham buying "the field of Ephron, which was in Machpelah, which was before Mamre," for "Four hundred shekels of silver." "And the field and the cave that is therein were made sure (the deed) unto Abraham. (Postscript).

"Z."

(To be Continued).

Correspondence.

REV. MR. ANCIENT AND THE "WESLEYAN."

To the Editors of the Church Guardian.]

SIRS,—I am sorry to find that the Wesleyan thinks I speak of the views of my "early guides" with lightness. Meanness would be a more correct term, for it makes me sad to think that the Church, by whose ministry I was converted; by whose teaching and sacraments I have been instructed and fed; and by which the piety of tens of thousands has been and is being nourished, should have been misrepresented, and that I should have held, at any period of my life, such unworthy views of her. But what will your readers think when they are told that those views "are still maintained by thousands of intelligent men who believe that with a large proportion of Episcopalians, forms are more than faith, and moral acts, though as independent of the heart as the rose and golden fruits are of the spruce bush to which we tie them at Christmas-tide, more than scriptural conversion."

Doubtless, this will somewhat surprise them, as I think their experience will coincide with mine when I say that I have yet to find the first—whether he be high, low or broad—to whom this description applies.

The Wesleyan next says:—"Mr. Ancient's two-fold attempt to make ourselves appear inconsistent, and to show the Methodist pastors and people of Halifax to be deserving of censure, on the ground of proselytism, results in a double failure. We did not endorse the conduct of those who have advised certain ministers to remain as they were." Well, perhaps I do not understand English. Here are its own words:—"Methodists, we are happy to inform our neighbor, are not wont to glory over such conquests." Here is a simple statement of fact (!) And if being happy on account of it does not imply endorsement, will the Wesleyan kindly inform me what it does imply? It is true the Wesleyan says "sometimes unwisely," but all this can mean is, that while approving the principle there are, in its opinion, exceptional cases—though what their nature is it does not explain—where the rule does not apply, and in which it would be advisable even for these disinterested people, the Methodists, to look after denominational interests.

But the next sentence gives us—perhaps unintentionally—the true position of the Wesleyan:—"Nor can we find, after enquiries made in the proper quarters, any reason for using toward either Methodist Ministers or laymen the language of reproach." Now I assume that those enquiries were honestly made. If so, my statements were found to be true, and, consequently, the conduct they described is hereby endorsed by the Wesleyan. Of course this is a complete veering round since the previous article, but it is something to get at its true position, and I hope Churchmen will take note of it.

As for all the rest of the article, in which the Church is represented as being thoroughly Romish, with only an insignificant party of pure men, who are "almost unconsciously succumbing to unhealthy influences," and are dragging "many youth into the vortex of influence where they can render them no help," it is nothing more than so much empty rhetoric.

I will now ask the Wesleyan a plain simple question, and I trust it will give me a plain straightforward answer. If this view of the Church is held by so many thousands of Methodists, are not they in conscience bound to do all in their power to win from impending moral ruin as many as they possibly can? And would not the fact of souls being rescued from such a position be a legitimate cause for rejoicing? And if so, I again ask it to reconcile this with the statement:—"Methodists are not wont to glory," &c.

The Wesleyan reminds me of the Apostolic injunction to "speak the truth in love." If I have said anything unnecessarily severe I heartily apologise. And I can assure it that "I speak the truth in love" when I say, if the Editor would only do as many of his brethren have done—come into the Church where he could form a judgment of her at first hand, and not from hearsay, he would find an amount of brotherly love, glowing piety—not spasmodic revivalism—

and practical godliness that would surprise him.

Yours, etc., W. J. ANCIENT.

MR. BORTHWICK'S QUESTIONS.

(To the Editors of the Church Guardian.)

DEAR SIR,—I have been looking over the answers to Mr. Borthwick's Bible Questions, and think that one at least of them is not correct. By referring to your last issue you will see that for answer to question 8, viz.: "Who was the first European convert to Christianity?" "Z." has "Lydia at Philippi, in Macedonia. Acts xvi. 12: xvi. 14, 15 (though Lydia was probably a native of Thyatira; see same chap. ver. 14)." To this Mr. Borthwick has added a note as follows:—"Some have given Cornelius the Centurion of the Augustine band."

Now, to shew that "Z." is wrong one need go no further than his own answer given above. Though Lydia was converted at Philippi, in Europe, yet it is distinctly stated in verse 14, that she was "of the city of Thyatira," in Asia (not probably as "Z." has it) therefore she was not a European convert at all. But even supposing she was a European convert it is a very easy matter to shew that she was not the first. In the 10th chap. of the Acts we read of the conversion of Cornelius at Caesarea. Now it is certain both from his own name, and that of the band to which he belonged; viz., "the Italian band" that he was a European. In all Bibles and other books, where dates are given, the conversion of Cornelius is made to have taken place 10 or 12 years earlier than that of Lydia.

There is also a mistake, I think, in Mr. Borthwick's note quoted above. He says Cornelius was the Centurion of the Augustine band, whereas chapter 10, verse 1, distinctly says he was "of the band called the Italian band." Augustus' band is mentioned in xxvii. 1, but the name of the Centurion of it was Julius. That they were distinct bands seems evident from a remark of Rev. W. Jenks, D.D., in his comprehensive commentary where, under ch. xxvii. he says Julius was "a Centurion of Augustine's band," as Cornelius was of the Italian band.

It may be well for me to quote some commentators on this point. Bishop Woodworth says: "We may observe that the Gospel made its first conquest over heathenism in a large city, Caesarea, named from the Roman Cæsar, the military stronghold and naval arsenal of the Roman Power. And it made that conquest over a soldier called Cornelius, one of the noblest Roman names borne by the Scipios and Cylla—and the mother of the Gracchi was Cornelia—and associated with the greatest victories of the Roman arms, and an officer of the Italic band, not of a cohort raised in Syria, but of native Roman blood. This Roman soldier was 'the antesignanus, or standard-bearer to us, who were heathens.'" Dr. Jenks says, "Peter is the first man employed to admit uncircumcised Gentiles into the Christian church, and Cornelius, a Roman Centurion or Colonel, is the first that with his family and friends is so admitted."

Scott says, "hitherto none had been admitted by baptism into the Christian Church, but Jews, Samaritans and Proselytes; who were all circumcised persons, and who afterwards observed the ceremonial law; but the time was now come when the Gentiles were to be openly made partakers of all the privileges of God's people, without being proselyted to Judaism either before or after their conversion to Christianity. The character of the person whom God was pleased to select, as the first fruits of this harvest from the Gentiles, was suited (as much as anything could be) to abate the prejudice of the Jewish converts against the alteration. Cornelius was a centurion or commander of 100 men, in the Italian band or cohort of Roman soldiers which attended the Governor, who now generally resided at Caesarea."

Burkitt says, "This chap. (x) acquaints us with the just overtures which the Apostles made to preach the Gospel to the Gentiles. According to Christ's command, they began at Jerusalem, and preached to the Jews throughout India, Samaria, and Galilee; but now the time was come for beating down and laying flat the partition betwixt Jew and Gentile, which accordingly is done in this chapter, by St. Peter's preaching to Cornelius, who was the first fruits of the Gentile conversion and christianity."

For answer to question 15, "What

wise king says 'Beauty is vain' I had the same as "Z," viz. Solomon, but this Mr. Borthwick says is wrong, and that Lemuel is the correct answer. Now, may I ask who was King Lemuel, or where do we learn that he was "wise king"? On this point Bishop Wordsworth remarks, "There is good reason to believe, with all the ancient and many modern expositors, that Lemuel the King is King Solomon himself, who might well be called Lemuel, as being dedicated from his infancy to God, by whom he was called Jedidiah, 'beloved of the Lord.'"

Several more of my answers have been marked wrong which I still think are correct—but we will come to them by and by.

I hope you will give this a place in your valuable paper, and oblige, Yours etc., A STUDENT.

THE TITLE "REVEREND."

(To the Editors of the Church Guardian.)

DEAR SIR,—In the CHURCH GUARDIAN of the 12th inst. is an interesting paper, "The Bishop of Lincoln and the Wesleyans." A similar case occurred some time ago in the refusal of a clergyman to allow the word "Reverend" to be inscribed on the tomb of a Methodist. It seems to be the determination of that body, now improperly called "Wesleyans," to assume the title of "Reverend," and of "parson" also, as we not unfrequently read of a marriage—or their substitute for that holy rite—as being performed at the "Methodist parsonage." Even their theological students allow themselves to be so designated, if they do not arrogate the title. As in these days of only reviving Church principles, the assumption of that title by Methodists, and all sects and schisms is acquiesced in by large numbers who are not yet brought under the influence of the revival, allow me to suggest the propriety of our adopting another style and title, either instead of, or in addition to, that, that is, the title of Parish Priest—P. P. I observe all the sound Church papers—Church Times, Guardian, John Bull—in their reports of meetings of the clergy, rarely use the prefix "Reverend." I see also the like omission in the notice of a marriage in your issue of the 12th inst., where the officiating clergyman is Clarence W. McCully, Deacon-in-charge. I trust shortly that gentleman will substitute P. P. for his present description. As none of the sects acknowledge a Priesthood, I presume they will not be bold enough to copy us to this extent, so that the faithful will know whether they are reading of an ordained Priest or of one who has tried to get into the fold in some other way.

Bearing on the same subject is an account of a disgraceful scene which two "Reverend gentlemen" enacted in a Presbyterian church in Boston, as reported in the papers. These reverends are also called "clergymen." Now, as a clergyman is a clerk in Holy Orders, and as the sects do not acknowledge the validity of such orders, their ministers have no right to be styled clergymen. Further, a clergyman is a gentleman, and the perpetrators of that disgraceful so-called exposure of Freemasonry certainly was not the act of gentlemen.

Yours, faithfully, PHILECLESIA.

February 20, 1880.

DIOCESAN CONFERENCES.

(To the Editors of the Church Guardian.)

DEAR SIR,—I believe the advantages of holding conferences such as I suggested last week would be manifold. In the first place, the meeting of so many of the clergy and more intelligent of the laity at the different centres, I would suggest such places as Digby, Windsor, Truro, Charlottetown, and, when railway accommodation permits, Sydney, would have a very beneficial effect upon Church life and work in the surrounding districts. For I assume that the opportunity of holding missionary and other meetings, as well as special services, would be fully utilized. In the next place the subjects discussed, which I presume would take a wide range, could hardly fail to have a broadening, mellowing effect upon the minds of many, at least, of those present. Nor would those benefits be confined to those who attended the conference, as I doubt not the Editors of the GUARDIAN would take care that all the papers read, as well as the remarks of the principle speakers, should

find a place in the columns of that paper, and thus give their readers the next best thing to being present. It appears to me that it would be wise to take up, at each conference, two or three classes of subjects, say one paper of each class. Let one class be of wide range, including such questions as:—The nature and tendency of modern Biblical criticism; The effect of recent scientific discoveries upon dogmatic theology, etc. The next class might deal with such topics as Sunday schools, parochial work and machinery, temperance reform, and the connection between sanitary reform and morality; while last, though by no means last, comes the question of how best to develop the higher spiritual life both in the individual and in the Church.

Now it is not to be expected that these and similar questions can be discussed without parties rubbing against each other; but I think that is one of the strong reasons for advocating such discussions, as all parties would be gainers by the process.

I hope to bring my remarks to a close next week, and trust the subject will then be taken up by more able pens than mine, and most thoroughly ventilated. I am, etc., Vox.

DEAN STANLEY.

(To the Editors of the Church Guardian.)

DEAR SIR,—I think it would do good if you could publish the enclosed from the London Guardian:—

"Dean Stanley, by his so called liberality, who appears to mean 'liberal to err and careless of truth,' wins the ear of multitudes; and when his opinions on the unfortunate Colenso (once Bishop) are so widely published, as part of the proceedings at the annual meeting of our venerable S. P. C., it would be well for your readers to see the accuracy (if) of the man who thinks the poor excommunicate Mathematician, 'a propagator of the gospel,' 'not among the least efficient,' and was impertinent enough to tell the meeting that 'long after they were all dead and buried,' Colenso would be so remembered."

One would imagine that gentlemanly—if no higher motive—would restrain a "Stanley" from taking advantage of the fact that his Denary is a peculiar (and under no episcopal rules—that in fact he is a successor of the "mitred Abbott," of Westminster and owes fealty to no ecclesiastical superior) to use language and to make statements which would render him liable, as an ordinary cleric to episcopal rebuke, if not to severe treatment."

• ANGLICANUS.

SUNDAY LETTER.

(To the Editors of the Church Guardian.)

DEAR SIR,—Your correspondent, who signs himself "A Reader," excites himself, quite unnecessarily, about the blunder Mr. Bliss has made in his "Clerical Guide" on the above subject. A greater fraud than this publication of Mr. Bliss' has never been foisted on the Canadian public. It is full of errors, of which this of the "Sunday Letter" is only one sample. If "A Reader" wants to find out the truth in this matter, he need make no calculations, but simply turn to the "Table of Moveable Feasts" in his Prayer Book, and he will find the "Sunday Letter (or Letters)." For 1880 they are D C, so that D will be the letter till the 20th February, and C for the rest of the year. The S. P. C. K. Almanac will shew him the same thing.

Yours, truly, E. W. BEAVER.

Breckville, Ont.

S. P. G. MEETING.

(To the Editors of the Church Guardian.)

DEAR SIR,—To a great extent I agree with your article on the late meeting of the S. P. G., but we should recollect that zeal for the truth as it is in Jesus instigated the action of the Standing Committee and others, &c. While rudeness is never justifiable, assuredly Dean Stanley got no more than (if as much as) he deserved, for his unblushing effrontery in championing Colenso, and insulting such a body of faithful and earnest members of the Church. It would be different if he were a working member of the Society. All honor, I say, to the man who said his words should not be heeded more than idle wind.

"STAND LIKE THE ANVIL."

Liturgical Department.

FROM THE LIVING CHURCH. LENT.

With whisp'ring pleadings, soft and low, again The Saviour speaks in every heart and home; "I go to bear My cross in latter rain, With thou not, too, take up thy cross, and come?"

DIARY OF A POOR YOUNG LADY

(From the German of MARIE NATHUSIUS.) A TALE FOR YOUNG GIRLS.

[Translated for the Church Guardian.] (Continued). Dec. 29.

We have not yet seen much of Aunt Julchen, she has still so many household matters to attend to. I am glad that we have permission to be in the large break fast room: the splendid grand piano is in it. Herr Von Schaffau wishes us to see the Pastor's family often; Aunt Julchen raises no objections. For our sakes, she says, she would be willing to treat the whole troop of children sometimes. The Frau Pastorin can put on her Christmas cap when she comes; her politeness will not be unpleasant to Aunt Julchen. It seems as if there was not much to do these intervening days; I even felt a little chafed, but when I noticed the same in Lucie I overcame my own. I made some visits with Lucie among the old people, so that we might at once enter on the work which Herr Von Schaffau confided to us. We will not give anything away until we have seen the people. Old Sanderman wants a woollen skirt; that shall be our first work after New Year. I saw again to-day how pleased the people are at these visits, they seem to be even more welcome than the gifts. If only high and wealthy knew the comfort they could bring to their poor brothers and sisters by love and sympathy, to what good use would they put the advantages which God has bestowed upon them by their position in the world. Trichen often said that to me. Young girls in particular, she said, might do so much; married women are, for the most part, occupied with their children and domestic cares, but young girls—if they were filled with the love of Christ, with gentleness, humility and kindness, they could scatter such blessings in the world, could spread soft pillows for poverty and sickness, and awaken many hearts for Heaven. Where poverty and sickness have prepared the ground, it is easy to sow the seed, and our Lord can do great things by feeble means.

I spoke to Lucie about this to-day, and she accepts it gladly, she even said to-day she could understand now why God had made her ugly and had not given her the love of others, it was that she might love Him more, and live to Him, not to the world. I explained to her that if she loved God with all her strength, and lived before Him with a devout and pure heart, she would find it the most certain way of winning the affection of others. We sat together very cozily in my room, Lucie determined to write to her uncle to-day: she promised him a sort of diary.

Jan. 1. The sun is shining brightly in the blue sky; his beams are sparkling on the snow-covered earth. My heart, too, is bright, and clear, and glad. "Lord Thou art my God, thou art altogether mine. O Thou rich Lord help my poverty. Thy grace and mercy have been so richly poured upon me and yet I was cold and careless. But it shall be different henceforward, take me, take me altogether to Thyself; my prayers shall not cease, and when I feel weary and careless, I will struggle and wrestle till I have grace to pray aright, till Thou hast made me strong in the Power of Thy Might. A new year lies before me—dark—not nay not dark, nothing can befall me, but what Thou wilt. Should sorrow and adversity come, Thou wilt be with me; O my heart is full of comfort, full of joy, for 'I will not let Thee go until Thou bless me.'"

JAN. 1, 18—

DEAREST TRICHEN.—Your letter could almost grieve me, and Aunt's sickness frighten me, but to-day I have tried to give my heart entirely to God. Confidence and cheerfulness must not leave me. O Trichen, pray for me as I do for you. Dear ones be comforted, our Lord is a wondrous King; he can turn all our lives to His Honor and to our peace. Are you in want again? O, tell me plainly, am I not to provide for the poor? and am I not rich myself? I can have my salary paid in advance, if you wish I can send you 50 Thalers. Is it not wonderful that I should have come among such kind people who are so good to me? Dear Trichen I cannot be thankful enough, and you must be so for me. Aunt's health is worse, but do you not say yourself that she is seeking for peace? Is not that "great mercy?" Those who seek Him find Him, we will rejoice at that. Dear Trichen write me soon, a happier letter, but I must know all the cares that are troubling you; it will not be care if we have faith. Write me full of faith and confidence, as I am used to hearing from you. May our Lord give you strength. Your loving LULU.

LULU TO HER AUNT.

My Beloved Aunt!—If I could only be sitting by your bed side. O, I would kiss your hands and caress you, and would take such good care of you that you would soon be well again. But no, Trichen does all that, and our Lord, our loving, faithful God, does most of all. How soon the few weeks will have passed away and it will be Spring, and then I can go to see you, my dear ones. Until then I shall write you many letters and talk as if I were sitting beside you, and entertain you. Before this you have had my Christmas letters. You will have been glad to know how well off I am. If I only knew what else to do for you, for I can help you. I send you with this the green merino for a soft wrapper, when you are able to be up again. Your old ones are too thin—please take it. I do not need anything; my blue dress is quite sufficient until the Spring, and then summer dresses will come. I like our quiet life, Aunt Julchen is most kind. O dearest Aunt, thank God that he led me here and not into gay, worldly society. Only now I am fully able to realize it, and should I be ever so poor and lowly, if I may only serve our Lord Jesus Christ, love, adore, obey Him. I shall be happy, unspeakably happy. O that you may be convinced of this! that you may feel and know in yourself that the world can bring no true joy or peace. O dear, dearest Aunt, I am very rich and happy. Love your Lulu who would do anything on earth for you. God bless you. [To be Continued.]

THE MISSIONARY BOX.

OR CENTS, DOLLARS AND A TENTH.

Some years ago a missionary gave an address to the children in a large Sunday-school. All were delighted. At the close of the meeting a little boy, unaccompanied by parent or friend, went up to the platform and asked for a missionary-box. He came home flushed with excitement, presented the box, and asked mother to give him a first cent. In the course of a few days a gentleman gave him a cent for holding his horse. That was his first earned cent. It disappeared in the box; and from that hour in that humble home the little box has kept its ground; and at the end of every quarter the cents are paid in to the Sunday-school Secretary. The total amount entered on the box at the end of March 31st, 1879, was \$32.50, (or 3250 cents). That little boy is now sixteen years of age. He left school last December, and became junior clerk in a bank. The first payment he received was \$50 in gold. It so happened that his dear mother was ill at the time. When he came home to tea he gently kissed his mother, and quietly placed the golden pile in her hand. After a while he said, "Mother, give me \$5.00. I want it. Keep the other." He then went to the Lady Secretary of the Sunday-school, gave that to the Missionary Society as a "thank-offering," remembering it is written, "Honor the Lord with thy substance, and with the first fruits of all thine increase" Prov. ii. 9). If thousands of our Sunday scholars and the children of Christian parents would but go and do likewise! S. M. G.

THE CHURCH FIRST.

It is sad to note the great indifference toward the Church, even by professing Christians. Every variety of excuse is manufactured in extenuation of their course. One of the most common by the poor is the clothing, as if what we wear is proof of our Christianity, or as if only those who can afford fine clothing will be held to account for neglecting Christian duties. Others find it too wearisome, or have no time to interest themselves in the work of the Master, by faithfulness in attending upon public worship. The truth is, the Church is too often looked upon as of secondary importance. Many are very diligent to attend the lodge or the social gathering, but are unwilling to exercise self-denial in matters which concern their eternal interest. Instead of the Church claiming their first attention, it is treated as of least importance. This plainly shows where the heart is. Worldly pleasure or advantage is eagerly sought after and cherished, and the individual soul and the church of Christ are allowed to suffer. What account will you render, my friend, in the day of judgment, in pursuing such a course? "The Church should be first, and all other things subordinated to it. Christ says, 'Seek ye first the kingdom of God.'"—Salem Record.

EVERY man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters.

Children's Department.

MRS. BRIGGS' CLERK.

He was a tall, thin, starved-looking boy, with a little jacket, the sleeves of which crept half-way up his arm, and a hat that was nothing but a brim; and when she first saw him he was eating a crust out of the gutter. She was only a poor old woman, who kept a little shop for candy and trimmings; but, as she said, he looked a little like what her Tom might if he had grown up and been neglected, and she couldn't stand it. She called to him: "Come here, sonny;" and the boy came. Before she could speak again he said: "I didn't do it. I ain't so mean." "Didn't do what?" said the old woman. "Break your window," said the boy, nodding toward a shattered pane. "Why I broke that myself with my shutter last night," said the old woman. "I'm not strong enough to lift 'em, that's the fact. I'm getting old." "If I'm round when you shut up, I'll come and do it for you," said the boy. "I'd just as soon. What was that you wanted me for?" "I wanted to know what you eat that dry crust out of the gutter for," said she. "Hungry," said he; "I've tried to get a job all day. I'm going to sleep in an area over there after it gets too dark for the policemen to see; and you can't have a good night's sleep without some supper, even if it is dirty." "I'll give you some that's cleaner," said the old woman. "That will be begging," said he. "No," said she, "you can sweep the shop and the pavement, and put up the shutters for it." "Very well," said he. "Thankee, then. If I sweep up first I'll feel better." Accordingly she brought him out a broom, and he did his work well. Afterwards he ate his supper with a relish. That night he slept not in the area, but under the old woman's counter. He had told her his story. His name was Dick; he was twelve years old, and his father, whom he had never seen sober, was in prison for life. The antecedents were not elevating; but the boy seemed good. The next morning the old woman engaged a clerk for her small establishment. The terms were simple—his "living and a bed under the counter." When the neighbors heard of it they were shocked. A street boy—a boy no one knew! Did Mrs. Briggs really wish to be murdered in her bed? Did Mrs.

Briggs feel quite safe? She had so much time now that she was going to take in sewing. Dick attended to the shop altogether. He kept it in fine order; and had increased the business by introducing candies, dates, etc. Peonies came in as they never came in before, since he had painted signs in red and blue ink to the effect that the real old molasses candy was to be had there, and that this was the place for peanuts.

And in the evening, after the shop was shut up, she began to take him into her confidence. Her great dream was to buy herself into a certain home for the aged. It would cost her a hundred dollars. She had saved three years, and had fifteen of it. But it cost so much to live, with tea twenty-five cents a quarter, and loaves so small, and she had been sick, and there was the doctor and Mrs. Jones' Martha Jane to be paid for minding her and the shop. After this Dick took the greatest interest in the savings, and the winter months increased them as though he had brought a blessing.

One night in spring they took the bag from under her pillow, and counted what it held. It was thirty dollars. "And I'll begin to make kites tomorrow, Mrs. Briggs, and you'll see the custom that will bring."

"You're a clever boy yourself," said the old woman, and patted his hand. It was a plumper hand than it had been when it picked the crusts from the gutter, and he wore clean, whole garments, though they were very coarse. "How wrong the neighbors were," she said. "That boy is the comfort of my life."

So she went to bed with the treasure under her pillow and slept. Far on in the night she was awakened. The room was utterly dark—there was not a ray of light—but she heard a step on the floor.

"Who is that?" she cried. There was no answer, but she felt that some one was leaning over her bed. Then a hand clasped her throat and held her down, and dragged out the bag of money, and she was released. Half-suffocated, she for a moment found herself motionless and bewildered, conscious only of a draught of air from an open door, and some confused noises. Then she sprang to the door and hurried into the shop. "Dick! Dick!" she cried. "Dick! Dick! help! I'm robbed!" But there was no answer. The door into the street was wide open, and by the moonlight that poured through it she saw, as she peered under the counter, that Dick's bed was empty. The boy was gone!

"Gone! gone!" Oh, that was worse to poor Granny Briggs than even the loss of the money; for she had trusted him and he had deceived her. She had loved him, and he had abused her love. The neighbors were right; she was a fool to trust a strange street-boy, and had been served rightly when he had robbed her.

When the dawn broke the wise neighbors came into poor Granny's shop to find her crying, and rocking to and fro: and they told her they had told her so, and she only shook her head. The shop took care of itself that day. Life had lost its interest for her. Her occupation was gone, but not with her savings. Money was but money, after all. He had come to be the only thing she loved, and Dick had robbed her.

It was ten o'clock. Granny sat moaning by the empty hearth. Good-natured Mrs. Jones from up-stairs was "seeing to things," and trying to cheer her, when suddenly there was a rap on the door, and a policeman looked in.

"Mrs. Briggs," he said. "Here she is," said Mrs. Jones. "Some one wants to see you at headquarters," said the policeman. "There's a boy there and some money."

"Dick!" cried Mrs. Briggs. "Oh, I can't bear to look at him!" But Mrs. Jones had already tied on her bonnet and wrapped her in a shawl, and taken her on her arm.

"The wretch!" she said. "I'm so glad he's caught. You'll get your money back."

And she led Mrs. Briggs alone—poor Mrs. Briggs, who cried all the way, and cared nothing for the money. And soon they were at their destination; then, and not before, the policeman turned to the two women. "He's pretty bad," he said. "They'll take him to the hospital in an hour. I suppose you're prepared for that. He's nearly beaten to death, you know."

said Mrs. Briggs. "I wouldn't have had that done for twice the money. Let him go with it, if it's any comfort to him."

"I beat him," said the man. "Why, if I hadn't got up there when I did he'd have been dead. He held the bag of money tight, and the thief was pummeling him with a loaded stick; and the pluck he had for a little one—I tell you I never saw the like."

"You shan't take Granny's money from her," says he, and fought like a little tiger. If it's your money, old lady, he's given his life for it, for all I know."

The poor old Mrs. Briggs clapped her hands and cried: "Oh, Dick! Dick! I knew you were good. I must have been crazy to doubt you," and then she wrung her hands and cried: "Oh, Dick, for just a paltry bit of money!" and so she knelt beside the pale face upon the pillow, and kissed it, and called it tender names.

And Dick, never guessing her suspicions of him, whispered: "I was so afraid he'd get off with it if he killed me, Granny, and you in such high hopes last night."

He did not know what she meant by begging him to forgive her. It would have fared ill with him if he had, for he was very near death.

But Dick did not die. He got well at last and came back to the little shop; and though Granny Briggs had her savings, she never went to the Old Ladies' Home; for long before she died Dick was one of the most prosperous merchants in the city, and his handsome home was hers and she was happy in it.—Primitive Methodist.

SUBSCRIPTIONS RECEIVED.

- Rev J Dinzey, Compton, Que; Ira Cornwall, St John, NB; W A Black, do; Hon W B Vail, Halifax, N S; Rev W Ellis, Bedford, N S; Mrs James Lownds, Halifax, N S; John A Morrison, Jordan Bay, Shelburne Co, N S; Winston McKay, Shelburne, do; George Buchanan, do; John A Downie, Jordan Bay, do; Henry Acker, Church Over, do; Rev Thos H Appleby, Sault, St Marie, Ont; Mrs Michael Lewis, Londonderry Mines, Col Co, N S; J A Seale, St John, NB; J & F Burpee, Portland; J B Eagles, do; S B Corbett, do; S Holby, do; Mrs Gilbert Purdy, do; David Tapley, P M, do; Mrs H Rowan, do; Alex Barnhill, do; Mrs James Napier, do; James Holby, do; W P Dole, do; Mrs John McJunkin, do; Mrs John J McDunkin, do; N Brennan, do; R W Gregory, do; R A Gregory, Indian Town, do; Philip Nase, do; Arch'd Tapley, do; J J Kennedy, Marble Cove, do; J A Craft, Carleton, do; John A Littlefield, do; Christian Cappleman, do; J J Burridge, do; Mrs Andrew Lang, do; Mrs Thomas Dunlany, do; Charles Emerson, do; Lt-Col C J Stewart, Halifax, N S; Rev H J Dunfield, Trinity West, Newfoundland; Capt J W Public-ver, Jansen's Cove, Lunenburg, N S; Rev J Rochford, Poplar Point, Manitoba; Rev H F Pless, Renfrew, Ont; Miss M Dobson, Dartmouth, N S; Miss M A Henry, Antigonish, N S; Andrew Corrod, Cheticook, N S; D M Story, Halifax, N S; A F Andrews, Carleton, St John, N B; Mrs W Dunlany, do; Mrs Thos Mark, do; Mrs Robt C Adams, do; Miss M Duff, Insane Asylum, do; Miss M Cooper, do; Miss M Ballard, do; F Estey, do; do; Andrew Cooper, do; do; Richard Farmer, Fairville, do; Edward Griffith, do; do; Robt B Sheriff, do; The Misses Flewelling, do; Mrs Jas Manchester, St John, N B; Fred Wolf, Fairville, do; Mrs Fred Ingols, do; Mrs Arline Cameron, do; Mrs C H Hatheway, do; Wm Napier, do; Capt W A Ray, do; Major P Balcom, Musquash, do; Sam'l Maynard, do; Jno Rose, do; J E Knight, do; Mrs J F Duffan, do; Miss Parlow, Oranecto, do; Geo Humphries, Fairville, do; Mrs G F King, do; Joseph Carman, Emerson, Manitoba; Rev W J Garland, South Stukely, Que; Rev W J Arnold, Halfway Cove, Guysboro Co, N S; Martin Niforth Seaforth, Halifax Co, do; Miss Pineo, Wolfville, do; Miss Alice Webster, Kentville, do; Mrs Barnett, do; Mrs Chase, do; Rev J A Kaulbeck, Truro, do; Geo T Leonard, Sussex, NB; Mrs Col Wetmore, St George, N B; Robert Grey, do; Mrs Wm Lockett, do; James McKay, do; Nicholas Keating, do; John Boyd, do; Goodan Sparks, do; Mrs J G Andrews, do; Howard Wallace, do; Hugh Ludgate, do; Mrs Drake, do; Mrs Barry, do; Mrs Robt Austin, do; Miss M E Gage, Penfield, do; Jas Gillespie, do; Robt Boyd, do; Isaac Justasin, do; Enos Poole, do; Capt Holmes, do; James A Spinney, do; Mrs John Spears, Penfield Bridge; C P Hawkins, do; Mrs Daniel Justin, do; Mrs Sam'l McKay, do; Mrs Nancy Boyd, do; Mrs James Hunter, do; Mrs Hazen, Musquash, St John, N B; Wm Hawkins, Weymouth, N S; Reuben Hawkings, do; Miss Helen Gilbert, Hopewell Hill, Albert Co, N B; Miss Jane Gilbert, Dorchester, do; D Wetmore, Jr, Clifton, do; Mrs John L Best, Beaver Harbor, N B; Mrs Margaret Eldridge, do; Robert E Coupe, Portland, do; Geo Turner, New Haven, do; Mrs W J Burton, Halifax, N S; G D Street, St Andrews, N B; T T Adill, do; W D Foster, do; Mrs Parker, do; Wm Whitelock, do; G F Campbell, do; Samuel Billings, do; C E A Hatheway, do; Thomas Wren, do; Robt Ross, do; Hon R Robinson, do; N N Treadwell, do; Mrs J Covey, do; Mrs C Hatch, do; John B Key, do; Geo S Grimmer, do (2); Dr Gave, do; Hon R B Stevens, do; Mrs E D Parker, do; Miss Stone, do; Mrs H Stinson, do; Mrs Robertson, do.

To be continued.



The Week.

HOME NEWS.

The Gazette contains the appointment of Stephen J. King, postmaster of St. John.

The annual meeting of the Dominion Rifle Association will be held 3rd of March; Artillery Association on the following day.

The school house at Little Bass River N. S., had a narrow escape from fire on the 26th ult, occasioned by leaving chips to dry on the top of the stove.

Mr. John McKay, for many years a teacher in the public schools, was taken ill with paralysis on the 11th ult, at Margaree, C. B., and died two days afterwards.

Senator Carvell, with Messrs. Brecken and McDonald, M. P.'s, waited on the Minister of Justice at Ottawa on Saturday morning, asking him to increase the salaries of the P. E. Island Judges.

A statement of receipts and expenditures under the Weights and Measures Act for the last six months of 1879 was laid before House yesterday. The total receipts were \$2,887, expenditure \$17,404.

Diphtheria is still prevalent in Economy, N.S. Mr. Herbert McLaughlin lost one child a few days ago, and others are not expected to live. There were three deaths from this disease in Castlereagh, Colchester Co., during the winter.

A deputation from Beckerton and Fisherman's Harbor waited upon Mr. A. N. McDonald, M. P. P., at Sherbrooke, N.S., on the 21st ult., and represented that some of the people in these places were in a destitute condition, and required food and other necessaries.

Several men are now employed working at a silver mine at Cape Mabeu, C. B., and the mine is said to be yielding from seven to eight dollars worth of silver to each ton of quartz. One man found a few days ago a piece of silver weighing 4 oz. 15 dwt.

On Monday last a man named Archibald McDonald, a native of Victoria County, died in hospital at Sydney, C. B., of small-pox. This the only death that has occurred there from that disease. One new case is reported. Those who are still down with it are reported in a fair way to recover.

In the Equity Court, yesterday, Judge Ritchie gave judgment in the case of the Windsor and Annapolis Railway Company vs. the Western Counties Railway Company. Judgment, as was expected, was in favor of the W. & A. Co. The case will now go to the Supreme Court of Appeal.

A man belonging to Paradise, Annapolis Co., brought 12 head of cattle to Halifax on Tuesday morning, leaving them at the station till Thursday night without food or water. They would have remained longer in that condition, but that Mr. Naylor was informed of the matter and had them attended to. On Saturday the drover who owned the cattle was taken before the Police Court and fined \$10 or 90 days.

At a meeting of the St. John City Council, on Saturday last resolutions were passed requesting the representatives of the city and county in the Legislature, to do all in their power to obtain the removal of the seat of government and Supreme Court to that city. The city offers to provide the requisite site or sites for the public buildings without cost to the Province, and also procure, at the expense of the city, and give to the Province, a suitable residence for the Lieut. Governor.

NEWS FROM ABROAD.

The New York Herald's Irish Relief Fund has risen above a quarter of a million dollars, and still grows.

De Lesseps has been tendered a reception by the American Geographical Society.

Stewart's advance upon Ghuznee will probably commence between the 30th and 31st March.

The works of the Atlantic Fertilizing Co., Orient Harbor, L. I., were burned Feb. 27. Loss \$150,000.

The Dublin Mansion House Relief Committee's total subscriptions to date reach £26,405.

A despatch from Capetown says all the African colonies will send delegates to Capetown to discuss confederation.

Mr. James Gordon Bennett has formally handed the N. Y. Herald fund to the committee, after an interview with Mr. Shaw and other members of the committee.

The United States Consul at Bradford, England, represents the manufacturers' interests of England steadily recovering from the late depression.

Victor Hugo has published an appeal to the French Government not to surrender Hartman to the Russian authorities. Several Russians waited on Gambotta to solicit his influence with the Government to prevent the extradition of Hartman.

A letter from St. Petersburg reports that a fugitive Nihilist who was present at the introduction of the dynamite into the Winter Palace, is now in Vienna, the letter was handed to the police before publication.

M. Onou, Chief Dragone of Russian Embassy, and Col. Conaroff, were fired at in Constantinople on Sunday, Feb. 29, by two persons who escaped. Conaroff was wounded; Onou was not hurt.

A subscription has been opened in Bombay, India, in aid of the Irish relief fund, to which the banking house of Messrs. B. and A. Hormarjee, of Bombay, has contributed £1,000. A committee of natives and Europeans has been formed to collect funds.

Dr. Neilson Hancock, in an article on Ireland in the Fortnightly Review, shows by statistics that the loss in some districts in Ireland, through the failure of the crops, has reached five million dollars. There is no higher authority on Irish questions than Dr. Hancock.

St Petersburg, March 1.—The Agence Russe says Gen. Mellikoff is receiving the assurance of support from all sides. Gortschakoff assured him that if his assistance at any time was thought to be useful he would, notwithstanding his advanced years, attend the sittings of the Supreme Executive Commission.

London, March 1.—At an enquiry into the Tay Bridge disaster, on Saturday, several moulders, employed by the contractors, testified that the quality of iron used for castings was very inferior; that columns were frequently defective, of unequal thickness, cracked and scabbed, and that cracks and holes were filled with putty or cement and painted over.

London, March 1.—A Cabul despatch reports that the early submission of Mahomed Jan is still expected. There are many signs that various chiefs wish to negotiate with the British. A son of the Khan of Bukhara has arrived at Jellalabad, en route to Peshawar, with 140 followers.

Lahore, March 1.—The English envoy to Ghuznee has been unsuccessful in negotiations with Mahomed Jan. Abdul Rahman Khan is communicating from Balkh with Mahomed Jan and Ayook Khan. The latter is reported to have received an offer from the Shah of a large tribute for the surrender of Herat, but declined at the instigation of Abdul Rahman Khan.

Berlin, Mar. 1.—In the debate which followed the introduction of the Army Bill in the Reichstag, Von Moltke said: "All our neighbours are more or less safe from attacks in the rear, and only need to present a front on one side. They have stationed a considerable portion of their land forces close to our borders. Our regiments are distributed equally over the whole country. Since the conclusion of the Turkish war Russia has considerably extended her military establishment, and France has doubled her army. Meanwhile we have kept our troops within the proportion of one per cent. of our population. France has an army of 497,000 men, while Germany has only 401,000 soldiers. The peace strength of Russia is twice as great as ours. The full term of service in France is twenty, and in Russia fourteen years, while in Germany it is only twelve years. The degree in which our army is behind others can only be made up for by activity. I can only sincerely deplore that iron necessity compels us to impose a fresh sacrifice on the German nation. We must preserve and uphold peace abroad, even as far as our strength allows, and we shall perhaps not stand alone in that position. In this there is no threat, but a guarantee for peace. Without forces this end cannot be obtained."

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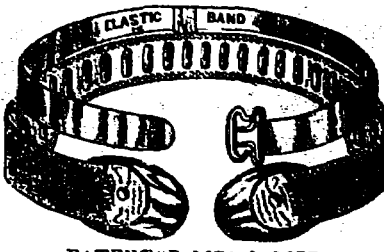
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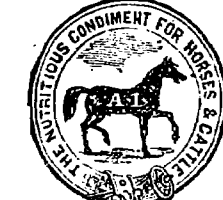
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