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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLIASTICAL NOTES.

THE Archbishop of Canterbury is convalescent.

THE Bishop of Gloucester and Bristol (Eng.) is convalescent.

THE *News* of London, Eng., says that the collections for Hospitals have increased 60 per cent. since the inauguration of Hospital Sunday in 1873.

THE total inhabitants of London, England, is given by the last census 4 211 046. The total population of Scotland is 4 200,000; and of Ireland 4 706,162.

A new altar-table has been placed in St. Paul's Cathedral, London, the gift of Mrs. Anblow, sister of the late Dr. Liddon. It is made of ebony, with three medallions of brass.

THE sum of £18 000 has been raised in response to Bishop MacLagan's 'quinquennial appeal' for £20 000 in connection with the Lichfield, Eng., Diocesan Church Extension Society.

THE appeal in the Bishop of Lincoln's case has come before the Judicial Committee of the Privy Council, The Lord Chancellor presided. No appearance was entered on behalf of the Bishop of Lincoln.

IRELAND—The late census shows that there are 3,545 856 Roman Catholics; 600,230 members of the Church of Ireland; 446 687 Presbyterians; and 55,235 Methodists; or in all 1 102,156 non-Romanists.

THE Bishop of Derry, Ire. (Dr. Alexander) was to preach the sermon at the one hundred and ninetyeth anniversary of the Society for the Propagation of the Gospel in Foreign Parts at St. Paul's Cathedral, London, on the morning of June 17th.

At the annual festival of parochial choirs in connection with the Canterbury Diocesan Choral Union held at Canterbury, Choirs were in attendance from all parts of Kent, comprising about 600 singers. An address was given by the Dean of Canterbury.

THE Bishop of Liverpool, Eng., has arranged with Dr. P. S. Royston, ex Bishop of Mauritius, to act permanently as assistant-Bishop in that diocese. Bishop Royston will enter on his duties next month. Dr. Ryle's medical adviser has recommended him to take three months' rest.

THE annual meeting of the E. C. U. was held lately at Prince's Hall, London, under the presidency of Viscount Halifax. The report stated that the number of communicants who had joined the Union during the past twelve months was 4,032, of whom 232 were clergymen, and the total number on the books was 32,975.

BISHOP SPALDING, of Colorado, in sending a

check for \$100, the Lenten offering of the Sunday School of St. John's Cathedral, wrote: 'It was intended really for diocesan missions, but I know your needs, I will try to get along without it. I am securing seven men from the General Seminary, and shall need more stipend money. Don't allow my appropriation to be diminished in June. It would be terribly disastrous.'

At a recent meeting of the executive of the Church of England Temperance Society the Bishop of London, England, was unanimously appointed chairman in the place of the Rev. Canon Ellison, resigned. His Lordship signified his acceptance of the post, but, owing to the impossibility of regular attendance at committee meetings, requested the appointment of a deputy chairman, and Bishop Barry was unanimously elected to that office.

On Tuesday evening, June 2nd, the Church of England Temperance Society (Bath and Wells Diocese, Eng.) gave its annual Choral Temperance Festival in the Abbey Church, Bath. Twelve of the most important parishes of Bath were represented and formed a choir of 350 well trained voices. The sermon was preached by Canon Bowers, the Gloucester Diocesan Missioner.

THE Right Rev. J. R. Selwyn, D.D., Bishop of Melanesia, and son of the late Bishop of Lichfield, Eng., is lying seriously ill at his missionary headquarters in the Pacific—the lovely but lonely Norfolk Island. Admiral Lord Charles Scott sent a steamer to bring the Bishop to Sydney, N.S.W., for constant medical attention, but when the last mail left he was too ill to be brought on board.

BISHOP LEONARD, in reciting a contribution from St. Mark's Cathedral, Salt Lake City, Utah, writes: 'This is additional to what has been sent and in response to my pastoral letter. I hope other sums will go forward. God knows we are poor enough here and need much ourselves, but we are not so poor as to be blind to the necessities of the Board. I thought I was interested in missions when I was a Presbyter, but I look back upon that interest now as exceedingly weak. I sometimes wish I could be a Presbyter again and have a parish. I am absolutely sure I could interest any parish, no matter how small, in missions. It seems to me many of our clergy have no interest in missions, or else they are afraid to talk about the matter. I am absolutely sure that every dollar which any parish contributes to so good a cause will be received back greatly multiplied in all sorts of blessings.'

TRURO.—The Very Rev. John Gott, D.D., Dean of Worcester, Eng., has been appointed to succeed the late Bishop of Truro. *The English Churchman and St. James Chronicle* is very irate, characterizing him as an 'enemy of the Protestant faith!' But *The Churchman* is ultra Evangelical.

ANOTHER VERSION.—'True to the traditions of the Vicars of Leeds, Dr. Gott, Dean of Worcester, has been raised to the Episcopal

bench. He will succeed Bishop Wilkinson at Truro. Twenty-nine years' work as a parochial clergyman, and five years as Dean of a Cathedral certainly ought to prepare a man, if anything can, for ruling over a diocese such as Truro, where pastoral qualities are especially demanded. These qualities the Dean of Worcester is universally believed to possess. He is a strong Churchman, as his little book, *The Parish Priest of the Town*, amply testifies, and the appointment will generally be recognized as a good one. Dr. Gott is the fifth Vicar of Leeds who in the present century has been promoted to high office in the Church. Dr. Hook was made Dean of Chichester, Dr. Atlay is the present Bishop of Hereford, Dr. Woodford was appointed to the See of Ely, Dr. Jayne is now Bishop of Chester, and now Dr. Gott goes to Truro. This is a goodly record, and the present Vicar of Leeds (Dr. Talbot) will in all probability presently follow in the same path as his predecessors.' Thus speaks *Church Bells*; but it is moderate, though by no means High Church or Ritualistic so-called!

THE Bishop of Ripon, Eng., in a magazine article on "The Science of Preaching," says that first of all the sermon must be the result of hard work—of far more work and study than will show on the surface. Then the prime duty of every public speaker is to be plain—to be thoroughly understood. The sermon "must not only thrill with heaven, it must throb with earth. It must, like its Divine Master, reach humanity by becoming human;" and the preacher's humanity must be that of his own times, and spoken in the language of his own day, though he cannot understand his own times who knows nothing of the past. And he must be more than the mirror to human nature; it is his duty to keep Divine thoughts before men. While naturally objecting to any preacher making amusement or entertainment his aim, the Bishop would "exclude no subject which can be profitably treated in the pulpit." "The end of preaching and the end of worship is edification of some sort. Make the range of preaching as wide as you will, yet let the light of what is Divine shine over it." Archdeacon Farrar, who writes on the same subject, emphasises some of the same points. Taking the example of the prophets and apostles and of Christ, he says we should have "the greatest variety of topic and abundance of illustration"; but "what is needed in the pulpit most of all is simplicity and sincerity."—*The News*.

"A noble life, but written not  
In any book of fame;  
Among the list of noted ones  
None ever saw her name:  
For only her own household knew  
The victories she had won;  
And none but they could testify  
How well her work was done."

—Selected.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to subscription has been paid.

## FESTIVAL SERVICE OF THE LONDON GREGORIAN CHORAL ASSOCIATION.

With over 1,000 singers, 200 clergy, a procession interspersed for the first time with banners, a magnificently rendered service, and a congregation that filled the vast building from end to end, the London Gregorian Choral Association celebrated its coming of age on Thursday evening, June 4th, at St. Paul's Cathedral in a right royal manner. The service book was one of the best, if not the best ever put forth by the Association, the execution of the music was in many respects a great improvement on any previous anniversary, and the presence of banners [of which there were thirty], gave to the procession that orderly and finished look which it certainly never possessed before. The classification of the singers was as follows: Trebles, 348; altos, 55; tenors, 326; basses, 365; the voices being sustained by four cornets, three trombones, and a few clarionets, in addition to the organ, which was placed by Dr. Warwick Jordon. The processions before service was the ever-welcome 'Ubs Beata Hierusalem' [from the Salisbury Hymnal] which was sung with a vigour and heartiness which was indescribably grand, for after the first bar had been played by the cornets, whose clear and piercing tones resounded through dome and arch and aisle with almost weird effect, everybody set to with a will, and 'O Lord, on this our Festival Day,' by Arthur Henry Brown,

\* \* \* \* \*

The Rev. H. D. Macnamara sang the service, the first Lesson was read by the Rev. Dr. Baker, Head-master of Merchant Taylors' School, and the second by the Rev. R. Rhodes Bristow, vicar of St. Stephen's, Lewisham. The Psalm (*Confitemini Domine*) was sung to tone v. [Sarrum Antiphony], and whatever may be said against the introduction of harmonies to the ancient plainsong, there can be no question as to its striking effect whenever the words 'O that men would therefore praise the Lord for His goodness,' &c., recurred in this Psalm. The *Magnificat* was sung to tone iii., and the *Nunc Dimittis* to tone iv., both arranged by the Rev. H. Fleetwood Sheppard.

The sermon, which was commendably short, was preached by Canon Newbolt, who took for his text 2 Chron. xx, 21, 'And when he had consulted with the people he appointed singers unto the Lord.' Delivered in the clearest of tones, it riveted [to use a stock phrase] the attention of the vast congregation. It was of course a panegyric of music, but enshrined amidst the polished sentences was many a striking thought. Music, he said, was the exclusive property of religion, but fanaticism had almost silenced the songs of worship. It was therefore one of the most cheering sights of the day to note its revival in the service of the sanctuary, for although good people even now might differ as to how much or how little music should be used, all agreed that its employment was indispensable. This revival was the more significant in a utilitarian age like the present, from its assertion of the principle that beauty was allied to goodness, while ugliness was synonymous with vice. Music came from God, Who was beautiful in all His works—in bird, and flower, and insect. It was therefore instinct with the beauty of its Creator, and we could not spend too much in its cultivation in a world disfigured with the ugliness of sin. Recurring to its employment as a handmaid of religion, he said that if it had a place in magnificent harmonies where men could worship by merely listening, it also had a place in congregational singing, for nothing could surpass the united singing of great congregations. There was immense power in a vast multitude all doing the same thing. After further insisting

on its right to be used in the most sacred offices, he said that its claim to such a position must be qualified by the intentions of the musicians, for directly it became a mere performance it ceased to be worship. There was a melody, he continued, which only holiness could give: a good voice and a bad life, a clean surplice and a dishevelled existence, were utterly inconsistent with any acceptable offering of praise. To illustrate this point he told the beautiful monastic legend of the community who imagined that their poor, untutored singing of the *Magnificat* was not worthy of its theme, and therefore accepted the service of a stranger with a beautiful voice to sing it for them, and how that, on the same night, an angel appeared in their midst, and asked why their usual hymn had not gone up to God, for no sound of praise had reached heaven. The preacher then concluded by commending the objects of the Association to his hearers.

The hymns sung during the collection of the alms were 'Solemnis læo festivas' ['Jesu, Thou Joy of Loving Hearts'], a melody from *La Feillee*, harmonised by Mr. Arthur A. Brown, and the beautiful old chorale of Scheidemann, A. D. 1604, 'How brightly dawns the Morning Star,' from Mr. J. Baden Powell's collection of 'Thirty Tunes,' adapted to hymns in the 'People's Hymnal.' But the gem of the evening, in one respect, was the 'Pilgrims' Chorus,' from the Rev. H. E. Hodson's cantata, 'The Golden Legend,' sung as a final processional. The whole of this cantata [which preceded that of the same name by Sir Arthur Sullivan by some years] abounds in beautiful passages, but this particular chorus is such an exquisite imitation of genuine Gregorian music that it probably stands alone. Adapted to the well-known hymn, 'Light's abode, Celestial Salem,' it was well taken up by choristers and people, and was a fitting offering of praise at the close of a plainsong festival. Thus ended a day which was ushered in in the same building by a choral celebration of the Holy Eucharist at 11 a.m., at which the choir numbered about 200 voices.

### THE SALVATION ARMY.

THE NEW PAPAcy, Toronto. [Pp. 64]

This is a remarkable little book, and just now, when General Booth is seeking contributions for his scheme of social reform, is worth careful consideration. It seems the work of a Canadian officer in the Salvation Army. It is said that the work was regarded by the authorities of the S. A. as so important that 5,000 copies of the book—i. e., the whole first edition—was bought up and committed to the flames. The author has, however, republished it, and we are not aware of any legal disproof having been offered of its statements. The view of the writer is that General Booth seeks to establish a sort of Papaacy:

In its inner workings the Army system is identical with Jesuitism; its military government, its rules, its vows, its unquestioning obedience are as antagonistic to religious freedom as those of the followers of Loyola, and its grasping greed for cash and property are in no way inferior to the same. Yet there is this one great difference, and it can only be regarded as a difference of impudence; While Rome brings to her aid learning, culture, and the traditions of a thousand years, claiming immediate succession from the immediate followers of the Great Founder of Christianity, Boothism is built up amidst a system of deplorable ignorance, and is only a generation or two removed from the obscure progenitors of its founder and chief. . . . It is the General's order that declares Baptism unnecessary and the Lord's Table superfluous. [p. 15]

We commend this last point to clerical

admirers of General Booth. If they accept the Church Catechism (and what has been taught always, everywhere, and by all, about 'Sacraments generally necessary to salvation'), we cannot see how they can well accept a scheme of salvation in which both the great Sacraments of the Gospel are eliminated. But it is on financial matters that this book ought to be most studied. 'Salvation Army property has always been a conundrum,' but the author does a good deal to unravel it in his fourth chapter on 'Property, Finance, and Trade,' and in chapter five on 'How the Bubble is Inflated.' We believe if these chapters were more read the General would find more difficulty than at present in getting subscriptions, even for his new scheme. There are some stories in them which we should like to see explained. The whole scheme of operation of the Army is given, and certainly it shows much ingenuity. This work ought to be read in connection with General Booth's recent work, and might throw light on it. It deserves consideration, as well as Mr. Hodge's 'Salvation Army,' and Mrs. Brick's writings, which ought to be well known.—*Church Review*.

If the Y. M. C. A. occupies any different position as to the Sacraments it ought to be very explicit in saying so, and if it declares itself subordinate or auxiliary to Christian Churches, it ought to enumerate them.—[Ed. *Church Eclectic*.

### ANTI SACERDOTALISM.

From a recent ordination sermon preached by Bishop Potter, of New York: If it be urged that the very same office binds it upon the conscience of her clergy 'to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word,' and that such doctrine can hardly be banished without being discussed, then we shall do well to remember that doubts are most effectually expelled by the inculcation of the truth, and that we shall best serve our Master by speaking of those certainties of which we are assured rather than by debating those open questions concerning which we must as yet be patient watchers for more light. If we are sensible of a tendency in our own generation to hold the truths of a personal Creator, a divine Saviour and an Inspiring Spirit speaking through the Word and ministry and sacraments, loosely and dubiously, then let us remind ourselves that it is our calling to help others not to let go, but to keep our trust. There is in some quarters a recoil from what is called sacerdotalism, in these latter days, which simply eventuates in a conceited and contemptuous individualism. It has scant respect for holy offices, or holy places, or holy things. It affects a levity of speech and a Secularity of dress and bearing which are equally expressive as to their meaning and their motive. It minimizes the responsibilities of the ministry and underestimates their sacredness. It is so afraid of the manners and bearing of the priest, that it forgets the dignity of any sacred vocation at all. In its speech, in its interests, in its reading and thinking, it is so little different from the average tone of the world about it, that it is often utterly indistinguishable. And yet when the first deacons were designated for their office the significance of that designation was that they were set 'apart.'

If the modern Sadducee element gets the upper hand in the Church, since, like the ancient, it affects most the positions of place and power, while it despises humility and self-sacrifice for a future and spiritual reward, it will as surely crucify the Lord of Glory again and put Him to an open shame. Our conflict is simply with Arian materialism.

**MORE WORKERS WANTED.**

The more active the Church becomes, the more does she perceive the need of greater activity still. Exactly as blindness to one's own ignorance is a sure sign of ignorance, when some advance up the heights of knowledge brings with it the power to recognize what greater heights are still to be reached, so the wider the Church extends her agencies the more clearly does she become aware how much there still remains to be done. And thus the demand for more workers becomes increasingly loud. The impetus which has been given to lay help in the diocese of London by the recent action of the Bishop in formally appointing certain carefully selected laymen will probably show itself before long in the other diocese; for this sort of thing is, happily, very infectious, and *vires acquirit eundo*.

But the work which *exclusively* belongs, and must belong, to the *clergy* is rapidly increasing, as well as the many agencies which can be undertaken by laymen. Hence there is a steady demand for more clergymen, as well as for more laymen to help them. The supply of this demand for increased numbers of ordained workers is by no means so easy a matter as the other; it is attended by certain difficulties which must be honestly faced.

Two principles, which at first sight appear to be contrary to each other, must be carefully borne in mind in all discussions upon this very important question. The first is this—that there undoubtedly is great need of *more clergy—men in every part of the Church*, and especially for the more frequent services which ought to be held. While there are parishes in which daily service is not held, or in which there is not weekly Communion, it cannot be said that the Divine Worship of the Church is all that it ought to be. But these services cannot always be maintained where the incumbent is single handed. The fact is that no Church ought to be served by less than two clergymen. The maintenance of continual services, morning and evening, every day in the year, should never be left dependent upon the presence and the health of one man, especially when that one man is engaged in much other work and often harassed by great anxiety, so that his bodily strength is seriously taxed. The general principle, then, that more clergymen are really needed is one upon which there is very general agreement, and there is no need to enlarge upon it further.

But together with this, there is another principle which has been strongly upheld in these columns, and appears to be gaining ground among the better educated of our Church folk. It is this—that much harm (probably more harm than good) will ensue if the Bishops 'lay hands suddenly' on candidates for ordination; in other words, if they admit men who are not well qualified, intellectually as well as morally, by birth and breeding, as well as by the soundness of their Churchmanship. A few black sheep among the clergy do incalculable harm to the Church in many ways; and likewise, every ignoramus and every 'peasant,' however earnest he may be, who obtains ordination, is in danger of bringing the Church into contempt by his inability, in the vast majority of cases, to influence for good the classes who are educated and cultured;

The Bishops, therefore, are 'in a strait betwixt two,' being practically urged from one side to open the door of ordination more widely—to admit more and more workers, who are so sorely needed; and warned from the other side *festinare lente*—to regard quality as well as quantity, and to be extremely careful to reject all who are in any way unfit for the sacred ministry of the Church.

Where shall they draw the line? Is any compromise possible? The solution may perhaps be made easier if greater distinction than

now obtains be established between the two orders of deacon and priest. It is well known that our branch of the Church has somehow deviated from primitive usage with respect to the diaconate. Our deacons would scarcely be recognized as deacons by Christians of the first century. They are far too much like priests. Whereas, in theory, priests are far nearer to bishops than to deacons, in our practice they are much nearer to deacons. It is the deacons whose status must be altered, and it is deacons who are wanted in greater numbers. All this seems to point to some relaxation as to the admission of deacons, which might be well balanced by greater stringency in the ordination of priests—a subject which is large enough to be treated by itself.—A. M. W. in *Church Bells*.

**THE WESLEYANS.**

The Wesleyans in England seem to be in far from a happy state. It is true that they are ever boasting of the twenty to thirty millions of Methodists in the world, and arguing that there must be a future for a Church of such wonderful growth in 150 years; but they forget that if there had been no divisions there would be many more, and that if in accordance with Wesley's teaching they had remained a body of lay teachers in the Church, they would have had a much more assured position. In their endeavour to form themselves into an independent Church they are driven further and further away from Wesley's teaching and practice.

I cannot find that their numbers are at all increasing in proportion to the increase of our population, and, as it appears to me, they are on the eve of fresh divisions. They find the class meetings, once their great strength, to be unpopular and contrary to the spirit of the times; then the itinerant preachers and the three years' limit, which would work admirably as an adjunct to the Church, with its settled parochial ministry, is found a burden to those who desire to make Wesleyanism into an independent organization.

It is allowed that such increase as is to be found is in the West-end Mission, which is worked on lines freer than old Wesleyan rules, and must be very distasteful to some of the Methodists of the older school. The Primitives have long had the exclusive control of the lower orders, but the Salvation Army and Church Army are making great advances in this particular field.

All this has caused many searchings of heart among Wesleyans; but try as they will they will only succeed in making a *new congregational* body, and as they seem to long for a more highly educated ministry and to minister to the more highly educated classes, in their endeavor to 'adapt Wesleyanism to its modern environments,' they will find themselves in competition with the Baptist and Congregational Churches; and will certainly fall far short of that Catholicity which marks the true Church as ministering at once to all classes of our people.—Earl Nelson in *Church Bells*.

**MAGAZINES FOR JUNE.**

*The Homiletic Magazine* divides its space into the following heads, under each of which much will always be found that is useful to its readers. Sermons, Expository Papers, Homiletical Commentary, The Children's Service, The Church Year, Practical Homiletics, Texts illustrated. The second section is presently filled with papers, by Rev. W. J. Deane, M.A., on 'The Miracles of our Lord'; and by Rev. Dr. Clemance, 'On Outlines of the first eight chapters of Romans.' The Sermon for children in

this number is entitled 'Ants and Conies.' E. B. Treat, New York.

*The Treasury*.—The representative of the Church pulpit in this number is the Rev. Spencer S. Roche, of St. Mark's Church, Brooklyn, N. Y., who contributes a sermon on the words, 'The fellowship of the world is enmity with God.' Dr. Cuyler furnishes a pen picture of Rev. Newman Hall, LL B., and of his Church work in London. Dr. Cuyler promised a series of like articles on 'Eminent Preachers' of the day. E. B. Treat, London and New York.

*The Homiletic Review*.—Canon Liddon forms the subject of the first paper in this number, from the pen of Prof. Wilkinson, D.D., of Tarrytown, N. Y. He opens his lengthy sketch of this great divine as a preacher with the words: 'Evangelical—printing the word without quotation marks, for from being of the evangelical party he was far enough removed, —I pronounce Canon Liddon as preacher'—and he closes a sketch of nine pages thus: 'In fine; manly, Christian, earnest, brave, loyal to Scripture, yet loyal to Church almost more than to Scripture, Apostolic, yet hardly less sacerdotal than Apostolic, but truly and steadily and devotedly energetic throughout, a scholar and thinker—such was Liddon, the man; and of necessity such intensely was Liddon the preacher—a great pulpit teacher rather than a great pulpit orator; a master of Christian Apologetics. \* \* \* a pontiff without pontifical place, and a Father of the Church born out of due time.' Funk & Wagnalls, N. Y.

*Littell's Living Age* for the week 20th June, contains a lengthy and able article of much interest at present, taken from the *Quarterly Review*, viz: 'Canada and the United States, their Past and Present Relations.' The writer deals out some measure of justice to the Dominion, and does not, as the custom is, exalt the United States at the expense of Canada. After reviewing the progress made by the U. S. between 1790 and 1890 the writer adds: 'Despite all the powerful influences that have fought against Canada, she has held her own in America'; and later on after reference to the elections in March last, he says, 'Canada is prepared to meet the difficulties of the future with confidence, and asks nothing of her great competitor, except that consideration, justice and sympathy which are due to a people whose work on this continent has just begun, and whose achievements may yet be as remarkable as those of the first federation to the south. Littell & Co., Boston.

**RECEIVED:**

*The Westminster Review*.—Leonard Scott Publishing Co., N. Y.; \$4 per annum; 40c each.

*The Atlantic Monthly*.—Houghton, Mifflin & Co., Boston; \$4 per annum; 35c each.

*The English Illustrated Magazine*.—Macmillan & Co., New York; \$1.75 per annum; 15c each.

*The American Church S. S. Magazine*.—112 North 12th street, Philadelphia; \$1 per an.; 15c each.

*The Spirit of Missions*.—22 Bible House, N. Y.; \$1 per annum.

*The Living Church Quarterly*.—Young Churchman Co., Milwaukee; 25c per annum.

*Ladies' Home Journal*.—Curtis Publishing Company, Philadelphia; \$1 per an.; 10c each.

**NEW BOOKS.**

**PEACE AND ITS HINDRANCES**.—By the Right Rev. Ashton Oxenden, formerly Bishop of Montreal. Longmans, Green & Co., N. Y.

**STORIES OF THE LAND OF EVANGELINE**.—By Grace D. McLeod. D. Lothrop Company; Boston; cloth pp. 336; \$1.25.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**ANNAPOLIS DEANERY.**—A meeting of the Annapolis Rural Deanery was held in the parish of St. Luke's, Annapolis, on Tuesday and Wednesday, the 3rd and 4th June. Members present: Rev. P. I. Filleul, D.D., Rural Dean, J. Ambrose, D.D., H. D. de Blois, A.M. [Secretary], J. M. Withycombe, A.M., L. Maynard, A.M., D. P. Allison, A.M., and Dr. Maynard from the Avon Deanery.

Service was held in the Parish Church at 7 p.m., when the Rev. Dr. Maynard of Windsor preached a very impressive and comforting sermon from John xvi. 18 v. On Wednesday, the 4th, service was again held in St. Luke's Church at 11 a.m., when among other things the newly elected Rector of Annapolis, the Rev. Mr. Howe, was formally inducted, the 'Mandamus' for so doing having been issued to the following clergymen, viz., the Rev. Canon Maynard, Rev. Dean Filleul, and H. D. de Blois. The inducting Wardens were Messrs. Hugh Gillis and Richard Uniacke. The sermon, a very able and instructive one, was preached by the Rural Dean from 1 Cor. iv-7. The services were hearty and responsive, the number of communicants large, and the music, under the able direction of Professor Porter [late choir master of St. Paul's Church, Halifax], well rendered. At 2.30 p.m. the business meeting of the Chapter was opened with the prescribed form of Prayer.

It was moved and seconded that Canon Maynard of Windsor be requested to take a seat in this Chapter—passed.

The rev. gentleman then thanked the members for their kindness, and made some very appropriate remarks, referring in touching terms to his long acquaintance with Rev. Mr. Gilpin, a former Rector of Annapolis, and also with Mr. Ritchie, who after a long incumbency of thirty years had been compelled on account of increasing infirmities to resign his charge.

Short addresses on different subjects were also given by all the members present. A communication from Shelburne Deanery with regard to the qualifications of candidates for Confirmation was read, but no action taken in the absence of definite official information before the meeting.

It was moved, seconded and passed that the order of business in future be as follows: The length of sitting shall be of one hour and a half duration, to be divided thus: opening ten minutes; offices of Priest and Deacon to be read alternately; Chapter from New Testament to be read in English with Greek comments; paper to be read on subject given out at previous meeting.

The subject of employing a travelling Missionary for the Deanery was earnestly debated and strongly recommended, the ways and means alone being wanting. The subject of a paper to be read at next meeting of the Deanery by Rev. J. M. Withycombe, rector of Clements, was agreed upon, 'The state of the soul after death.'

It was moved, seconded and passed that the next meeting of the Deanery be held in the Parish of St. Paul's, Rosette, on the Tuesday and Wednesday nearest the full moon in August. The meeting then adjourned.

The Missionary meeting in the evening was well attended and interesting addresses were given by all the members of the Deanery present. The clergy were hospitably entertained by the following hosts: Canon Maynard by J. M. Owen, Esq., Rural Dean Filleul by Judge Savary, Rev. J. Ambrose by Hugh Gillis, Esq., Rev. J. M. Withycombe by Miss Ruggles, Rev. D. P. Allison by Henry Rudolf, Esq., and the Secretary, Rev. H. D. de Blois by Chester McCormick, Esq.

The Collections, amounting to \$17.20, were

devoted to the following purposes: W. & O. Fund, \$10.27; Board Home Missions, \$6.93.

## THE HOSPITAL FOR SPRINGHILL MINES.

To the Editor of the Church Guardian:

SIR,—I very gratefully acknowledge the receipt of a particularly valuable gift of thirteen pairs of blankets from the Church Woman's Mission Aid of Toronto, obtained for us through the kind offices of Rev. Dr. Sweeney. Cottage Hospital work appeals strongly to the sympathies of the daughters of the Church, and in this marked instance the response has been very cheering. We need a large supply of good towels, and also about thirty counterpanes. There may be many ladies who would consider it a privilege to contribute these articles in the name of Him who said that 'Inasmuch as ye do it unto the least of these my brethren ye do it unto Me.'

I also thankfully acknowledge the receipt of \$21.49, an offertory from the Church of the Epiphany, Parkdale, Ont., per Rev. B. Bryan. Total from Canada \$767.93. Amount required \$1,000. We evidently shall not be able to begin the building this year unless some kind friends send in very generous gifts.

I remain yours truly,

W. CHAS WILSON

The Rectory, Springhill Mines, N.S., June 25th.

## DIOCESE OF FREDERICTON.

**SHEDIAC DEANERY.**—A regular meeting of this Chapter was held at Shediac on May 19th and 20th. Rev. D. M. Bliss was absent because of illness. On the evening of the 19th service was held in St. Andrew's Church, Shediac Station, the prayer being read by the Rector, Rev. C. E. Mackenzie, and being followed by very interesting and helpful addresses by Rev. J. Roy Campbell, of Dorchester, on 'The Historic Episcopate in connection with Confirmation,' and by Rev. C. F. Wiggins, of Sackville, on 'The Duty of communicating after Confirmation.' On next morning, a celebration was held in St. Martin's Church, Shediac Cape, Rev. J. Roy Campbell, Rural Dean, being the celebrant, assisted by Rev. E. Bertram Hooper, of Moncton. Rev. Mr. Hooper gave an excellent sermon on 'Union in Church work.'

After a useful business meeting the members separated to meet again in Sackville.

**SHEDIAC.**—On Thursday, June 18th, we were favored with a visit from the Bishop Coadjutor, and a delightful day to greet him. A class of 33 were confirmed in St. Martin's Church and two more in St. Andrew's, making 35 for the parish in all, the largest class which has been presented for 27 years. Large congregations were present at both services. On the evening previous the Rector baptized by immersion a woman who had been an adherent of the Baptist body. Besides herself two other Baptists were confirmed—three Methodist and one Presbyterian—all heads of families; there being fourteen married persons in the class.

**ST. JOHN.**—A large congregation attended St. John's (Stone) Church, on Sunday evening, 21st June, the occasion being a special service in commemoration of the accession of Her Majesty Queen Victoria to the throne. The pulpit, lectern and galleries were draped with British flags. The music was of a very high order, the anthem being 'Zadok, the Priest,' Handel's great coronation anthem. The canticles, 'O Lord our Governor' and the 'Deus Miseratur,' were sung to chants composed for the occasion by Mr. James S. Ford. At the conclusion of the service 'God Save the Queen' was sung by the choir and congregation. The Rector, Rev. J. deSoyres, preached an eloquent sermon, taking his text from Psalm lxxi. 1: 'Give the king Thy judgments, O God, and Thy righteousness unto the king's son.'

## DIOCESE OF QUEBEC.

**BISHOP'S COLLEGE, LENNOXVILLE.**—The Convocation was held on the 25th June. Chancellor Heneker referred to the present position of the College and school, and to the changes which have been determined upon to the administration of both. The Ven. Archdeacon Roe, who had resigned, was replaced by the Rev. Dr. Allsatt. It had also been decided that Dr. Adams should be relieved of the Principalship of the School, confining his attention chiefly to the College proper, and Mr. H. J. Petry, an alumnus of the College who has been for several years connected with the School as Senior of the House and sub Rector, was appointed its head master. In closing his remarks the Chancellor referred to the gratifying fact that the degree of C.M.M.D. had been conferred by the Medical Faculty of the College upon the first lady Doctor of Medicine in the Province of Quebec, namely, Miss Ritchie, who had 'hailed from this township, her father having been the late well known and distinguished lawyer, Thos. W. Ritchie, Q. C.' The Lord Bishop of Quebec, President of the Corporation, and Dr. Adams also delivered addresses. The latter stated that three of their pupils had been ordained and that he considered the men sent out this year would be a credit to any college in the Empire. They had had eleven students in Divinity and twenty-six in Arts during the past year. The attendance at the School had been 105 against 62 six years ago, and it was steadily increasing. He stated that about \$7,000 was needed to complete the new school building and which he hoped would very shortly be subscribed. The Hon. J. G. Robertson, member of the local House for Sherbrooke, also delivered an address. Much regret was expressed at the compulsory absence of Dean Norman, the Vice-President, through serious illness.

In connection with the Convocation meeting the corner stone of the new Bishop's College School was laid with appropriate ceremonies by the Lord Bishop of Quebec. The Diocese of Montreal was represented by the Revs. Canon Robinson, R. D. Mills and P. J. Hewton, and there were present a number of the clergy of the Diocese of Quebec and also the Hon. J. G. Robertson and the Mayor of Sherbrooke.

**COMPTON LADIES COLLEGE.**—The closing exercises for the scholastic year took place at Compton on the evening of the 17th June, when many of the friends of the College attended to show their appreciation of the work done in this Institution. The hall and the parlors had been tastefully decorated by the pupils and in them were displayed some excellent paintings and drawings, their handiwork. A programme of music, vocal and instrumental, interspersed with recitations, was well rendered under the direction of Miss Prince, the lady Principal. The class reports showed that the pupils had done well in the several branches and the senior class had all passed the examination prescribed by the Educational Department of the Province of Quebec. The President of the College, the Rev. G. H. Parker, M. A., presided, and there were also present the Archdeacon of Quebec and Canon Foster. The financial affairs of the Corporation were announced to be in a better condition than ever before, but regret was felt at the resignation of Miss Prince, the lady Principal. The young ladies of the College presented Miss Prince with an address and a bouquet of flowers in which was concealed a purse containing \$65.

## DIOCESE OF MONTREAL.

## SYNOD NOTES.

**Observance of the Lord's Day.**—The Report read by the Rev. Canon Anderson, one of the oldest if not the oldest member of the Synod, on this important subject, was alike beautiful

in composition and in the principles which it affirmed. Though some little discussion took place on it it was not so much in reference to these principles as to one or two terms or expressions used in the report. Some members took exception to the term 'Continental Sunday,' used in one part of the report in reference to the introduction into this city especially, of concerts, musical entertainments, etc., on Sunday afternoon. There seemed to be but one voice however in affirming the necessity of more faithful observance of the Lord's Day, and in urging upon clergy and laity alike the exercise of all influence possible in this direction. The report made reference with regret to the increased traffic upon the Railways and Steamboat lines; to the excursions on Sunday afternoons; to the attempt to open the Canals on Sundays, as also to the open selling of liquor, cigars, etc.; and it also signalized Sohmer Park as objectionable.

**C. E. T. S.**—By agreement one hour in the forenoon of the second day was devoted to the consideration of Temperance work; but the hour stretched into the larger part of the day. The report of the Council of the C. E. T. S. was considered and in the consideration of it some pretty strong prohibition sentiments were expressed. Manifestly, however, the feeling of the Synod was not in favor of prohibition in the ordinary meaning of the word; although all were united apparently in the desire to aid in procuring such legislation as might reduce the number of licensed places for the sale of liquor and in reducing the temptations to drunkenness. A very noble speech was that made by the Rev. G. Osborne Troop, Rector of St. Martin's Church, full of earnestness and feeling, in which he acknowledged that though a total abstainer he was not in favor of prohibition and took distinctly the platform of the Church of England Temperance Society. He expressed himself as more than doubtful as to the efficacy of prohibitory legislation for the prevention of drunkenness, and urged the necessity of greater recognition of the operation of the Holy Spirit through Christ Jesus as the means of reform. He recognized fully the Apostolic precept of abstinence in consideration of a brother's weakness; but he denied that it followed therefrom that the liberties of Christian people as a whole were to be disregarded in respect to the use temperately of that which was not forbidden in God's word. Strong addresses were delivered by Archdeacon Lindsay and Dean Carmichael, both in the line of prohibition; but after addresses by divers members of Synod, the report based upon the distinctive principles of the Church of England Temperance Society was unanimously carried.

**French Work.**—A pleasant feature of the second day's meeting was the address by the Rev. D. Lariviere, Principal of Sabrevois School, in support of the report of the Committee on French work. His advocacy was not in the usual inconsiderate and self-complacent style: he fully admitted the danger of interfering with the faith of anyone unless a better was substituted for it; and he deprecated what is commonly known as proselytizing. He considered the Church with her better way had a great field of usefulness amongst his French Canadian compatriots; and supported the recommendation of the Report that the work should be carried on upon a larger scale and more vigorously, and that a special grant should be made to L'Eglise du Redempteur, Montreal.

In connection with the report of the Committee on Works of Mercy, Archdeacon Evans strongly objected to the treatment received by clergy of the Church of England at the Boy's Home, Montreal. The matter was referred to in the report and it would appear that the clergy of the Church of England have been refused permission to see boys belonging to the Church unless in the presence and under the

eye of the Superintendent; that when this was objected to and redress was sought by the clergy as a body from the Directors or Governing board of the Institution, their request was virtually refused. In consequence of the statements made the following resolution was adopted without dissent:—

That in view of the report made by the city missionary as to his reception at the Boy's home, this Synod cannot recommend this institution to the generosity of the members of the Church of England in this city; and it would express its hope that steps may be taken to open a Boy's home under the authority of the Church of England.

It is to be hoped that this matter will not be lost sight of, but that immediate steps may be taken for the opening of a home for the reception of boys belonging to the Church of England, where they may receive the pastoral attention of their own clergy and be free from influences which oftentimes draw them away from the Church of their Baptism.

**CAUCUSING AND CAUCUS TICKETS** came in for pretty general condemnation on the third day in connection with the report of the special Committee as to balloting for the Executive Committee, Provincial Synod and Diocesan Court. The chief features of the report were a recommendation that the ruling of the Chair for several years past, reaffirmed at this very Synod, requiring that the exact number of names to be elected should be put upon each ticket, not more nor less in order to be counted and providing special rules for taking the ballot whereby the voting would have been accurate and done at one time and in a more orderly fashion, failed of approval. Those who have been active in caucusing and in circulating party tickets made a dead set upon the rule requiring the exact number of names and also nomination by written papers on the first day of Synod; and after considerable discussion, at a moment when the House was not very full, an amendment allowing of the insertion of any number of names less than the number stipulated for, e.g., 15 for Executive Committee, 17 for Provincial Synod, and 15 for Diocesan Court, was carried on division by 54 to 28, or 82 in all. The House ordinarily contains from 90 to 100 clergy alone and 100 to 150 lay delegates. This decision was a direct overruling of the Chair as well as at this meeting as in the past and is regrettable. More regrettable was it to find some of the leading dignitaries of the Diocese openly avowing connection with, and maintaining, a practice so generally denounced.

**Women in the Vestry.**—This matter also occasioned considerable discussion, but a motion to make application to the Legislature to amend the Act lately obtained so as to interpret the word 'person' as including women who are not represented by their husbands or otherwise, was adopted, again in a thin House; there being only some 65 delegates present at the time the vote was taken. Rev. Canon Davidson, Archdeacon Lindsay and others strongly advocated the change.

**The Premier**—the following resolution was adopted by a standing vote:

That the Synod of the Diocese of Montreal would desire to place on record its sense of the deep national loss which the country has sustained in the death of the late Premier of Canada, the Right Hon. Sir John A. Macdonald, G. C. B., &c. Apart wholly from political bias, the country has waited trembling on the issues of life and death, and now that God's will has taken from the helm of state him whose dying hours cast a shadow of gloom over the whole Dominion, the Church of England in the Diocese of Montreal would join the great voice of the Canadian people, variously expressed, in humbly bending beneath the will of the Almighty and saying, 'God's will be done,' and in

praying that, in God's good providence, the glorious spirit of devoted Canadian patriotism and loyalty to the British Crown, which made the name of the honored dead a household word in the Dominion, may never be effaced as a characteristic alike of all future leaders and of the people themselves.

The Synod would also tender its sincere sympathy to Lady Macdonald in her deep affliction, and would pray God that the measure of her loss may be met by that measure of Divine consolation which will enable her to bear the God sent trial, in which a country, grateful for the life and labors of one so long its leader and most able administrative head, shares.

**Church Consolidation.**—The following resolution on this subject was unanimously adopted:

That this Synod having considered the resolution adopted at the Winnipeg Conference, and having had before it the report of the proceedings of said Conference. Be it resolved:—

1. That this Synod adheres to the opinion already expressed by it, that it is inadvisable to increase the number of legislative bodies of the Church of England in this Dominion of Canada, and, therefore, cannot accept the decision arrived at by the Winnipeg Conference, making the 'retention of provinces under a General Synod' an essential condition of any scheme for union or consolidation.

2. That the Synod of the Diocese of Montreal reaffirms its belief that, the most efficacious and the simplest method for the consolidation of the Church in Canada would be the amalgamation of all the dioceses in Canada into one province or general assembly, the present system of provinces being abandoned in favor of the larger general assembly.

3. That while this Synod entertains these views, yet earnestly desiring the union and consolidation of the various branches of the Church in Canada, in view of the approaching Provincial Synod, a committee be appointed to consider carefully the details of the scheme submitted, and report at next session of the Synod, with a view of further instructing the delegates to said Provincial Synod as to the course to be pursued thereat; and also to enable the Synod to finally decide as to sending a delegation to the meeting to be held in September, 1893, in Toronto.

The Bishop named the following as a committee to undertake the work alluded to: Very Rev. Dean Carmichael, convener; Ven. Archdeacon Lindsay, Ven. Archdeacon Evans, Rev. Dr. Norton, Canon Davidson, Rev. G. O. Troop, Chancellor Bethune, Dr. Davidson, Dr. Butler and Dr. Johnson.

**Register of Acts of Civil Status.**—The Synod acting upon that part of the Bishop's Address, which made complaint of irregularities in keeping the Registers required by law adopted, *nem con* the following resolution:

That the Lord Bishop having referred to complaints that some of the clergy do not keep the registers of official acts—to wit Acts of civil status—and his Lordship having called upon the Synod to help in remedying this evil.

Be it resolved, that his Lordship be requested to communicate the several cases referred to by him to the Executive Committee, with the name of the clergyman concerned; that the Executive committee be instructed to take the steps to require the repairing of any default by the parties concerned; and that if any such clergyman be now receiving a grant from the Mission fund, any expense incurred in repairing said defect and omissions be deducted from the grant so made:

That, inasmuch as any failure in the due registration of Acts of civil status is calculated to endanger the civil rights and status of individuals and families, as well as, through the violation of the law of the land, expose the Church to discredit and loss.

It be further resolved that any clergyman of this Diocese having legal charge of a rectory,

parish or mission, who shall fail to duly keep the registers and make the entries, therein of the acts of civil status, to wit, baptisms, marriages and burials, shall be held to have committed an offence against the Canon of Discipline of the Diocese, and be subject to trial thereunder.

*Enregistration by Laymen.*—A question having been raised as to the validity of Registration by Laymen or students of acts of civil status, the following opinions were read:

#### REGISTERS AND REGISTRATION OF ACTS OF CIVIL STATUS.

These are required by, and the provisions applicable thereto are set forth in, the second title of the Code of Civil Procedure, articles 39 to 78, explained by article 5499 of the Revised Statutes of the province of Quebec.

Article 42, C.C., provides that acts of civil status are to be inscribed in two registers of the same tenor kept for each Roman Catholic parish church, each Protestant church or congregation, or other religious community entitled by law to keep such registers.

Article 44, prescribes that the registers are kept by the Rector, or other priest or minister having charge of the churches, congregations, or religious communities, or by any other officer entitled so to do.

Article 5499 of the Revised Statutes of the Province of Quebec is explanatory of article 42 as to what is included in the term Protestant churches or congregations, and declares that they comprise 'all churches and congregations in communion with the Church of England or Scotland, and the several religious communities or denominations in the province mentioned in the special acts concerning them, and the priests or ministers thereof, who may validly solemnize marriage, and may obtain and keep registers of civil status, subject to the provisions of the said acts with reference to each of them respectively.' This explanation is important in connection with the question of who may or may not sign acts of baptism, marriage and burial.

Article 46 of the C.C. requires that acts of civil status "as soon as they are made" shall be inscribed in the two registers in successive order, and without blanks; and the special provisions under the several titles of acts of births, acts of marriage, acts of burial, requires that these several acts shall be signed in both registers, amongst others "by the officer officiating" (acts of baptism), "by the officer who solemnizes marriage" (acts of marriage), "by the person performing the burial service" (acts of burial).

From the terms of the explaining article 5,499, above referred to, and independently of the rules of the Church itself, as to who are capable of performing such acts as baptism, marriage and burial, it would seem to follow indubitably that the civil law regards the person referred to under these several expressions as a priest of the Church of England, or a minister of one of the religious bodies other than the Church of England referred to therein. But the question has been raised whether a catechist or lay reader in the Church of England has authority to keep registers for acts of civil status and to enter therein and to sign such acts, if employed in any parish or mission. It would seem, as above said, that under the civil law, as explained, he would have no such right, and any such act of his would be invalid.

Can a catechist, layman, or lay reader be regarded in any sense as such officer [or minister, if you will] under the law and practice of the Church of England?

1. It is indisputable that, though the Church of England does recognize lay baptism in cases of extreme necessity only, her form of service and the fact that she requires the presentation of the child so baptized in the Church and its reception there "by the minister of the parish" and the distinct reference to the officer as a priest, would militate against any such pre-

tension as that a lay reader, catechist or student could make and sign acts of baptism.

2. As to acts of marriage, there would seem to be no shadow of opening for a discussion as to these. The Church has ever recognized that marriage must be performed by one in Orders, and therefore no questions can arise in this connection as to the action by a layman.

3. As to Acts of Burial, though no distinct declaration in the Burial service, as in the Baptismal office, for emergency is to be found, yet it is only necessary to refer to the Order for the Burial of the dead to see that throughout that service the presence of one in Orders, as the officer performing the act is clearly and definitely recognized. Throughout the service the reference is to one in Priest's Orders, and without entering upon the question whether a Deacon can validly say portions of the service, there can be no reasonable question that a layman is not qualified so to act; therefore he could not validly make entries of acts of civil status in the registers nor sign the same.

L. H. DAVIDSON.

Montreal, 12th June, 1891.

I am decidedly of opinion that no layman has a right to record an Act of baptism, or of marriage, or of burial, in the register kept by law for that purpose.

STRACHAN BETHUNE,  
Chancellor.

It was then resolved—That His Lordship be requested to appoint a committee to consider the question of the registers of baptism, marriage and burial in missions in charge of students, as to such points as these—in whose name they shall be made out, in whose church they shall remain and how far can students make entries therein and report to the Synod; and that the opinion just read, of Dr. Davidson, and concurred in by Chancellor Bethune, be printed for the information of the Church in this Diocese, pending the report of the committee.

#### DIOCESE OF TORONTO.

**TRINITY COLLEGE.**—The annual meeting of Convocation took place on the afternoon of the 26th ult., when the Convocation Hall was filled to its utmost capacity with relatives of students and friends of the College, to witness the conferring of degrees and other honors. The Hon. G. W. Allan, Senator, Chancellor of the Institution presided and there were also present with him on the platform, Ven. Archdeacon Jones, Revs. Professor Clark, Osborne, Nichol, Short, Caswell, Langtry, Lloyd, Broughall, Cayley, and others; and of the laity Chief Justice Haggerty, E. Martin, Q.C., R. T. Walkem, Q.C., and others. The gold medal for the year was taken by Mr. W. R. Herbert. The degree of B.A. was conferred upon twelve persons, amongst whom were two ladies, Miss M. Elliott and Miss M. C. Nation. Miss A. M. M. Graham obtained the gold medal in the second examination in Music. One M. B. was conferred, namely, upon Mr. J. T. R. Kertland. Three B. C. L. degrees were conferred, one upon G. H. Muirhead, who also took the gold medal, and the others on Messrs. Clement and Gault. Ten degrees of M.D.C.M. were granted to students who had passed the examinations, amongst whom was Miss J. Thomas; and *ad eundem* degrees were conferred upon James Ogilvie, L. R. C. S. Edin of Bishop's College, Lennoxville, and on Wesley Robinson of McGill, Montreal. The degree of Lic. Th. was conferred upon Mr. F. Heathcote and the Rev. J. H. Ross; and that of D.D. upon the Rev. Alfred Osborne of Markham. The degree of D.C.L. was conferred in *honoris causa* on the Rev. Professor Clark, Edward Martin, Q.C., Chancellor of the Diocese of Niagara, and R. T. Walkem, Q.C., Chancellor of the Diocese of Ontario. Besides these degrees seventy-seven had been conferred during the year. The Matriculants in Arts number 63,

amongst which the names of several ladies appear; in Law, eleven; music, fourteen.

Miss Amy M. Graham, of Fort Erie, who received the gold medal in the second year examination for the degree of Bachelor of Music, is the youngest candidate who has yet obtained this distinction. She was a pupil of the Toronto Conservatory of Music, and is resident at Fort Erie. She obtained the highest number of marks possible on one of the papers, and was the first upon the list of both English and Canadian candidates.

The Chancellor in his address briefly sketched the work which had been done at Trinity College during the year, and referred to the completion of the new wing of the College, and also to the successful raising of the amount necessary to claim the important grants from the S. P. C. K., which would enable the corporation to add to the number and increase the teaching staff of the College in the fall.

In the new wing there were 22 additional rooms for students besides new lecture rooms, laboratory and Professors' rooms. The amount raised in order to obtain the grants referred to was some \$17,000, and this had been secured mainly through the vigorous canvass made by Rev. Prof. Body. He announced the resignation of the Rev. Prof. Lloyd, who had accepted the Head Mastership of Trinity College School, Port Hope, vacant through the resignation of the Rev. Dr. Bethune, who for 21 years had filled that important position. In closing his address the Chancellor referred to the country's loss through the death of Sir John A. Macdonald, and expressed the sympathy of the corporation and of those present for Lady Macdonald in her bereavement. The Lord Bishop of the Diocese closed the proceedings with the benediction.

**BISHOP STRACHAN SCHOOL.**—The closing exercises of this admirable institution for the education of girls, took place on the 25th and 26th ult., under the presidency of the Rev. Dr. Davies, Canon Damoulin, Rector of St. James, presenting the prizes to the successful candidates and delivering a short address. On Thursday and Friday evening a concert was given by the pupils, at which an excellent programme of music was rendered. The school has had a very successful year, and will doubtless re-open in September filled to its utmost capacity.

#### DIOCESE OF HURON.

**SYNOD NOTES.**—*Sunday Schools.*—117 parishes reported, and it appeared that there were 480 male, and 1,285 female teachers, or a total of 1,766; Sunday School scholars, 17,906, being 7,796 boys and 10,096 girls. There had been an increase of pupils of 957, and of 52 teachers during the year; 211 Sunday Schools had reported with an attendance of 17,906, the average being 12,726. It also appeared that the number of scholars over fourteen years of age, and Bible class members was 3,444; indicating that the older scholars still continue in the Sunday Schools or Bible classes to a considerable extent. The Sunday Schools raised during the year and expended in their own work \$5,980.60; for other parochial work \$798.33, and for *extra* parochial purposes \$1,625.20, or a total of \$8,414.13.

The contributions to Missions from the S.S. showed an increase over last year of \$195.61. Christ Church S.S., Chatham, heading the list with \$206. This school numbers 532, and is the largest single school in the Diocese. The Memorial Church parish, London, has two Sunday Schools numbering together 687.

*Church Consolidation.*—The proposal submitted by the Winnipeg Conference engaged the attention of Synod for one afternoon and was strongly supported by Mr. Chas. Jenkins, of Petrolia, who, seconded by Mr. Imlach, moved the adoption of the scheme. Finally,

however, an amendment was carried as follows: 'That this Synod, while fully in favor of the Consolidation of the Church in British North America, defers pronouncing upon the scheme until the next meeting; such scheme to be commended in the meantime to the thoughtful and prayerful examination of the clergy and laity of the Diocese.' A committee was appointed to consider the whole question and report at next Synod; such committee consisting of the Dean of Huron, convener; Archdeacon Marsh, Revs. Young, A. Brown, T. R. Davis, G. C. Mackenzie, Canon Smith and McCosh, with Chancellor Cronyn, Judge Ermatinger, Messrs. Bayley, Wilson, Imlach, Jenkins and Helmuth.

**SARNIA.**—His Lordship the Bishop of Huron paid his annual visit to St. George's Church on Sunday, June 21st. The Church was crowded at both services. In the morning he confirmed 28 persons and delivered an earnest and most practical address.

In the evening the church was even more crowded, and his Lordship preached with great earnestness and power.

This was the anniversary of the church opening, and it is needless to say this active congregation appreciate the Bishop's kindness in being present with them on such a happy occasion. The collection amounted to \$167.

In the afternoon his Lordship confirmed 29 persons at Point Edward. Many people could not gain admission to the church, the crowd was so great. His Lordship's addresses was listened to with wrapt attention.

For further items from Diocese of Huron see p 14.

**DIOCESE OF BRITISH COLUMBIA.**

**NANAIMO.—St. Alban the Martyr.**—By the kindness of the New Vancouver Coal Company, the building committee have secured a most advantageous site for the Church on very favorable terms. This site adjoins the boys public school and is bounded on the one side by Nicol street and on the other by Victoria road. Instead of proceeding at once to put up a church which could be used only for Divine service, it has been thought wise to erect first of all a permanent building which may be used as well for Sunday school and general purposes, such as lectures and social meetings; and adjoining and opening out of the larger hall a smaller building to be used exclusively for Divine service. The two buildings may be effectually shut off from each other by sliding doors, and thus, what we may call the chapel, will be used for the Sacraments, daily services, weddings, &c.; but opened to the hall it will be used as a chancel for Sunday Matins and Evensong, or whenever a large congregation has to be accommodated. This will give us all we need until we have sufficient funds in hand to build a church of the capital building stone so plentiful in the neighborhood. Without some such hall as it is intended to erect the work of the parish would have been sadly hindered, as for many practical purposes it is more necessary than the church itself. Attached to the hall will be several convenient class rooms and a kitchen, suggestive of social meetings to come!

Subscriptions to the building fund are solicited and will be thankfully received by any of the Church officers or the Bank of B. C. Nanaimo.

The building committee has left the furnishing and arranging of the Sanctuary entirely in the hands of the Rector, Rev. Geo. H. Tovey, and he will be glad to receive offers of special articles which others may desire to give; but before purchasing or making such articles, the Rector should be consulted, that everything may be in tasteful harmony. Hangings and needlework, as well as more substantial articles will be wanted. The Rector has already obtained funds from English friends, which has

enabled him to provide a carved cedar wood altar; and from further gifts and grants, he hopes to obtain altar vessels. Mr. Ogle, of New Westminster, has given a handsome Sanctuary carpet.

**Mission Room.**—So soon as the site of the Parish Church was secured, the Rector felt the importance of making some provision for the people at and outside the southern city limits, especially as our white people have a natural hesitation in allowing their children to enter the Indian Reservation. A lot was secured, by the kindness of Mr. Robins, in Gillespie street, and within six lots of the city boundary; steps were then immediately taken to put up a Mission room for Sunday school, services and other purposes. The room is intended to be the first portion of a building which will ultimately become a church for the district. This Mission is entirely a venture of faith, as we have nothing in hand to pay for it; but it was imperative that the steps be taken without delay, if our people were not to drift away from the Church of their fathers. The Rev. E. G. Miller has, with the utmost kindness, volunteered to cooperate in this work, so far as his proper duties will allow.

**CHURCH PRESS, ON SIR JOHN A. MACDONALD.**

*Church Bells [London]:*

By the death of Sir John Macdonald, the Premier of Canada, the Canadian people have lost a statesman who for the last thirteen years has possessed their confidence to an extraordinary extent, and Great Britain has lost a loyal son. The interest which has been felt in the painful illness with which the great Colonial statesman has been struggling was widespread and extreme. Down to the very last flicker of the candle the Canadians hoped, as it were, against hope, still cherishing the thought of the possibility that their Premier might be spared to them a little longer. It was not to be. After seventy six years of hard work—and recently, in connection with the great election campaign, of excessive overwork—Sir John Macdonald's strength was worn out, and he has died just as his party had won the battle of the election. He will be sorely missed, and his death has the effect of showing us to what importance to England Colonial matters have grown. In these days of Great Britain a great Colonial statesman fills an important place in history. Few foreign potentates are such important persons as he. His Cabinet administers tracts of territory by the side of which most of the kingdoms of Europe are mere patches. His Colony can throw a foreign industry into consternation by raising the tariff by a few dollars. He sits with his finger on the valve which admits emigrants from the Old World. It is his to shape the proportions of a swiftly growing giant, and no hereditary titles, no feudal tenures, or class traditions restrict the range of his traditions restrict the range of his experiments. In such places, be they pleasant or not are cast the lines of a Premier of a great British colony. It was Sir John Macdonald's fortune to be the first Colonial statesman to build up a reputation which should be world-wide.

*Irish Ecclesiastical Gazette (Dublin):*

The death of Sir John Macdonald, Premier of the Canadian Dominion, removes one of the greatest Colonial statesmen of the age, and a man who, had his lot been cast in the Home empire, would undoubtedly have reached the highest pinnacle of political reputation. He was a great Conservative leader of the Disraeli stamp, whom he was said to have resembled in more than one respect. His death just now is a serious loss to the Dominion, where he was a

tower of strength to British interests and a terror to those who showed a desire to sink their independent nationality in that of the United States

**THE LATEST ADDITION TO THE SOLAR SYSTEM.**

At times it becomes the journalist, whose proper study is man and his daily doings, to divert his gaze from the earth to the spacious firmament on high. A paragraph of five lines in the *Daily Telegraph* announces that another triumph in those far distances has been achieved by Professor Palisa, of Vienna. If newly discovered planets are supposed in theory to be like gems in their discoverer's crown, the diadem of the Viennese savant must blaze with extraordinary lustre, for the Professor has discovered no less than seventy seven planetoids in the last seven years. Previous to 1890 the unusually large gap, long noticed as existing between Mars and Jupiter, had sorely exercised the inquisitive minds of our leading astronomers. Mercury, Venus, the Earth, and Mars seemed to be arranged in position as regards the Sun according to an intelligible law; but when we proceeded further into space the law appeared to cease. There surely ought to have been a planet between Mars and Jupiter, but none could be found there, and the scientific world was perplexed. In the early days of this century, however, a very remarkable explanation of the hiatus was about to be given. One night Monsieur Piazzi came across a very small planet about 265,000,000 of miles away from the Sun. Dr. Olbers and Mr. Harding then each found one at about the same distance from the great luminary, whereupon the former hazarded the opinion that the three planets were fragments of a larger one which had burst. This remarkable theory seems now to be placed beyond a doubt by the discoveries of Monsieur Gasparis, Mr. Hind and others. The latest addition to the known numbers of this wonderful family is known at present as No. 310, and is of the thirteenth magnitude. It is, moreover, the eighth discovery of the kind in the last two months. If we take the first thirty, we find that Flora, the eighth discovered in point of time, is the nearest to, and Euterpe, the twenty-seventh in order of discovery, is the furthest from, the Sun, the former being about 211,000,000 of miles away, and the latter 321,000,000; and while Flora, being the nearer planetoid, does her annual revolution in three years and a quarter, it takes Euterpe rather more than five years and a half to complete hers.

If, therefore, there was once a large planet between Mars and Jupiter, which burst asunder, as Olbers supposed, while at a presumed distance of 250 millions of miles, Flora must have been hurled 49 millions of miles in a direction towards the Sun, and Euterpe 71 millions of miles away from it.

Surely it is refreshing at times to turn from the feverish atmosphere of man's paltry controversies to those pure and awful solitudes in which God has caused this multitudinous fragments of a once great planet to roll each in its orbit as accurately as our earth. Imagination may, without being rash or unreasonable, people those diminutive worlds with life and beauty. They have their day and night, their summer and winter, no doubt; but one wonders whether the Piazzis and Palisas of Flora have yet discovered the startling fact that the world they live in was once, in some prehistoric age, a component part of a mighty body, which suffered, what perhaps our own earth may some day have to suffer, the tremendous catastrophe of being riven into hundreds of fragments. In some such way God may fulfil His promise of making for the race of man 'a new heaven and a new earth.'—*G. S. O. in Our ch Bells.*

# The Church Guardian

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2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR JULY.

- JULY 5th—6th Sunday after Trinity.  
 " 12th—7th Sunday after Trinity.  
 " 19th—8th Sunday after Trinity.  
 [Notice of St. James]  
 " 25th—St. JAMES. Ap.  
 " 26th—9th Sunday after Trinity.

## NOTICE.

—TO—

### Subscribers & Advertisers

—TO:—

"THE GUARDIAN" will not be issued on the 8th and 15th JULY. It is urgently requested, however, that Subscribers in arrears may send in amounts due. The total sum owing is very large: and this seriously interferes with our progress.

## MARRIAGE.

It is far better that a great deal of misery should be endured in certain cases, and that individuals here and there should lose all the joy of married life, than that the Church or the State should consent to any relaxing of the indissolubility of the marriage tie. It would be fatal to every high and sacred estimate of the dignity and sanctity of human life and relationships, from birth to death, if ever the feeling prevailed that marriage might be undertaken as binding only for a time, and as capable of being dissolved at the will of both or either. And if the marriage tie is always to be made for life, 'for better for worse, till death us do part,' there must be certain conditions upon which it is to be undertaken. It is of the very nature of a bond, which is to be life-long, that it cannot start from the free and independent stipulation—'I shall do what I like, and you shall do what you like.' And so the Church requires those who undertake holy matrimony to make certain vows each towards the other. The man is made to say to the woman, as he takes her hand, 'I take thee to be my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy

ordinance; and thereto I plight thee my troth.' And the woman is made to take the man's hand and say the same words, with the addition of the promise 'to obey' after 'to love and to cherish.' But if the woman is thus made by the Church to promise to obey, the man is further made, as he puts the ring on her finger, to add, 'with my body I thee worship, and with all my worldly goods I thee endow: in the Name of the Father, and of the Son, and of the Holy Ghost.'

It is sometimes spoken of as relic of barbarism to compel the woman to promise to obey the man. Of course, it must be understood that this promise to obey is, as St. Paul expresses it, 'in the Lord.' Obedience ceases to be obedience if it is merely compliance with any bidding felt to be contrary to the command of God. The real question to be settled is, whether, in joining together in these life-long bonds, it is right that at starting there shall be a promise that, in matters as to which two opposite courses may legitimately be taken, one of the two parties shall promise beforehand to yield to the wish of the other; and, if such a promise is to be made beforehand, which of the two shall promise to yield: whether there shall be any fixed rule on the subject? The tendency of modern life has been to remove more and more the legal inequalities between man and woman which were once thought to be of almost divine ordinance. And this tendency, as far as it has in it any good, has been the result of Christian thought. For it has been a tender regard for the weakness and suffering of womanhood which has made us give woman more and more power to take an equal part with man in the administering of some departments of local government. And certainly any improvements in the married woman's position with regard to legal rights in property are in furtherance of the view of the Church in the Marriage Service where the man is made to say, 'With all my worldly goods I thee endow.'

The drift of all modern thought and practice is towards equality of right as between one party and another, and what has happened in the change of estimate as to woman's rights is an instance of what has happened in all the social, educational, and industrial relationships between man and man and child. It is all a part of what is called the democratic tendency which has more or less saturated the minds and actions of those who most hate the word. The most old-fashioned amongst us are unable to frame their thoughts as to mutual relationships now, as a quarter or half a century ago it seemed perfectly natural to frame them. The talk of absolute equality between man and wife is but the most searching outcome of that modern idea of liberty which has seized all minds and parties. And it must be remembered that this idea of freedom has grown and spread with the growth and spread of our Christian faith; and, rightly regarded, it is part of a growing reverence for the rights of weakness. And what the Church has to do, which the State cannot do, is to infuse into the relationships of life that spirit of Christ which shall prevent new tyrannies from arising through the new strengths which are being thus created. The State can do much to assist the easily accepted idea in every man that he has the same rights as his neighbour. But it is not so easy to propagate the correlative idea, without which the idea of liberty is self-destructive, viz: that every man has responsibilities and duties towards all others. It is for the Church rather than the State to infuse this much more slowly growing conviction.

The modern idea of liberty will end in awful destruction unless it is seen that the glory of perfect liberty is in that it alone makes perfect obedience possible. Perfect freedom is no freedom to do just what you please at the moment, though that is an awful concomitant of the capacity for perfect freedom. Perfect freedom is

freedom to do what is best, to obey what is seen to be most high. Self-service is the destruction of freedom for some one; for some one else first, perhaps, and afterwards for your own self. God's service is the only perfect freedom, the only protection from the tyranny of sinful use of that gift by which alone we are enabled truly to do what is best.

Thus the matrimonial promise of obedience does not imply that the woman is naturally inferior to the man. Like all obedience owed by one human being to another, it is founded upon the fact that both are bound by the law of the Most High, and undertake to recognise the higher law in their fulfilment of their mutual duties.

At the same time, it would seem that the ideal set forth by the Church in the Marriage Service does unmistakably imply that a woman should not consent to betroth herself to a man to whom she feels that she cannot with perfect self-respect, promise obedience as to the Lord Jesus Christ. The natural shrinking of one grown up person to promise obedience to another should not be disregarded. And the Church surely pays regard alike to this difficulty in promising obedience, and to the solemnity of incurring a life-long bond, when she encourages woman to betroth only in case she feels herself able safely to promise obedience to her husband as is fit in the Lord Christ.

The time may be looked forward to with eagerness by some when the family shall not be regarded as the divinely intended unit and basis of life. In discussing revolutionary ideas as to marriage, or in making light of the Church's ideal that the woman should only betroth herself to one to whom she can promise obedience, this elementary question should be faced, 'Is the ideal society a society which is built up in families? Or is the oneness and sacredness of the family life the last remaining superstition, not yet quite undermined to the satisfaction of our most advanced improvers of society? This is a fundamental question in settling all questions as to matrimony. If we have made up our minds that society can only be healthily built up out of families, then society is right in providing beforehand that marriage shall be undertaken with promise and provision for the unity and sanctity of the family life. The betrothed must start, in all their thoughts and ways, from the belief that the family is a sacred organism, and that living for God is living for it. The marriage tie must be undertaken in this conviction, and with preparation for self-sacrifice in order to fidelity to this sacredness. It may be a sacrifice of a great deal for many a woman to make the promise of obedience. The Church calls upon her to regard it as preliminary to marriage because of the far reaching issues involved in marriage, and because these issues demand preparedness for sacrifice. There is no ignoring of the woman's sacred rights; but there is a looking forward to something larger than the procuring of the utmost happiness and freedom in each particular case. The supreme view of some marriage reformers is to provide in each case against all preventable suffering and curtailment of future freedom. Therefore they want to allow the married parties to be free to drop their relationships if these become distasteful. The supreme view of the Church in marriage is, the building up of a strong and holy nation. Therefore she provides that individuals shall declare beforehand their preparedness to suffer, rather than to sin against the sacred roots and foundations of family and national life.—G. S. in Church Bells.

## BISHOP COXE ON CHRISTIAN UNITY.

In a sermon at St. Paul's, Buffalo, recently, the Bishop of Western New York said: At this moment, when God has enlarged the Anglican Communion throughout the world and made her testimony to be heard and felt among Romanists and Protestants alike, God

forbid that to indulge an amiable but unpractical emotion we should sacrifice a great principle, ruin our hold upon Greek and Latin Christians, and throw away all that makes us more and more a study and an example to our Christian brethren of the Protestant denominations. But here those who have never studied the principles of organic unity, and who imagine that all we need is a sentimental hand-shaking and interchange of civilities, never cease to reproach us because we fail to invite esteemed, exemplary and most venerable preachers of the Gospel to enter our pulpits and minister at our altars. I should not touch upon a subject in every respect so distasteful and even painful were it not that some estimable brethren of our own communion, anxious to do in a minute what can only be worked out laboriously and on fixed principles of law and order, by patience and not by impulse, are said to have taken this step and involved us, who refuse to break our vows in a charge of bigotry and narrow minded exclusiveness. I repel the wretched accusation. I yield to nobody in love and in veneration for the learned and pious ministers of the evangelical persuasions, among whom my own father so long held a distinguished place. But my own father always defended the position which I am explaining as the only consistent one for a clergyman of this Church. Over and over again have I heard him repudiating the thought of accepting the invitation of a minister of this Church to come in by a side door and help him to break the law he had preached to others. I have read that law in your hearing. It is the ancient organic law of the Anglican Communion; it always has been and it always will be. When I fail to see its force in the light of Holy Scriptures, as true to Christ and to His institutions, I will resign my ministry and go elsewhere.

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As it is often said that non episcopal ministers may be invited to preach in our pulpits as 'lay men,' Rev. Dr. Dix (N. Y.), in his excellent lectures calls attention to the fact that the Canons say that Lay Readers must be *communicants* and that they shall not deliver 'addresses, instructions and exhortations,' unless they 'be specially licensed thereto' by the Bishop. Certainly the Church never contemplated admitting men to her pulpits who deny the doctrine of the Trinity, baptismal regeneration, Apostolic Succession, the power to absolve sinners, the Eucharistic Sacrifice, and who revisits her formularies and ridicules her Ritual. It is also a most grievous sin to repudiate the Creeds, Canons and common law of the Church in the supposed interest of liberty and charity towards our dissenting friends. Christian doctrine is "to man's highest life what the law is to his social life; to reject the one in the interests of the other is to turn liberty into a cloak of maliciousness. When it is claimed that the Rubrics of the Book of Common Prayer are an infringement on Christian liberty, and hence are to be disregarded, and lightly broken, then the clergyman who does this should be dealt with precisely as an officer of the army or navy would be if they disobeyed important instructions from his superior.

**THE FATHER AND THE HOLY SPIRIT.**

By THE VEN. W. M. SINCLAIR, B.D.,  
Archdeacon of London, Canon of St. Paul's and  
Hon. Chaplain to Her Majesty the Queen.

"God, Who hath also given unto us His Holy Spirit."—1 Thess. iv. 8.

I was speaking on this subject, down in the country, to a very eminent man, whose intellect is as keen, practical, and acute, as that of any man alive. The way in which the doctrine of

the Holy Ghost had been presented to him had caused him considerable difficulty. It seemed to him very much as if we were required to believe in three separate Divine Beings, and then to turn rapidly round and say in the same breath that there is only one. Nobody could be more conscious than he is of the existence of the One only and true God, the Most High, the Creator and Preserver of all things, the Father of His human family. Nor did the revelation of that Supreme Being to us men on the earth through His son Jesus Christ our Lord, the messenger from the unseen world, in our form and language, for us to see and understand, seem to him at all hard or surprising. But when it came, as it appeared to him, to a kind of third deity, he did not see the necessity of it. He did not see why, as the Heavenly Father is everywhere present throughout all eternity that Heavenly Father should not Himself breathe in our hearts, and perform all the functions usually attributed to the Holy Spirit. It seemed at first sight as if too much had been made of expressions of Holy Scripture, and a whole system of unnecessary and perplexing doctrine built up on a slight foundation.

This difficulty, I think, need never have arisen, if some of those who expound Scripture had been more careful in explaining what is meant by the Three Persons. That we should understand this clearly is of enormous importance. Dr. Harold Browne, who has lately retired from the See of Winchester, shall be our instructor in this matter. Dr. Harold Browne's account of our Thirty-nine Articles is that which young men have to study before they are ordained. This is what is said by that esteemed and recognized theologian:—

"The Fathers who used the language which has been inserted in the Creeds, and generally adopted in the Church, never thought, when they used to speak of three Persons in one God, of speaking of such three Persons as they would speak of persons and personality among created beings. They did not consider, for example, the Persons of the Father and the Son as they would have considered the persons of Abraham and Isaac; or the Persons of the Holy Trinity as they would have considered the persons of Peter, Paul, and John, which are separate from one another, and do not depend in any way on each other for their essence."

Now, it is very difficult in human language to describe what is revealed to us of the Divine nature. We must remember that our word "Person" is the Latin word "Persona," and the word "Persona" means primarily an expression or character. We get the exact word in the epistle to the Hebrews, where, in describing the relations of our Lord Jesus Christ to the Father, the writer says that He is the expression of His substance. Here we get the very word, character. That is perhaps as near an idea as we can get of the truth. If the Son is an expression of the substance of the Divine Being, so is the Father, and so is the Holy Spirit. They cannot be separated from each other; where one is, there is the other. But at one time we are encouraged to think more of one person or expression of the substance of the Divine Being, and at another time of another, and again at a different time of a third. So we say in the language of our own branch of the Christian Church:—

"There is but one living and true God, everlasting; without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible."

That language applies to all three persons of the Divine Being. And we go on to say:—

"And in unity of this Godhead there be three persons (expressions we might say) of one substance, power, and eternity, the Father, the Son and the Holy Ghost."

The Son from all eternity was doing the

same work which He is doing now; but He was specially revealed in the Man Jesus Christ. The Holy Ghost was from all eternity doing the same work which He is doing now; but He was specially revealed on the Day of Pentecost.

This teaching about the Three Persons or Expressions of the Divine Substance is not invented by the minds of men. When once our Lord Jesus Christ had told His disciples to baptize in the Name of the Father, and of the Son, and of the Holy Spirit, no other teaching was possible. The teaching was illustrated by that outpouring of the third Expression of the Divine Substance on the Day of Pentecost, in a manner so special, marvellous, and memorable; by the gifts conveyed by that Third Expression or Person in different ways and different degrees to all the members of the Early Church; by all the teaching of all the Apostles; and by every page of writing which they have left. Never forget such a text as that which we are now considering; "God, Who hath also given unto us His Holy Spirit."

The Father is regarded as that Person or Expression of the Divine Being Who sits on the Divine Throne, creating, sustaining, and ruling all things. The Son is regarded as that Person or Expression of the Divine Being by Whom the Father's wishes are performed. His thoughts translated into action, and Who revealed the whole Divine Being to Mankind. The Holy Spirit is regarded as that Person or Expression of the Divine Being Who breathes everywhere in the laws and forces of Nature, and Who restores to man the lost likeness of his Maker, bringing him back to the love of God and the love of his fellows.

It is His especial work to declare God's mind to us. For this reason He is styled the Spirit of Truth, the Spirit of Prophecy, the Spirit of Revelation. From Him ever proceeded all supernatural light and wisdom. He instructed all the prophets who have been since the world began. He enabled them to speak the mind of God concerning things present and future. Wherever in heathen and pagan nations shone any spark of truth and goodness, there was the Holy Spirit.

To Him it belongs, as Dr. Harold Browne reminds us, to execute the will of the Divine Being in matters beyond the ordinary powers and course of nature. By Him our Saviour Himself, by Him the Apostles are said to perform their wonderful works.

By His unseen, omnipresent, and mighty agency the Divine Being carries out to completion our salvation; nourishing in us all good dispositions, increasing in us true religion, making us capable of being saved, directing and helping all our actions to that end, energising our feeble wills in response to our humblest aspirations.

He guides and stimulates us in devotion, showing us what we should ask, what we should avoid, raising in us holy desires and strong hopes, sometimes striving in us with groanings which cannot be uttered, disposing us to approach the Divine Being with fitting dispositions of the mind—love, reverence, humble confidence.

He comforts and sustains us in all our religious life; its beginning, its continuance, its completion; in noble and generous sympathies, in that magnetic influence which flashes from example to example; in doubts, difficulties, distresses, afflictions.

He brings home to our hearts a sense of the love and favor of the Divine Being; He convinces us that we are His children, and emboldens us to call Him "Father"; He convinces us to call Him "Father"; He fills us with the great grace of hope, picturing to our spiritual imaginations the golden city, the truth of our eternal inheritance.

He moulds and inspires our prayers, making them fit to be answered by the Divine Being, and in innumerable ways enhancing our progress, happiness, and improvement.

On so deep a mystery our language must necessarily be imperfect, and open to exception; but at any rate, this day may He be present in our hearts! May He consecrate us, young and old, with a new fire of love! May He stir us up to fresh deeds of devotion, fresh triumphs of self-sacrifice and self-control! May He purify and invigorate the souls of those who are preparing to pledge themselves anew to the service of the Lord Jesus Christ! As we kneel around the Holy Table, and like John the Beloved, lean our heads on the bosom of our Master, may the Holy Spirit of Truth consume in us everything that is not of God, and send us forth from this memorial festival of His outpouring clean and strong and rejoicing!—*From the Church Messenger.*

### FAMILY DEPARTMENT.

#### WILL YE GO AWAY?

Stands the priest in vestments spotless  
By the altar, meekly spread,  
Waite to plead the Body broken,  
And the precious Blood outshad.

Waiteth—yes, but ah, how sadly!  
For, though few still meekly pray,  
From their Saviour's table turning  
Haste the multitude away.

"Not in all our sin and sorrow,"  
Thus they plead, "'tis better so—  
Better leave the feast untasted,  
Than to eat and drink our woe."

Feigned excuses all! Nay hearken!  
Hear the Blessed Master say:  
'This, that every sin shall pardon,  
How then can ye go away?'

How my soul the Fiend tormenteth:  
'Ah, poor failure darest thou stay?'  
Jesus' loving answer pleadeth:  
'Wilt thou also go away?'

No, Lord Jesus; sin-stained, weary,  
Just because I need Thee so,  
Can I, dare I, ever leave Thee—  
Whither, Saviour, could I go?

Weary! Yes, but Thou canst rest me;  
Weak! In Thee no more I shrink;  
Hungry! Now Thy Body feeds me;  
Thirsty! From Thy wounds I drink.

Pitying Saviour, make us tarry;  
Lest, in that last awful day,  
Anguish torn we hear Thee saying,  
'Ye have chosen—go away!'

—*Minnesota Missionary and Church Record.*

#### A BIT OF THE WOODS.

BY MARGARET NANDEGEFT.

'I saw such a pretty thing at Miss Stillman's to day,' said Kate Cameron to her especial friend, Annie Elliot, as they walked slowly home together on the last day of school, 'it was just one of those little affairs that look so easy, when once we have seen them, but which don't occur to everybody.

'Am I to hear what it was?' inquired Anne, smiling, as her mate stopped speaking and gazed at a steple in the distance.

'Oh, yes!' said Kate, coming back, 'I was only thinking—it was a contrivance made of birch bark, to hold flowers, and I studied it carefully for future reference. It was a piece of birch-bark, about a quarter of a yard long and nearly as wide; and the two ends were slit for three or four inches into thirds, and then the outside thirds were wrapped over and stuck inside the middle one, and just pinned together with a long, strong twig, and it was filled with earth, and all sorts of pretty little growing things—grasses, and trefoil, and wild strawberry,

and two or three kinds of wild violets, and ferns and the four different clovers, and it looked exactly as if somebody had picked up a little corner of the woods, and put it into the birch-bark—it was too pretty for anything!'

'I don't know what the 'four different clovers' can be,' said Anne, 'I only know of two.'

'Oh, Anne!' and Kate gave an impatient groan; Anne's indifference to flowers was quite a little cross to her. 'Don't you know that lovely pink clover with the queer name, and the bright yellow, with flowers like little button balls, that we found last summer on the Cape? Of course you do! But now, see here—I want you to help me make some of those things to give away. Tom will get me the birch-bark—he's a dear boy, and never happier than when he is climbing—and we'll begin to collect for them the minute we are settled at the Cape, and then, the first day we come into town for anything we can bring three or four, and give them to some of the people who can't get away!'

'Such as?' and Anne finished the question with a dubbing little smile.

'Oh, you needn't look sceptical! I've thought of several, already; one is that little shoemaker, the humpbacked one you know, who has his shop in a cellar, and never sees anything but feet out of his window; I noticed, the other day, how he hobbled out and picked up a rose somebody threw from an upper window—a poor, half withered affair. And another is our washerwoman: she does love flowers, and she has a yard about as big as a dining table. And another is that cross looking old woman who rents a room in her house—'

'Please translate!'

'In the washerwoman's—Sally Barton's—house, Miss Particular! You know perfectly well what I meant! Anyhow, there are three right away, and I know I shall think of more by the time we've finished those, and it's you that's going to make the baskets, or boxes, or whatever you choose to call them—you know you do that sort of thing particularly neatly.'

Anne was quite willing. She was less observant and less talkative than her friend, but quietly persistent in what she undertook, and it was she who proposed a walk in search of the birch-bark, the day after their arrival at the pleasant seaside farmhouse where they were to spend their summer. Tom—Kate's younger brother—entered into the quest with cheerful alacrity.

'I'll fetch you something every time I go to the woods for a fish pole,' he said, 'I suppose they must be little, pretty things, that sort of hide themselves; I often find such things, but I never thought before that anybody would care for them. And I should think you might twist the birch bark up into different shapes—canoes, and baskets, and such things.' He was pleased that they applauded and adopted this suggestion, and proved better than his word about contributing. Some of the prettiest flowers and mosses were those which he brought home. The work was so fascinating, and the transplanted roots, well watered and cared for, so soon looked at home in their new quarters, that the girls went on until six pretty miniature gardens were finished. No two were alike, except in their prettiness, and, on the first occasion when a small shopping expedition made a legitimate excuse for a day in town, they carried the little gardens with them for distribution.

Tom's help was valuable here again; he placed the bark boxes, in threes, on a small, thin board, which just held them, and latted stout twine about them, finishing with a convenient handle at the top, so that they were really very little trouble in the carrying.

More than one subdued exclamation of 'Oh, how pretty!' gratified Kate and Anne on the way into town, and amusement was added to their gratification when a benevolent looking old lady, seated just behind them in the car,

asked if their 'pretty burden' was for sale. They checked their inclination to laugh, and Anne quietly replied that it was not; then, struck by the look of keen disappointment which flitted across the motherly face, she surprised herself by obeying an impulse. Turning that she might face her listener, she said—

'We made them to give away, only for that, I assure you, madam; and if you will allow me to give one of mine to you, I shall be very glad.'

'But I am afraid I should be robbing some one else,' replied the old lady, flushing like a girl, and pausing with half outstretched hand.

'It would be only an indefinite and potential someone else,' and Anne smiled brightly, loosening the twine as she spoke, and handing one of the pretty things across the back of the seat.

'My dear child, I will take your gift in the spirit in which it is given!' said the old lady, speaking as impulsively as Anne had spoken, 'but it is but fair that you should know why I so coveted it. It is not for myself; I have a young grand-daughter who has been shut in her room for weeks, suffering in mind as well as in body, for she is completely discouraged about herself. She used to spend half her time in the summer walking and riding through the woods and fields, and now that summer has come, she seems more heartbroken than ever, and in the saddest way; she is sullen, almost vindictive, and her one thought seems to be that she is being punished beyond her deserts. I have taken flowers to her, again and again, but she seems perfectly indifferent to them, and I thought perhaps the sight of these lovely wild things, growing as they grow in the haunts she loved so well, might touch her heart with a better feeling.'

The speaker had been led on, by the look of respectful sympathy in the bright faces before her, to speak much more fully and freely than she had intended to do when she began, and she ended with an apology for obtruding her affairs in such a manner upon strangers.

'Though somehow,' she said simply, you don't seem like strangers, my dears, and so I am going to ask you to tell me about what you mean to do with the rest of your pretty gardens.'

It was Kate who told, but both girls shared in the warm, comprehending sympathy of their new friend and all were sorry when they came to the end of their journey, and were obliged to separate. Kate gave an exulting little chuckle as they seated themselves in the street car.

'To think,' she said, gleefully, 'that it was you, Miss Propriety, who responded to a perfect stranger before I had the ghost of a chance!

'She didn't seem like a stranger at all,' replied Anne, 'she had a sort of 'everybody's mother' look about her that made me feel as if I had known her for years. Look!' she added, lowering her voice, and guiding Kate's eyes with her own. A boy whose twisted foot and leg accounted for the crutch beside him, sat opposite, holding on his knee a heavy looking basket. His face was so pale and thin that his dark eyes looked unnaturally large, and they were fixed, with hopeless longing, on the little gardens which Kate carried. 'It's my turn this time,' she whispered, as they rose to leave the car, hurriedly detaching a basket as she spoke, and as she passed the boy, she laid the gift on the ugly burden he was carrying. The look in his eyes, as he raised them, brought a rush of tears to her own. 'Oh,' she exclaimed, after a few minutes silence, 'why haven't we ever thought of this before?' Anne's answer was an indirect one. She stopped at the door of a shabby little trimming-shop, saying,

'I can get the cotton and needles just as well here as anywhere. They're sure to have them.'

It was pretty to see the face of the pale, tired-looking woman behind the counter, when Anne, handing her a dainty canoe filled with

'green things growing' said, with frank friendliness, 'Wouldn't you like this? It doesn't need much sunshine, only plenty of water; we made them to give away to people who can't go to the woods whenever they'd like to.'

'God bless you for such a thought, my dear,' said the woman, after a moment's struggle to find her voice. 'I hope you may never know what it is to be penned up in a place like this, day after day, and week after week, hungry and thirsty for the country. And you must let me tell you something—I see you have some more of your pretty gifts there—don't be discouraged if you meet with what looks like thanklessness—keep on doing such things. I do believe that another month of this would have made me that hard and bitter I'd not even have said "thank you"—but now—'

And bending above the little garden, she let the ferns and grasses gently touch her cheek.

'I never was much of a hand for flowers; I don't know as I can do anything with it,' was the reception which their next offering met, and it was the 'cross looking old woman' who thus sustained her character. Surely it had not been chance which had prepared them for this.

'Oh, well!' said Kate easily, 'you'll let us leave it, now we have brought it, and if you don't care about it you can just give it to somebody who likes such things.'

The one given below-stairs met with a very different reception, and Sally laughed, as she listened to Kate's account of the lodger's reluctant acceptance.

'Her bark's a long way worse than her bite, poor soul!' said Sally, 'she was pleased enough, I'll be bound! And months afterward she said to Kate,

'You'd laugh, Miss Kate, if you could see the way that poor old body fidgets over the box you gave her, and if mine happens to have a thing in bloom when her's hasn't, she doesn't like it at all!'

'I don't more than half like to hear the shoemaker in his den,' said Kate, as they turned from bidding Sally good by, 'How do you think we'd better begin?'

'I thought of that before we started,' replied Anne, 'and I asked mother if I might order my walking boots of him, instead of at the usual place; she said I might.'

Kate screwed up her lips into a silent whistle. She knew how dainty Anne was about her boots and gloves.

'I'm afraid I couldn't do them to suit you, Miss,' the cripple said, when Anne had told the first part of her errand, 'It's a long time since I've done such fine work, but I'll undertake it on this condition,—if the boots are not to your liking you will just say so, and no doubt I can sell them in time.'

It did not occur to the girls, until afterwards, to be amused at the manner in which the little man had dictated his terms, and Anne had meekly accepted them. They were fluttering over the difficulty of leaving their gift, when, to their

amazement, the cripple suddenly bent over it, saying eagerly, 'Would you object to letting me know where that fern grew? I've read of it, but I never saw it before and I should like to get some if it's anywhere near—I go to the country once in a while of a Sunday.'

It grew a long way from here,' said Anne, seizing her advantage, 'away down the Cape. But you must let me give you this. We thought—we fancied—that perhaps some of our friends here in town would like a little reminder of the country, and, indeed, it will please as very much if you will take this.' She pushed it across the narrow counter as she spoke, and he put both hands about it with a tenderness which went to her heart.

'I don't suppose you're doing this for thanks,' he said, touching the ferns with his face, as the woman in the shop had done, 'but it pleases me to think that, if I have the gift, you have the blessing.'

The girls did a good deal of think, as the car carried them up-town; but it was not until they were luncheoning cozily in the cool depths of their favorite restaurant, that Kate said suddenly,

'I wonder if everywhere doesn't lead to somewhere else? Anne laughed, but she understood, as I hope you, who read this, will understand. The doors of opportunity which opened that day were not allowed to close, and other doors were opened, as the summer went on, by the same gentle means. We may all hope for the chance to 'do some great thing' before we die; but we cannot better train ourselves for the endeavor than by doing daily, as we have opportunity, the

'Little kindnesses Which most leave undone or despise.'

THE RATIONALE OF THE CHURCH'S EXISTENCE.

It goes without saying that missionary work, properly so called, in the outfield of non-Christianity is the plain duty of the Church of Christ. It is the very rationale of her existence, according to the original law given to Abram, the father of all them that believe, when he himself was called out and separated from the world to become a centre of blessing to that world. 'I will bless thee and thou shalt be a blessing, and in thee and in thy seed shall all the families of the earth'—or, as St. Paul has it, 'all nations'—'be blessed.' In the present century, well designated 'the century of missions,' the cause has been abundantly vindicated at home, and proven to be a success abroad, on the testimony literally of 'all sorts and conditions of men.' We have learnt the fact of the complete adaptedness of the Gospel of the grace of God to dull racial and religious varieties of man. A vast accumulation of evidence of the power of the Gospel to every soul that believeth has been collected from every part of the globe. The Church's responsibility for the evangelization of the world has been increasingly brought to light, and to a considerable extent practically

acknowledged; and the day is past when the old gibes at missions and missionaries are endured, at any rate among thoughtful and intelligent people.—Church Missionary Intelligencer.

**MARRIED.**  
THOMAS-ROBINSON—On June 22nd, 1891, at the Church of St. Mary, Novar, in the Mission of Emsdale, by the incumbent, the Rev. Alfred W. H. Chowue, David Allan Thomas to Sarah Ann Roblison, both of Emsdale, Ont.

**DIED.**  
FISK—At Emsdale, Ont., May 27th, 1891, Stephen Bateman Fisk, and was buried in the burial ground here with Masonic honours.

MITCHELL—On the 5th Inst., at Jeddore Oyster Ponds, Halifax County, N.S., Eliza, beloved wife of John G. Mitchell, Jesu Moroy.

Also at Jeddore, on May 30th, Elizabeth Daly; on June 5th, John H. Mitchell; on June 12th, John Bakley; on June 14th, Rachel Dozee.

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8-17

## MISSION FIELD.

## WHAT CHILDREN CAN DO.

The Treasurer of the Board of Domestic and Foreign Missions of the P. E. Church of the United States, announces that at the end of eight weeks after Easter the amount of the *Children's Lenten offering* reached the sum of \$41,242 73, and there are yet many boxes to be heard from.

The Sunday Schools of the Diocese of Pennsylvania contributed in all to Missions \$10,698.

Last year the children of the Diocese of Missouri, comprising the whole state, gave \$1,100. This year the children of the Diocese of West Missouri, embracing half the State have given \$1,147 60!

The children's offering for the new Diocese of Oregon reached the sum of \$923

The single S. S. School of St. Peter's Parish, Helena Montana Territory, contributed \$197.16.

As some who in past years contributed to the Board of Domestic and Foreign Missions have this year directed their offerings to other objects, or sent them direct, it is estimated that the 'children's offerings' during last Lent in the U.S. would exceed \$50,000! Who can tell what the offerings were in Canada?

[From the Spirit of Missions N. Y., for June.]

## SUPPORTING GENERAL MISSIONS.

Bishop Whittaker made an eloquent appeal in a part of his address to the recent annual convention of the Church in the Diocese of Pennsylvania for a greater consecration to the work of evangelizing the world both at home and abroad. The "Churchman," in reporting the address, thus summarizes that portion of it:

The point upon which he laid the greatest stress was the work of General Missions. He said that neither in this diocese nor any other does it get the hearing or receive the encouragement it deserves. It is largely evangelistic. It carries the Gospel to neglected portions of our own lands, and to heathen countries, where the tidings of a crucified and risen Saviour have not been proclaimed. It appeals to principles, to the obligations which rest upon us by virtue of the command of our Lord, and which is as binding upon us as it was upon the Apostles to whom it was spoken, to go and make disciples of all nations. The awakening of the missionary spirit has increased the numbers of those willing to go forth into foreign lands, but it has not yet stirred the hearts of the people to give abundantly of their silver and gold. The Church has added a petition in the Litany that God will send forth laborers into His harvest. That prayer has been answered. But, he asked, must there be another, that God would be pleased to convince His people of their individual responsibility? We need to raise the whole body of the Church to the high level of consecration of talents and money corres-



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ponding to the ability which God has given them. We need to put the general missionary work first in our consideration. The only sure way to reach this end is for each and every clergyman to make it a personal matter. It is only by bringing it home as an individual obligation, that we can be faithful to our trust.

## A SUGGESTION FOR CONSIDERATION.

The 'Standard of the Cross and the Church' suggests that, inasmuch as the whole Church elects the Missionary Bishops, enjoys the honor of their work, and is responsible for their maintenance, the dioceses might well be assessed for their support, as they are assessed for General Convention expenses. It adds: 'For the rest of the appropriations (for General Missions) also it might be easier to bring home to the diocese a sense of their mutual responsibility if a system corresponding to that of the subdivision of a diocese into convocations or archdeaconries were adopted by the whole Church. Let the Missionary Council consider the suggestion. Suppose that the Board of Managers appropriate \$500,000 for next year; a schedule could be recommended by the Council in Oct., showing, together with the expenditure intended in each diocese and missionary jurisdiction, the proportionate amount which experience and fairness would warrant the Council to ask from each of the sixty or seventy dioceses and jurisdictions. Much could be said in support of this suggestion. At present it may suffice to leave it to reflection. Is not this in the line of the purpose for which the Missionary Council was created?'

## REMARKABLE SUCCESS AT OYAMADA, JAPAN.

At the close of the year 1887, the villagers of Oyamada, in the island

of Kiu-shiu, Japan, sent an appeal, through a delegate appointed for the purpose, to the Rev. A. B. Hutchinson, of the Church Missionary Society's Mission at Nagasaki, to come and teach them 'the good doctrine of the perfect, holy, flawless Lord. The people of this very beautiful village, where thousands of excursionists go yearly, had learned of the Saviour of mankind from two Japanese who had heard Mr. Hutchinson preach at Nagasaki, and being wearied with their idol worship, and pretty well convinced of its uselessness, they resolved to be instructed in Christianity.

Mr. Hutchinson responded at once to the appeal, and he and one or two native assistants have labored at Oyamada as well as at Nagasaki and Fukuoka. No less than 160 persons have received Baptism at Oyamada, and there are now about 100 communicants. These native Christians have built a church costing \$1,300, of which \$900 was provided by themselves.

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**LIONS ABOUT.**—It is a dangerous thing to trifle with a cold. A dour preacher once told his hearers that 'he thanked God that the devil went about as a roaring lion, seeking whom he might devour. He might catch a poor fellow who didn't know that he was near him, but when he heard the roar he could get out of the way, if he didn't he deserved to die.' So when one hears the wheeze or cough which tells of the old lion of consumption lurking around, he should fly and get Minard's Liniment and use it freely on the chest, and take Minard's Honey Balsam internally, and get out of the way of danger. These preparations are well known, having been tried for 30 years and are acknowledged by all who use them to be unsurpassed in their soothing and healing properties at all times.

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DIocese of Quebec.

WINDSOR AND BROMPTON.—On Tuesday afternoon, the 16th inst., the Lord Bishop, accompanied by Rev. S. Hepburn, M. A., and the Incumbent of the Mission, drove to Hardwood Hill, distant six miles from Windsor Mills, for the purpose of consecrating the new Church recently completed in this part of the mission. Owing to the extreme heat and the very dusty road the drive out was not pleasant. At about 2.30 we reached the little Church, which stands on the line between John Bliss and Joseph Hetherington, each of the above having donated a quarter of an acre of land for a site. Soon a good congregation had assembled, notwithstanding the fact that many in the place were out searching for an old man who was lost in the bush and whose body has only just been found.

The Consecration service was heartily rendered, both the clergy present taking part in the service with the Bishop. Miss Cox, daughter of the Incumbent, presided at the organ, which was kindly loaned for the occasion by Mr. J. Bliss.

The address of his Lordship was from the words 'What mean ye by this service,' Exod. xii. 26., and was listened to with much attention by many who had never witnessed a similar service.

During the service there had come up a smart thunderstorm, cooling the air finely and settling the dust. I may add that this new Church will hereafter be known by the name of Grace Church, Windsor. It is a comfortable little Church, seats free and no debt thereon.

On Wednesday, the 17th June, at Christ Church, Brompton, after Matins by the Incumbent, at 10.30 a.m. eight more candidates—two male and six female—received the

Laying on of hands; which was preceded by an address from his Lordship replete with instruction, and followed by another on the Gospel teaching of the Christian Year, founded on the words of St. Paul, "I have not shunned to declare unto you all the counsel of God"; Acts xx, 27.

The discourse of his Lordship showed very clearly that the clergy of the Church of England who follow the course of teaching laid down for them in the Prayer Book are much more likely to preach a full and entire Gospel than those who are free to follow the particular bias of their own religious experiences.

After the service which was a very enjoyable one, the Bishop was taken to the residence of Mr. A. Knapp, where an excellent lunch was provided; the genial Bishop in turn entertaining us with his pleasant conversation, amusing anecdotes, and stories of his travels in other lands.

During his Lordship's stay in Windsor he visited the new parsonage now in course of erection, and expressed himself well pleased with the progress made in the work, and the general appearance of the building now fast approaching a state of completion.

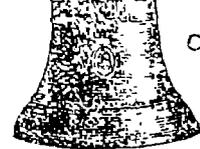
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