

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
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TORONTO, CANADA, THURSDAY, APRIL 14, 1898.

[No. 15.



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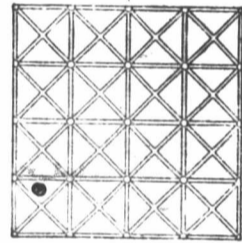
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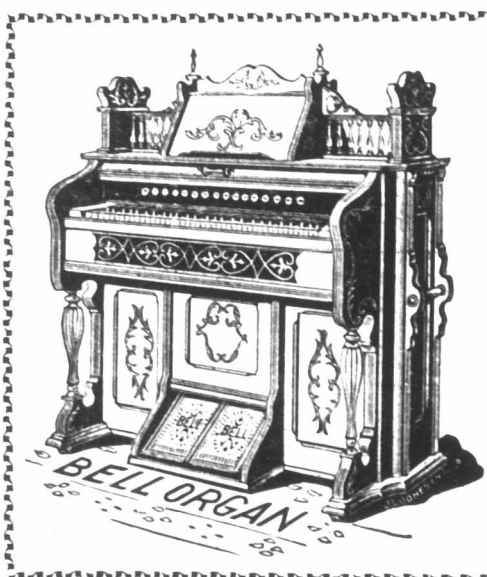
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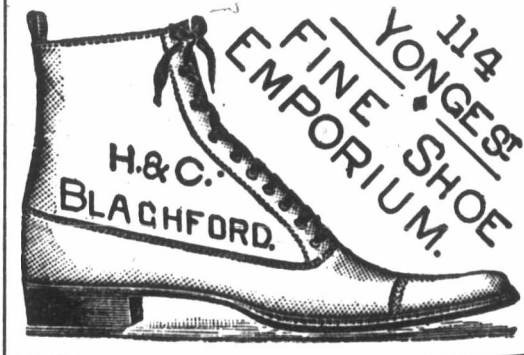
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

April 17—FIRST SUNDAY AFTER EASTER.

Morning.—Num. 16, to 36. 1 Cor. 15, to 29.  
Evening.—Num. 16, 36 or 17. John 20, 24 to 30.

Appropriate Hymns for First and Second Sundays after Easter, compiled by Mr. F. Gatward, organist and choirmaster of St. Luke's cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 197, 317, 557, 558.  
Processional: 35, 131, 133, 136.  
Offertory: 126, 129, 174, 497.  
Children's Hymns: 135, 329, 341, 565.  
General Hymns: 134, 139, 140, 478, 500, 503.

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 258, 313, 556.  
Processional: 37, 302, 439, 504.  
Offertory: 130, 137, 232, 498.  
Children's Hymns: 136, 331, 334, 340.  
General Hymns: 128, 132, 410, 434, 499, 502.

## NOTICE

All subscribers to the late "Church Evangelist" must pay their arrears to The CANADIAN CHURCHMAN, who are one year or less in arrears previous to the 1st March, 1898.

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK LL.D., TRINITY COLLEGE.

Gospel for the Second Sunday after Easter.  
St. John x. 11: "I am the good Shepherd."

The work of Christ represented under many different images. Head of the Body. Vine. King. Shepherd. Idea familiar to the pious

Israelite: Jehovah the Shepherd of people. Ps. 23. To the Oriental a more tender meaning. Relations different, more intimate. Protection, Guidance. Early Christians felt deeply. Earliest representations of Christ as Shepherd. Even to ourselves a powerful appeal.

i. Who and what is this Good Shepherd?

Good = true, real, ideal: fulfilling meaning. All others partial, imperfect. Some false: thieves and robbers, hirelings. The Good Shepherd owns the Flock.

1. He made us. The Word of God by whom all made.

2. He redeemed us—a richer claim. (1) Although God's we were sold into bondage: needing to be ransomed. (2) He paid the ransom ungrudgingly. Not with silver and gold redeemed—(1. Peter i. 18, 19). He can say: "My sheep are mine."

ii. Who are the sheep?

He says: "I know my sheep, and am known of mine."

1. They are those who have learned to know the Shepherd and His voice. (1) In many cases He not the first they have listened to. The world once fascinated. By and by they discovered deception. (2) Then another voice, true and deep and tender, that of the Good Shepherd: that and none other forever.

2. They follow the Good Shepherd. The proof of hearing and heeding. (1) Jesus goes before (as Eastern shepherd). Every path first trodden by Him. (2) Callest by name. Token of intimacy. (3) Strict obedience rendered by sheep. "One your Master." "If ye love Me, keep My Comandments.

iii. The Shepherd's care for His sheep.

One leading thought—love, devotion, sacrifice. Manifested.

1. Self humiliation of the Eternal Son of God. "God so loved." "Son of Man came to seek and to save." Foundation of all. But work individual.

2. Going after the lost on earth. Not merely welcoming, but seeking. (1) Welcoming. For this blamed, receiving sinners. Brings out the earnestness of desire for their salvation. (2) Going after—not merely waiting, receiving; going in search of lost sheep. (3) And this always going on. We may understand Christ's work now by studying it in the past. He changeth not.

3. His tender and loving care over His flock, guiding, defending, feeding. (1) He guides in all ways. By His example, by His providence, by His Spirit. (2) Defends as well. In a world of danger. "Adversary the devil." World and Flesh. His grace sufficient. (3) Provides food for His flock. "He shall feed"—"find pasture. Milk for babes, solid food for others." (4) Receives them to eternal rest. "Dwell in the house of the Lord forever." "Where I am, there they shall be." Answer to many an anxious question. "Happy are the people." Are we missing this happiness? "Ye were as sheep going astray, but are now returned."

## THE TRANSFER OF THE CLERGY.

Much has been said and written, in our columns and elsewhere, of late, of the desirableness of the transfer of the clergy from one parish to another, and of the best means of effecting these exchanges. In the mother country they are not very common, and they cannot take place without the consent of the patrons (whoever they may be), and the Bishops. Among ourselves they are not more frequent. But it appears to many that the time has come when the whole question should receive more serious consideration, in the interests of the clergy as well as the parishes, and in relation to the interests of the Church at large. The need of some such change seems to be rather widely recognized. If we mistake not, both the clerical and the lay votes at the Toronto Synod of 1896 were in favour of something being done in this direction. The experience of the Methodists is said to be decidedly in favour of the moving of the pastors from one place to another, although some cases seem to occur in that body which suggest the desirableness of a modification of their rule. Indeed, the rule has actually been modified in Canada, to the effect that sometimes, when it is desired by the congregation, a second term is allowed to the pastor, and sometimes a less extension of the time. From these facts we have two reflections suggested to us—namely, that we may to some extent learn from the Methodists; but secondly, that a mere copy of their method is undesirable, since they have themselves been led to modify it. What, then, is the best that we can do? This is the question which the wisdom of the Church is now called upon to answer. We can go no further here than to raise the question and to point out something of the direction we must take in answering it. In the first place, it must be made clear that this is no attack upon the clergy, nor is it intended as an insinuation that they are not doing their work in a satisfactory manner. If the clergy were perfect, there would still be a benefit from the change here under consideration. Every man has his own gifts from God, and many men, after working faithfully and successfully in one sphere, have felt that the time has come when they might transfer their energies to another place, and do more good there. We are here taking no account of cases in which the right man is not in the right place, although such cases undoubtedly exist, and may well be taken account of. We are simply taking the best cases, when a conscientious clergyman thinks he might do better work elsewhere. The question arises: What is the best method of giving effect to this design? One thing is quite certain, that the greatest care must be taken that there shall be no reflection upon the clergy in general, or in particular. Anything which should tend to hurt the dignity of the office of the ministry would infallibly prove an injury to the whole Church. Of this there can be no question; and any scheme which

ignores such a consideration is condemned beforehand. A proposal that Incumbents should be appointed to their charges for only a limited number of years is impracticable. In the first place, it would require a fundamental change in the law of Church property, and it is hardly possible that any such change could be brought about, at least without such an amount of unanimity on the subject as seems inconceivable. It is better that we should see this clearly at once, since any attempt in this direction will lead only to waste of time and disappointment. Moreover, if we are to move the whole body of the clergy once in three or five years, it will certainly be of absolute necessity to provide each parish or mission with a furnished parsonage house. It would be a monstrous thing to impose upon the clergy the necessity of removing all their goods and chattels many times in the course of their ministerial life. It is not, as it seems to us, by force of law, but by the good sense and good feeling of all concerned, that a measure of this kind can be carried out; and any efforts made must at first be of a tentative character, preparing the way for something which may commend itself to the practical experience of the Church. Would it not be well, then, as a beginning, to have a small committee—say six in number—composed equally of clergymen and laymen, presided over by the Bishop? The function of the committee should be entirely consultative and advisory, the final decision in all cases being left to the Bishop. To this committee information might be conveyed confidentially by clergy and laity alike. A clergyman might let it be known that he was open to an exchange with another clergyman. A layman might point out that things were not going well in a certain parish; and communications might then be held, in a confidential manner, which might result in a re-arrangement of work acceptable and beneficial to all parties. It is unnecessary at this point, to go further. Doubtless the subject will receive much consideration, and we shall be glad to hear the judgments of those who have earned a right to speak upon it.

#### IN MEMORIAM.

On Maundy Thursday evening, about 10 o'clock, there entered into rest one of God's saintly ones, Mr. George Hallen, of St. Mark's, Parkdale, son of the late Rev. George Hallen, sometime Rector of Penetanguishene, in the 77th year of his age. For the greater part of the season of Lent Mr. Hallen has been confined to his bed, at times suffering intensely, but throughout it all with marked patience, though he himself declared "it was so hard to be patient," and frequently asked for prayers that he might have grace to endure patiently. His was a truly humble character. About ten days before his death he asked to be allowed to make his confession, saying that, he wished to receive "the benefit of absolution," and "the act of confession before another humbles one so." On the following day he received his last communion, and on the night on which our Blessed Lord instituted this Holy Sacrament he fell asleep in "sure and certain hope of the resurrection to eternal life." His life had been spent in

the service of the Church. Passionately fond of music he devoted a great portion of his time to Church music, having been organist of the churches in Dundas and Ancaster, Peterboro, Oakville, and other places. Up to the last he frequently played at the week day services in his Parish Church, having done so as lately as at the celebration of the Holy Communion on Ash Wednesday. Mr. Hallen leaves a widow and two children, a son and daughter, to mourn his loss. Miss Hallen is now organist in succession to her father at St. Jude's Church, Oakville, her brother having a farm in Manitoba. The loss which the Parish Church experiences in Mr. Hallen's removal from the scene of this present life is keenly felt by all who knew him in the congregation, but this loss is more than compensated by the living hope that he now rests in Paradise awaiting a glorious resurrection at the last day. Well may we say, "Let me die the death of the righteous, and let my last end be like his."

#### THE THREE HOURS' SERVICE.

It appeared at one time as if the "Three Hours" would become in the majority of Anglican churches the principal service on Good Friday, and there seemed many reasons why it was desirable that it should be so. With its frequent breaks for meditation and prayer, and with its few simple hymns, it is practically less fatiguing than a plain matins without music but with a sermon, and the mind is better able to grasp the great lessons of the Passion from the short addresses than from a long sermon. Some priests object to celebrating on Good Friday, and unless there is a celebration the communion office must be cut in two in order that the Gospel may be read and the people hear the story of our Lord's crucifixion—whereas, in the "Three Hours" the Gospel account of that great event can be introduced, and the whole attention is riveted upon the commemoration of the scene on Calvary. It is a pity that the use of this service should hitherto have been confined to only a few in the Church. We believe it could with much advantage be used by all.

#### CHURCH BAZAARS.

In the rush and hurry of the present day it is often found that the definite principles which underlay our religion are overlooked, and the end at which we aim, right and desirable in itself as it may be, is held to justify the means whereby we seek to attain that end, although such means may be anything but consistent with the end we desire. To take one instance, it is certainly desirable and necessary that money should be raised for various Church purposes, but it is certainly wrong to use such means to raise that money as are in vogue at present. The Church bazaar or sale is as a rule simply a means of getting money by extortion. Articles are priced at three or four times their fair price, and one is asked to purchase at these absurd figures "to help the Church." Those who make and sell these articles take credit to themselves, and are given credit by others, for helping the Church financially, whilst the purchaser goes home with the feeling that he or

she has been unmercifully swindled in the name of religion. The whole system seems to us false from the beginning; gifts to the Church should be made as gifts, and not be tainted with the idea of purchase and sale. The system tends to make people lose sight of the first principles of religious offerings; it is not offering to God in any way. We trust that the clergy who have the matter in their own hands, will set their faces sternly against this demoralizing practice and will simply refuse their consent to congregations attempting to raise money for Church purposes by means of bazaars or sales. They, and they alone, can stop it if they act promptly and firmly, and we hope that they will do so, so that this scandal may no longer hurt the cause of the religion of Him who cast the money changers out of the Temple.

#### LITURGICAL SERVICES.

The general tendency towards some form of Liturgy among the various religious bodies is certainly very noticeable, and curiously the most decided steps in that direction are being taken in Scotland, where from past history and tradition one would least expect it. The progress of the Scottish Established Church towards a somewhat elaborate form of liturgical worship is very marked, but it is not only in the Established or Presbyterian bodies that this trend is seen. In Paisley there is a Baptist church with a surpliced choir, and in a Glasgow Congregational church, a liturgy is used, the Psalms are chanted, daily services are held, and over the Communion table stands a large gilt cross. Whilst the advance in this direction is not so strongly marked elsewhere as in Scotland, it may still be detected everywhere, and it looks as if the time would come when the only places of worship where the old bare Puritan service will be found, may be in some Anglican churches who still fondly cling to the parson and clerk duet common in the days of the Georges.

#### REVIEWS.

The Anglican Revival. By J. H. Overton, D.D. Price 2s. 6d. London: Blackie. Toronto: Copp, Clark Co., 1898.

Here is a second volume of the Victorian Era Series, on a most important theme, treated by a singularly competent hand. The Anglican Revival is not synonymous with the Oxford movement. The one came "virtually to an end, the other goes on." In his first four chapters Dr. Overton sketches the three stages of the movement up to the Secession of Newman in 1845. The story of this period has been often told by Newman in his Apologia, by Sir W. Palmer, by Mr. Mozley, by Dean Church, and others; yet those who are familiar with such valuable sources of information may yet be helped to a comprehensive view of the whole by Dr. Overton's narrative. In the fifth chapter he considers "Oxford after Newman's Secession," when the work was taken up by a number of men, some of them not so well known as they ought to be—Charles Marriott, J. B. Mozley (but little known even to High Churchmen of a later generation, until Mr. Gladstone made him Professor of Divinity at Oxford), the Haddans, Mountague Bernard, besides Pusey and Keble, who had been in the movement from the beginning and the latter of whom may be said to have begun it. In the next chapter we come to the participation of Cam-

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bridge in the movement. From that point the author proceeds to the outer world, describing the work of Hook and Wilberforce. In the last two chapters he considers its influence on public worship and the causes of its success. As is fitting, Dr. Overton has a real sympathy with the movement; but he is accurate and trustworthy in his statements.

Sermons on the Apostles' Creed. By Rev. A. St. John Chambré, D.D., rector of St. Anne's church, Lowell, Mass., pp. 162, 75c. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

It is a real pleasure for a reviewer to meet with such a volume, and close it with entire satisfaction. The sermons are strictly didactic, intended for a general audience, and restricted in their limits to the Creed. There is no reaching after novelty or pretence of varied learning—nothing of the cry for a modern platform, and the application of popular phrases. But there are the eloquence and power of thorough conviction, and a desire to elucidate the plain clauses of the Creed, that the people may appreciate what their words express. The chief interest centres in the closing sermons, where several topics were reserved for discussion. But everywhere the language is full, well balanced and beautiful; the thoughts are just and elevating, and the congregation is fortunate where such teaching is given. The sermons would provide very valuable reading for a Bible class, or for the training of a lay reader.

OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)

I am writing just in front of the special services and meetings which are designed to commemorate the bi-centenary of the S.P.C.K. Truly, she is the mother of us all. You, Mr. Editor, in the further parts of the Empire, can keenly and emphatically endorse these words. As the contributor to Church-building funds, and as the giver of Bibles and Prayer Books to new congregations, how much all parts of the Church are indebted to the motherly and mothering action of the Society? Though overshadowed somewhat by her twin sister—S.P.G.—yet she still keeps her own field, and she has enlarged that field in her care for emigrants in transit from the old land to the new, and in initiating medical work in so many parts of the world, and in assisting to endow many of the new extensions of the Episcopate. All honour and better support, then, to the organization which has worked so long, so wisely, and so well.

A missionary leader has fallen in our Israel, in the person of Selwyn the Second. I met Bishop John Selwyn in Christchurch, New Zealand, fifteen years ago, and was much impressed by his energy and devotion to the missionary cause. To hear him address 800 children in the cathedral there was an object lesson one will never forget. It has been a great privilege to stand by his side at missionary meetings in London, though it was hard to follow him. The influence of the late Bishop on the Board of Missions was very great, and next to the Bishop of Durham, no one has done more than he to forward the temporary work of gifted young priests in the distant parts of the Empire. The Bishop's book, "Pastoral Work in the Colonies," ought to be in the hands of all your readers.

Rolf Boldrewood's new book, "Plain Living," a Bush Idyll (Macmillans), meets with a more favourable reception from the critics than some of the former writings from the same pen. I have simply revelled in the varying fortunes of Harold Stamford, having seen much of the same sort of thing during the 24 years of my colonial life. I mark a generally tightening of the style, and a more vivid presentation of the characters. Your readers no doubt are aware of the excellence of the articles appearing in "The Century." The last number is a grand one, dealing as it does with the Klondyke Rush. The racy narrative and the superb illustra-

tions are a fine intellectual treat. Lonely bush settlers, whose lot is afar from the libraries of towns, cannot do better than secure this solid magazine month by month. Their young folk, too, would revel in "St. Nicholas," which is an admirable blend of amusing and instructive matter. What Professor Moulton did for the Old Testament in the "Modern Reader's Bible" (Macmillans), he has now begun to do for the New Testament. The small, attractive volume, in blue cover and in good print, deals with the text of St. Matthew and St. Mark, which text is set in distinct paragraphs, so as to catch the eye at once and to enable the mind to see the sequence of thought at a glance. My concluding lines will explain the writer's aim very clearly:

It is a leading purpose of the present series to use all devices of printing and page-setting in order to assist the reader to catch the literary form of what he reads. The Gospels have the two-fold purpose of presenting alike the acts and the sayings of Jesus: I have thought it worth while, in this edition, to discriminate to the eye these two elements of the Gospel narrative. But, of course, every word spoken by Jesus is not a 'saying' in this sense. It would manifestly be improper to put forward as a 'saying' of Jesus His words to the Canaanitish woman, "I was not sent but unto the lost sheep of the house of Israel." Such words make only a stage in an uncompleted incident. It is the independent sayings that I have distinguished by difference of type. No one will be misled into understanding such sayings as more sacred or more precious than other words of Christ: the words spoken on the cross, and in the institution of the Lord's Supper, are among those not so distinguished. The difference intended to be conveyed is merely that the sayings printed in heavy type can be studied as independent wholes: other words of Jesus are merged in the incidents of which they form a portion.

GENERAL SYNOD MISSION SCHEME.

Reply to criticism of Rev. Canon Von Iffland, by Rev. Canon Rogers.

Allow me to offer a reply to the Rev. Canon Von Iffland's criticism of the mission scheme of the General Synod, which appeared in your issue of the 10th March.

1. Canon Von Iffland does not say that the general synod, in organizing a missionary society for the whole Church, went beyond its rights, as laid down in the "Basis of Constitution," but he seems to imply as much by disapproving of the action in view of the 6th section of the "Basis of Constitution," which declares that "nothing in this constitution shall affect any canons or enactments of any Provincial or Diocesan Synod, now in force." Now all canons or enactments of the Provincial and Diocesan Synods are in as full force to-day as they were before the General Synod took action. Is it not so, that when the Provincial Synod of Canada was formed, it was given no power to interfere with any canons or enactments of Diocesan Synods? Yet the Provincial Synod formed the D. and F.M.S., though missionary societies existed under several of the Diocesan Synods, and this was done without interfering in any way with the rights of the Diocesan Synods. However, in legislation of this kind, there is more to be considered than the rights of the respective synods. While the General Synod had a perfect right to pass the scheme, yet its action in doing so might be very ill-judged and disastrous to the missionary work of the Church. A scheme, of which the Provincial Synod of Canada does not approve, is not worth the paper on which it is written; and a scheme which would cause the members of that body to feel that they were ignored in its formation, would be most disastrous, as it might be the means of postponing the united and hearty co-operation of the whole Church in missionary work for many years to come. For this reason all who have the matter deeply at heart must fear for the effect of the following objection, which Canon Von Iffland offers to the scheme. He says that:

2. "The General Synod made a mistake in legis-

lating (if it did legislate, it passed no Canon), in such terms as implied a merging of the D. and F.M.S. into the more comprehensive society, without recognizing the position of that organization as a creation of the Provincial Synod, actively engaged in its work, and unable, even willing, to pronounce sentence of dissolution upon itself." Was the General Synod then wrong in implying that the Provincial Synod of Canada, which alone has power in the matter, would be willing to merge the D. and F.M.S. into the wider organization? It certainly would have been well had it been possible to consult the Provincial Synod of Canada before adopting the scheme, but this would mean a postponement of its adoption for at least six long years. A majority of the members of the General Synod were also members of the Provincial Synod, and yet I am not aware that a single one of them moved for the postponement of the matter. Surely it was but natural to assume that the Provincial Synod would be willing to do that which so large and influential a body of its members voted for almost unanimously. And when, in addition, we consider that the D. and F.M.S. had previously recommended its merging into the more comprehensive society, the General Synod had good reason to believe that there existed, not only a willingness, but a desire, on the part of the Church in Eastern Canada, to make the great missionary society of the Church, co-extensive with the whole Dominion; and that no technical question, as to the order in which the matter should be brought before the several Synods, would be insisted on by any synod to the deferring, for years, of so desirable an end. And further, when the Provincial Synod of Canada approved of the formation of the General Synod, it approved of section 5 of the "Basis of Constitution," which declares, "The general Missionary \* \* \* work of the Church" to be within the jurisdiction of the General Synod. The General Synod could not have been faithful to the trust committed to it by the Provincial and Diocesan Synods, unless it had not only assumed that they were willing that it should take immediate action, but further, that they had actually laid the responsibilities of the work upon its shoulders. In passing the General Synod Scheme, the thought of overlooking the Provincial Synod of Canada never occurred to the members of the General Synod, for the reason that it was well understood by all, that no action would be taken by the new organization, until the Provincial Synod had an opportunity of considering the scheme. And all were well aware that while the action contemplated the merging of the D. and F.M.S. into the new society, that practically it only meant the extension, in the only way possible, and under some new conditions, of the old society, so as to give representation to the Church in the West. Should the Provincial Synod, at its next meeting, merge the D. and F.M.S. into the general society, the Church in Eastern Canada can elect, and in all probability will elect, to the Executive Committee, nearly all the members who have served on the old board for years. The new society will be compelled to take up all the work that the D. and F.M.S. has now on hand, and the only changes will be that some few new members will come on from the West, and the society will have a little more power under additional rules to vigorously prosecute the work. When we consider, therefore, the nature of the changes contemplated by the General Synod Scheme, the fact that the Provincial Synod had approved of the general missionary work of the Church being taken up by the General Synod, and that the D. and F.M.S. had recommended that it be merged into the new organization, and the fact that the Provincial Synod could not have been further consulted without postponing action for at least six years, it would have been strange, indeed, had the General Synod not assumed a willingness on the part of the Provincial Synod of Canada, to heartily co-operate in the matter.

3. Thirdly, Canon Von Iffland says that the only duty assigned to the Eastern, Central and Western divisions of the board "is that of a post-office official to receive and forward reports." I do not know that these divisions of the board are essential parts of the machinery. Many members of the Committee of the General Synod, considered that

the divisions would prove useful, inasmuch as they would be composed of the men most familiar with, and therefore best able to pronounce upon, the needs and resources of the missions of the dioceses within the respective divisions. It was also thought that it would be an advantage to have such divisions co-extensive with the Provincial Synods, as their members could meet without additional expense, when the Provincial Synods meet, and that many things might be adjusted between these divisions by correspondence, without the expense of calling the whole board together. That reports of needs and resources of the mission fields shall be submitted to them, surely implies that these divisions shall have the right to make recommendations on such reports, when forwarding them to the Executive Committee. It would not be wise for a general mission scheme to go too much into detail as to the duties of any part of its organization. Experience will determine what such duties should be; and if it is even found that the divisions of the board are unnecessary, they can be abolished without affecting any vital feature of the scheme. That such divisions are necessary, Canon Von Iffland implies when he suggests that each Ecclesiastical Province have an organization of its own. And he adds: "The three divisions could hold communication with each other, ascertain the existing needs, evoke, in their respective spheres, such support as could be provided, and mutually help one another in the great cause all have at heart." The present scheme provides for all that he suggests, and in addition, provides for the unity and solidarity of the great missionary work of the Church from ocean to ocean.

4. Again, Canon Von Iffland objects to the scheme because he considers that it contains the principle of "assessment." There is no assessment in the scheme, as the Canon admits a little farther on in his article, when he says, "I do not mean that anything by way of compulsion is intended." The scheme provides that the Executive Committee shall obtain the fullest possible information as to the missionary needs and resources (not all resources), of each diocese, and then put before each diocese, and, if possible, before each congregation, a definite amount to be aimed at in making their appeals for Domestic and Foreign Missions. No doubt a lack of definiteness has been the great weakness in our missionary work in the past. The Church has never said definitely what sum is absolutely necessary for each part of her Domestic and Foreign Missionary work, and, as a result, the great mass of our people do not know, on the authority of the Church, what the need is in any particular field. It often follows, therefore, that a single school gets more help than a whole diocese in which a large number of promising parishes should be built up. Then, when a definite sum is not put before our people to aim at, contributors cannot tell if they are giving in proportion to the need or not. The Canon calls this definiteness in stating what is needed, "assessment," and says: "No, this principle of 'do ut des,' must be set aside in this matter: the contributions must \* \* be free-will offerings." Surely the Canon is unconsciously unfair in dealing with this question. If he were to ask his congregation for a definite sum of \$1,000 for an addition to his church, would he admit that he had adopted the "do ut des" principle, and that the contributions of his people in response to his appeal were not "free-will offerings?" After sixty-two years of experience, the D. and F.M.S., of the United States, has recently adopted this principle to which the Canon so strongly objects.

5. It is considered further by Canon Von Iffland that the expense of bringing the members of the Executive Committee together in semi-annual meetings will be prohibitive. It is not found to be so in connection with other bodies, who have done for years what this scheme contemplates. Then the Missionary Council of the Church of the United States, consisting of about 300 members, meets once a year, with the exception of the year in which the General Convention meets, and the Board of Managers, consisting of 46 members, holds ten meetings each year. Our scheme does not contemplate anything so difficult or so expensive. And we must remember that the members of the Executive Committee bear their own expenses. It

is not claimed by any that the Mission Scheme is perfect, yet all can recognize in it an honest effort on the part of the Church, to unite the whole body of Churchmen, from shore to shore, in one strong, efficient, missionary organization. Would it, therefore, be in the best interests of the Church to reject it, because some of the details of the scheme may not meet with our approval, it can be changed and improved at every meeting of the General Synod, and as the delegates from the Ecclesiastical Province of Canada are largely in the majority, in the General Synod, that province can make the scheme just what its members wish to make it. If, in the working of the society, the Executive Committee is found to be too large, the meetings too many, some of the machinery unnecessary, the methods of working undesirable—these are all details which can be changed as the Church thinks best. The constitution of the D. and F.M.S. of the United States has been amended by canon, at least eight times. It is, therefore, earnestly to be hoped that if the Provincial Synod of Canada considers changes necessary, the synod may nevertheless adopt the scheme provisionally, and recommend the changes to the General Synod. Otherwise the work will be retarded, and the eleven dioceses of the West left without representation for the next five years. When the General Synod was formed the House of Bishops issued a pastoral letter, which contained these words: "Accordingly, we look for extended and more effective missionary effort as one of the brightest and best results of the consolidation of the Church of England in Canada. The field which the General Synod opens up for direct and promising labor, is bright and hopeful, beyond the reach of man's imaginings." If this is the language of the whole Church, as we believe it is, she can never stand for years before little matters of detail in her mission scheme, while the work languishes which the Lord, who died for her, has laid upon her.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. John.—The cantata, "The ten Virgins," was recently rendered in St. John's church, to raise funds for the Seamen's Mission. The mid-day services are continued in the Church of England Institute. Last week the addresses were given by Revs. W. O. Raymond, rector of St. Mary's, and V. E. Harris, rector of Amherst, N.S. The Rev. Mr. Howard, of Rothesay, will conclude the addresses this week. On Thursday morning, at 7.30, there was a celebration of the Holy Communion, in Trinity church, with a special design of affording those who have attended these services an opportunity for "corporate communion." Those who have had the management and arrangement of these services are so pleased with the results that they have already spoken in an assuring way of their being repeated next year. The local corresponding committee of the Colonial and Continental Church Society have just circulated a report of the year's work. The report itself is little larger than a preface, which is given of the history of the society in this diocese. Four parishes in the diocese are reported as receiving aid; St. Luke's, Portland; Rothesay; St. Mary's, St. John's; and Trinity, St. Stephen. The grant from the parent society has been reduced to £100. Some of the expressions of the report are rather ambiguous, for illustration: "At present considerable ignorance prevails throughout our diocese concerning the working of this society, and its place in diocesan machinery. When this ignorance shall have been dispelled, we have every reason to believe that generous contributions will be received from those numerous persons, who are alike staunchly loyal to the Church of England, and determined to resist any of the modern departures from her primitive orthodoxy and simplicity." If one might judge it would seem that it would have been better either to have spoken plainly or not at all. The next breath is

a prayer for God's blessing to "attend the society's work," and with this the secretary's report closes.

At the last monthly meeting of the vestry of St. Mary's Church, it was announced that the Church had raised, during the past year, over \$2,000, and that the debt for church improvements had been reduced to \$130.

Carleton.—The Rev. Mr. Mitchell, of Eastport, who has been appointed rector of St. Judes, will enter upon his duties there shortly after Easter.

Woodstock.—The rector, the Ven. Archdeacon Neales, is at present busy presenting to this deanery the needs of the diocese. The Rev. E. A. Warneford, who took his duty while he was carrying on the same work in the Deanery of Kingston, has returned home, and now the Archdeacon conducts this work as something additional to the duties of the parish.

St. George.—The rector of this parish, the Rev. R. Smith, R.D., who has been quite ill, has so far recovered as to be able to take up his parish duties again.

### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—Mr. Frank Gatward, L.L.C.M., A.G.O., for five years the organist and choirmaster of the Cathedral church, Halifax, has been offered and accepted the position at the church of Gethsemane, Minneapolis, Minnesota.

Truro.—The Bishop administered the rite of confirmation to a large number of candidates in St. John's Church, on Tuesday, April 5th.

The Bishop of Nova Scotia expects to sail for England sometime during this month.

New Glasgow.—The Rev. Samuel J. Woodroffe, the new rector of St. George's church, was formally inducted into his new charge, Wednesday, March 30th, at 10.30, by the Ven. Archdeacon Kaulbach, rector of Truro, assisted by Rev. Morris Taylor, of Stellarton. The service consisted of the special form for an induction, morning prayer, and a brief, but most earnest and appropriate address by the Archdeacon, and a celebration of the Holy Communion. The wardens of the church, Messrs. Francis Drake and C. T. Bent, assisted in the induction part of the service. The former read the Bishop's warrant, and the latter handed the newly inducted rector the keys. The service was a very solemn and impressive one, and was witnessed by a fair congregation. Archdeacon Kaulbach also, during the past week, inducted Rev. George Howcraft, B.A., as rector of the parish of Milford, Guysboro County.

### QUEBEC.

Lennoxville.—Following close on the visit of the Rev. R. L. Paddock, Organizing Secretary of the Church Students' Missionary Association, a class for the study of missionary topics has been formed in the College.

Quebec.—It is proposed to form a Church Reading Society in Quebec, with the object of encouraging the study of the Bible, Church History, and Doctrine. At a well-attended meeting at Bishops-thorpe, on Tuesday, March 22nd, the Bishop explained what was meant by a Church Reading Society, and it was unanimously agreed that such a Society should be formed; but, owing to the season being so far advanced, it was decided that no meeting would be held before the first Thursday in October next.

A special general meeting of the Church Society of the diocese, was held in the Cathedral Church Hall, on the 23rd of March, the Lord Bishop presiding; about sixty members of the corporation were present. An important by-law, regulating the

Widows' and Orphans' Fund, after an exhaustive discussion, was adopted. The pension to a widow is fixed at \$500, and to orphans (limited to four in a family), at \$50 each, a private income of \$200 not to be taken into consideration.

South Durham.—A new church, forty-five feet long, and twenty-two feet wide, has been erected at South Durham, in the place where the large brick-faced structure had served its time of twenty-five years, until last August, when it was taken down to make way for a smaller, warmer and more substantial building.

## MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Stanbridge.—At the service in St. James' Church, on April 1st (the Annunciation), a beautiful window, in memory of the late Mrs I. C. Baker, and her grand daughter, was unveiled. It was the gift of Mrs Gilmour and Mrs Walsh. The rector gave an earnest and appropriate address.

Montreal.—The Bishop of the diocese held a confirmation at St. Thomas' Church, on the evening of Easter Sunday.

Grace Church.—During the whole of the Lenten season, there has been daily service with an address. The attendance has been much in advance of previous years. On Good Friday there was service at 10 a.m., 3 p.m., and solemn evensong at 8 p.m. Rev. Dr. Ker officiated at all the services.

Dunham.—The Executive Committee of the corporation of Dunham Ladies' College, was held on Monday, in the Church Hall, at Farnham. The financial statement presented by the Managing Committee, and the lady principal's report were both considered satisfactory, as showing that this increasingly prosperous institution is not only getting itself on a sound basis, but is also becoming one of the prominent educational establishments for ladies in this province. The lady principal and vice-principal were retained in their positions for another year. The thanks of the committee were given to Mr. J. Bruce Payne, of Granby, for his gift of a piano to the college. Those present were: Mr. Jas. Mackinnon, Cowansville, chairman; the Rev. Canon Mussen, Farnham; the Rev. Rural Dean Longhurst, Granby; the Rev. Rural Dean Nye and Mr. F. C. Saunders, Bedford; the Rev. N. A. F. Bourne and Mr. E. L. Watson, Dunham; Mr. E. N. Robinson, Huntingdon, and the Rev. J. A. Elliott, secretary, Cowansville.

Shawville.—St. Paul's Church.—A series of special Lenten services were held here recently at which Rev. J. L. Flanagan Thorne gave the addresses.

Parkman Settlement.—Archdeacon Naylor, in acknowledging an Easter offering from two members of the "Labour of Love Circle," being a crimson altar cloth, trimmed with gold fringe, and a fair linen cloth for the Holy Table, writes: "I thank you most sincerely for your great kindness. I got the parcel to-day (April 2nd), and I am delighted with it. It is truly beautiful, and I think it ought to encourage our Church builders to still greater diligence in their work. We have been working away at it all winter, and I hope that next Monday and Tuesday's work, for which we expect about ten men each day, will leave the church ready for the plasterers. The ceiling, done in panels, is very handsome. The people have kept to the voluntary work plan, and have put in fifty days since the 3rd Feb., for which not a dollar has to be paid out. I am hoping to have the opening at the end of June or first of July."

Maisonneuve Mission.—Another touching illustration of the value of Church work done in a way that mere money could not pay, is as follows: A member of this mission church, wishing to help the cause, but who had nothing but work to give, offered to make a stone font, being a stone mason

by trade. Mr. Dartnell, having given him three blocks of Ohio sandstone, he laboured away until after midnight on the following Saturday, and placed the font in the church ready to have his child christened on the Sunday. Surely such sacrifices, like "the widow's mite," are well pleasing in His sight.

## ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Brockville.—The Archdeacon of Ontario will leave England for Canada sometime this month. It is reported that Rural Dean Carey, of Kingston, will be asked to complete the endowment canvass in England, for the diocese of Ontario.

Cornwall.—The Rev. H. Gomery, agent for the S.P.C.K., preached on April 3rd, at the Church of the Good Shepherd in the morning, and at Trinity Church in the evening.

The Junior Guild have presented a set of brass vases to the Church of the Good Shepherd, as an Easter Offering.

Deseronto.—The Rev. E. Costigan, of Lennoxville, who succeeds the Rev. J. H. Coleman as assistant priest at St. Mark's, will enter upon his duties there in July.

## TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

The Easter services in the city churches were, if possible, more largely attended this year even than last. The music was generally most appropriate and admirably rendered, and the number of communicants continues to show the steady increase that has been so marked during the past few years. The decorations were especially beautiful, and where all were excellent, it is not well to single out any one church, but we must mention St. James' Cathedral, the chancel of which was a bower of white flowers and palms, and where a large cross of pure white flowers, on the pulpit, was very lovely. The offertories were large generally, and this, in spite of the peculiarly heavy calls upon Churchmen in the city of late.

Port Hope.—On Sunday, at St. Mark's Church, the Bishop of Toronto administered confirmation after the evening service. The number of candidates was small, owing to the fact that this is the third class presented to the Bishop by the present rector during the short time of his incumbency.

## HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

Bishops' Confirmations.—Bishop Baldwin has made the following confirmation appointments: April 24th, Alvinston, Napier and Watford; April 25th, Forest; April 26th, Aughrim and Florence; April 27th, Moore, Cartwright and Corunna; April 28th, Oil Springs and Inwood; April 29th, Perch and Point Edward; May 1st, Warwick and Wisbeach; May 2nd, Brooke.

W.A.M.A. Semi-Annual Meeting.—This meeting took place, March 29th to 31st, in London. All branches of the work proved to be in a healthy, thriving condition. The pledge to Lion's Head was carefully considered, and the deficit on it will receive more regular support in future than in the past. The speakers at the missionary meeting were the Bishop, Prof. Cody, of Wycliffe College and Rev. T. B. Westgate, of Huron College, Missionary designate for South America. A strong deputation has been appointed to stir up increased enthusiasm in missionary work, by visiting the various local branches.

London.—The Huron Diocesan Branch of the Woman's Auxiliary, held its 11th annual meeting in London, March 29th, 30th, and 31st. On Tuesday, 29th, at 9.30 a.m., the preliminary meeting of

the Board of Management was held, and at 11 o'clock, there was a celebration of the Holy Communion in St. Paul's Cathedral, when the Lord Bishop of Huron preached. The first business session met in Bishop Cronyn Hall, at 2.30 p.m., when the reports of the diocesan officers and secretaries of committees were presented. The report of the recording secretary told of several new branches, senior branches now numbering 100, junior branches 37. The number of life members had increased to 30. The treasurer's statement showed all pledges, with the exception of Lion's Head, paid, and a balance in hand of \$5.33, total receipts, \$4,327. The corresponding secretary read appeals from Thunderchild's Reserve for \$300 to build a house for the missionary, and from Silverwater, Manitoulin Islands, for help to the white settlers to build a church. The Dorcas secretary reported 167 bales sent out, containing 567 quilts, clothing, groceries, medicines, also outfits for children in the Indian schools. Mrs. Boomer read the report of the committee for the education of missionaries' children, which was very satisfactory, the three children being educated by the Huron W.A., and the child of the Montreal W.A., are doing exceedingly well at school, and are industrious and docile. The expenditure of the year had been kept, by careful management, under \$300, for the three children. The fund had been recently at a very low ebb, but most opportune and unexpected help had come, in the form of a gift of \$25, from an English reader of the Leaflets, and another gift of \$35 from the Grace Church, Brantford, Sunday School, besides several smaller sums. The reports of the secretaries of the Literature Committee, "Extra-cent a day" fund, Bible and Prayer Union, Sunbeam Society, Flower Mission, and of the Acting Editor of the Leaflet, and the Huron Secretary for the C.E.Y.M.S., and of the Librarian, all showed good and satisfactory work being done. The president's address was beautiful, and much appreciated. In the evening, Miss Geeson, of London West, read an exhaustive scriptural paper on "Giving," and Mrs. Tilley read a beautiful paper on "Women's Duty to Missions," written by Mrs. McMorton, of Cobourg. The Rev. T. Westgate, who is about to go as missionary to South America, addressed the meeting. On Wednesday, after prayer, Miss Montizambert, the pro. cor. sec., was introduced, and expressed her pleasure at again attending a Huron annual meeting. Miss Cross then read a very interesting paper on deaconess' work, and the need of it in parishes. Miss Kerby, Huron's lady missionary to the Grand River Reserve, Brantford, gave an interesting account of her work there. The meeting was then addressed by the Lord Bishop, and the thank-offering, to be presented at the Triennial meeting next September, was presented, it amounted to \$206. It having been announced to the meeting that the Rev. J. MacLeod, of Lion's Head, who was to have assisted at the meetings, was prevented from so doing by the dangerous illness of Mrs. MacLeod, it was moved and carried, that a tangible proof of the sympathy of the W.A. be sent to Mr. MacLeod, and at the beginning of the afternoon session, Mrs. Hoyt, of Ingersoll, and Mrs. Moes, of Brantford, collected the sum of \$53. Mrs. Callard called attention to the fact that so very few bales go to these far northern missions, the heavy freight charges being beyond the resources of the branches, and suggested "co-operation bales," the contents and a share of the freight to be contributed by several branches. Mrs. Callard, 469 Talbot street, London, will kindly receive and store contributions, and will undertake the packing and sending off of the bales early in the autumn. In the evening the general missionary meeting was held, the large hall being crowded to the doors. The speakers were, Mr. Filiou, an Armenian, on Antioch, Rev. T. Westgate, and Rev. Professor Cody, of Toronto, who gave a most eloquent address on mission work in Uganda. The concluding address was given by the Bishop. On Thursday morning, the committee appointed to consider the matter of a lady missionary for China, moved the following resolution, which was carried unanimously: "After careful deliberation, in view of the great need of missionaries, and of the fact that there is already \$500 in the treasurer's hands for this work, with a fair certainty that a like sum will

be forthcoming annually, your committee respectfully submit that the time has come for the Huron W.A. to make a venture, in faith, and send its own lady missionary to China. It further desires that all arrangements be left in the hands of the President, Diocesan Officers, and Finance Committee. In accordance with a suggestion made by the Bishop, that it would be well and helpful if a deputation were formed to visit the branches, and for mutual encouragement, the following members were named to form a committee for this end: The Diocesan Officers, Mrs. Boomer, Mrs. Tilley, Mrs. Callard, Miss Cora Beattie, Mrs. Richardson, Mrs. Finkle, Mrs. Griffin, Mrs. Beard, Miss Battersby, Mrs. Hoyt, Mrs. Lye, and Mrs. Wilkes. The meeting was addressed by Mrs. Matheson, of Onion Lake, who gave a most graphic account of that district, and the work being done there. At the close of her address, which made a deep impression on all present, it was moved and carried, that Huron continue, this year again, its contribution of \$25 towards the salary of Miss Phillips, lady missionary at Onion Lake. It was decided that the semi-annual meeting of the Board of Management be held this year in Petrolia. The Lord Bishop then gave a Bible reading on "The coming of our Lord, with reference to the resurrection of God's people." The delegates separated, encouraged and strengthened, more fully impressed, perhaps, than ever before, with the need of striving to build up the Church at home, that they may be more powerful for work in the distant mission field. The Diocesan Officers, who were all re-elected, are: Rec. secretary, Miss Burgess; cor. sec., Mrs. Falls; treas., Mrs. Sage; Dor. sec., Miss Gower; Miss Cora Beattie was elected secretary for junior branches. Delegates to Triennial are, the Treasurer, Dorcas Secretary, and Leaflet Editor, Mrs. English, Mrs. Richardson, London; Mrs. Finkle, Woodstock; Mrs. Wilkes, Brantford, with several substitutes.

Markdale.—The Bishop of Huron held a confirmation at Christ Church, on Sunday, April 3rd, when twenty-three candidates were presented, ten being adults. At the celebration, afterwards, all of the newly confirmed made their first communion. In the afternoon the Bishop drove to Berkley and confirmed twelve.

#### ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

The Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, the gift of two seats, from Mr John and Mr. James Wilkins, for the chancel of St. Mary's Church, Sand Lake. Both well made by the latter member of the congregation.

### Correspondence.

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

#### PERMUTATION OF THE CLERGY.

Sir,—I read with a great deal of interest the sensible letter of "Layman," on the "Transfer of the Clergy," which appeared in your issue of March 17th. When beneficial changes are contemplated, what hostile demonstrations, what tenacious clinging to life, what cries of "innovation," old paths, well enough, departed glory, and "Ichabod." Old habits of thought, old habits of action, old vested rights, have joined to bar the way to a change of men. There is no doubt a restless spirit abroad. We live in an age which demands excitement, novelty, change. Very many changes occur where there is no fault on the part of the parish or the clergyman, and where there is every wish and effort to retain the clergyman. Many of these changes result from the principle of adaptation. A young

man begins his ministry on a mission. Enlarged experience, ripened judgment, developed powers of composition and delivery, gradually fit him for a wider sphere of usefulness. A generation or two ago—one thing may be asserted with confidence, that while learning was more difficult to attain than now, shining qualities do not distinguish as formerly. The domination of individual intellectual power has been broken down by the general diffusion of knowledge and mental training, and the consequent increase of ruling minds in all the relations of life. Many men were greatly distinguished a generation ago who are now far surpassed by some who are not distinguished. Other cases occur where either with or without the fault of the minister, a state of things has arisen where all interests will be promoted by a removal. Other cases again spring from mere restless and vague desire on the part of the clergymen to better their condition. But there is yet another cause of the instability of pastoral relations. Certain persons find fault with the clergyman because he does not visit them, his calls are not spiritually profitable; then these calls are partial—some are overlooked and others are regarded too much. Some, notorious for evil speaking, lying and kindred vices, complain that the minister is not pious enough for them. Another cause of ministers frequently changing is inadequacy of salary; either it is too little or not punctually paid, and the constant meddling in the spiritual affairs of the parish. A young clergyman is told by his theological professor: "Now, when you are settled, if you find a crooked stick in your parish in the shape of an unruly member, don't hope to get rid of the trouble by running away; you will find one everywhere." A clergyman is appointed to a parish. He is to them "the legate of the skies." The minister enjoys an income sufficient for comfort and respectability—not enough for luxury and display. It is a fixed sum depending on no donation parties, bazaars or concerts. In the pulpit he declares the whole counsel of God, which springs from the love of Christ, not with the tinsel rhetoric which circles round the head but does not reach the heart. He is invited to a rectorship of one of the great city churches, but declines both the honour and the responsibility. He could adduce many instances of a fat city parish and a bishopric declined by men who preferred the humbler sphere of duty. Not every minister who is contented with a humble station has occasion to thank God on the ground of his humility, for there is a contentment of soul as well as of grace. The man who enters the ministry as a profession, trade or calling, has no love for the work. And when the novelty of preaching is past, when he has grown accustomed to the power which a preacher has, in virtue of his position, there comes upon him a sense of drudgery, weariness, and even of aversion to his work that turns what is a perpetual joy to others into a source of trouble to him. In a large body of clergy there is just such impracticable material, which goes floating over the surface of the Church from diocese to diocese. There is an old story told of Bishop Strachan, that when asked to remove a clergyman from a parish because he was "ruining the Church," said: "What! would you have me send him to ruin another parish? One church is enough for him to ruin." It is not denied by the Methodists that the itinerancy has its disadvantages and hardships, but its advocates claim that these are much more than compensated by its advantages. It is a principle strictly adhered to in all departments of Methodism that changes of men should be regularly made. It may be observed that some of the wisest heads among the Methodists believe that without these changes the whole system of organic Methodism would fall into ruins. It is also preferred to all other methods of ministerial arrangements, because of its better adaptation for aggressive action. It is also claimed in favour of the itinerancy, that it secures a better distribution of the ministerial talents of the denomination than could otherwise be effected. They think the denomination is not generally profited by having a few pulpit celebrities shut up in certain rich and fashionable churches, rather than scattered by frequent removals over a much wider area. The itinerancy gives a field of labour to every minister. No local

church can claim the service of any particular minister, for he belongs alike to all, nor can any minister choose for himself his place of service. And for the free working of the system, it seems needful that the ministers should be movable at all times. During the past year at the conference meetings in Europe, America, and Australia, it has been agitated that the term of service of the minister, instead of being from two to three years, should extend to five years.

PHILIP TOCQUE.

#### TRINITY'S TEACHING.

Sir,—The letter of "Fides" is welcome. But there is some reason for thinking that Trinity does not give her sons a robust constitution in faith. Close attention and loud applause is granted to remarks jesting about the fall, and attributing Solomon's sensuality to God's sanction, whilst the least demur is received with airy, supercilious contempt. How do Trinity's graduates come to be in this pronounced condition of feebleness? Why do we not hear about the turning of the tide, spoken of by "Fides," in meetings reeking with pride in being quite up to date in scepticism? Either in spite of so much self-confident boasting, we are treated only to stale crudities for want of knowledge, or else somebody is lacking in zeal for truth or courage to speak the truth. Silence is a stentorian witness.

HOOSIER.

#### BISHOPS' TITLES.

Sir,—Your correspondent, "Sir Oliver Martext," is, generally, correct in his reference to the misapplication of the style "Lord," to bishops in this country. But he falls into a grave error, and one which needs correction. He says: "In England, where the bishops are Lords of Parliament, and the Archbishop of Canterbury is the first peer of the realm, etc." Surely in this era of cheap printing when even the most learned works of the British Constitution and Parliament can be obtained for a trifle, we ought to know that the bishops are not peers, and have none of the prerogatives of the peers. This is a point which needs a better and more general understanding than usually prevails. Periodically, generally once a year, some person starts a correspondence in the Globe or Mail, or both, on what Stubbs fitly calls "puerile dispute," as to the right of Canadian bishops to the title at all, forgetting, or probably more correctly, not being aware that, as he adds in his great exposition of the constitutions, "it belongs to all bishops in all churches." It should be understood that the style "Lord," is not a title of nobility. There is no such grade in the House of Peers.

#### TRANSFER OF THE CLERGY.

Sir,—Until reading the letters on this subject, lately published in the C. C., I was not aware that the matter had been brought before any Canadian Synod, but knowing something of the feelings of a number of Churchmen, both lay and clerical, I intend bringing the matter before our next synod in this diocese of Montreal, in the form of resolutions of which the following is a rough draft:

1. The Executive Committee of the synod shall meet, during the month preceding the annual meeting of the synod, and take into consideration:
  - i. Such several parishes or missions in which the then incumbent has been in charge for a period of five or more years.
  - ii. Such several parishes in which the clergyman has been in charge for at least one year, and from the people or incumbent of which, a petition has been presented for the transfer of said incumbent.
- 2.—i. The Executive Committee shall draft a scheme for recommendation to the Bishop for the transfer of such clergymen as have been in charge of their respective cures for five years; provided no petition has been presented concerning such.
- ii. They shall, on consideration of petitions presented, recommend to the Bishop such transfers of clergymen as they shall deem to be in the interest of those concerned, and of the Church work in the diocese.

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iii. With regard to a clergyman who has been in charge of a cure for five or more years, and concerning which a petition has been presented, asking that he be continued in charge; if such petition be granted, no further consideration concerning the transfer of such clergyman shall be held until a petition relating thereto has been presented.

3. The report concerning the transfer of clergy shall be included in the annual report of the Executive Committee, for consideration of synod.

ii. Nothing in these resolutions shall be deemed to interfere with the already existing right of the Bishop to make appointments to parishes and missions.

4. All future appointments to rectories shall be for periods not exceeding five years.

I give the above as a rough draft of intended proposals, realizing that they will, very likely, require remodelling before being pronounced workable or acceptable to synod, trusting that they shall receive due criticism, and be regarded, in some sense, as a basis on which the much desired change may be carried out.

MISSION.

ARE FREE CHURCHES A SUCCESS?

Sir.—A second letter from "N.N.D." on the pew question, which appeared in your last issue, makes it appear as if he were exceedingly anxious to hear the opinion of another, agreeing with him. Is he not working on wrong lines altogether, when he tries to prove the success or non-success of the pew-renting system in the way he does? Were we to take the matter in the same way, we could point out a case of a congregation, which raises its funds by the pew-renting system, and the wardens cannot gather enough to pay the rector an ordinary labourer's wages. The test referred to by "N.N.D.," namely, the proportion that churches give to missions, is hardly a fair one. In one church there may be rich people, in another poor, in another a large congregation of rich, but many of them miserly. Let us look at it from another standpoint. Let the question be which is the more correct thing in the sight of God. Does not the rented-pew system spring from a decidedly selfish motive? Is it not a question of buying a comfort for oneself? The pronoun I figures very much in it, and when a man is filled with an I as big as himself, he needs to be saved from it. For instance, I want a pew for myself. I will pay a high price for the best pew in the church, that I may be seen of men, and I want full control of it, so that I can order any one out of it who may happen to drop in. I want to sit with the upper ten. I shall not allow anyone to sit in my seat for fear he may be looked upon as my friend. Many know of this state of affairs. If we, however, look at it as to which is the more correct thing in the sight of God, will we not rather ask what He would have us do in the matter? Ah, that is it! That is the reverse of selfishness. Did we not foster this getting just what one paid for, a stranger would not have felt it necessary to apologize for getting into a rented pew not long ago. In this case the apology was said to be amiss, as it happened that the party who occupied the pew with the stranger did not own it. Why should there be this feeling of exclusive ownership in the house of God? Why should persons in many cases who own pews attend church in the mornings, only where the pews are rented for the mornings? In these cases the majority of them do not attend the evening service. Why? Is it because they may have to sit with strangers, and so place themselves on their level, and that one attendance suffices to keep the reputation in good order? In God's name, let us do away with everything that fosters such a state of things. Not long ago a pew-holder remarked that he believed that people went to church so that they might be seen in good society, that if they were not seen in church they were not considered anybody. Of course, this was an extreme view. We tried to persuade him such was not the case, but he insisted on his views being correct. In conclusion, why should not a poor person who perhaps in some instances puts nearly his all on the plate, have as much right to the best seat as well as he who happens to be in more com-

fortable circumstances? If riches or slipshod aristocracy could secure a place in heaven, there would be precious little room for the poor. Thanks be to God, heaven is not to be bought and owned by man. "It is easier for a camel to go through the eye of a needle than for a rich man to enter heaven."

G.C.

TRANSFER OF THE CLERGY.

Sir.—As the subject of the transfer of the clergy, after a stated period of service in a parish, has been brought before your readers in recent issues, I should like to contribute, briefly, two arguments in favor of the proposed change. 1st. No two men and no two clergymen are exactly alike. Each has one or two points in which his greatest ability is shown. One man excels as a preacher, another as a Sunday-school worker, another as an administrator, another as a pastor, etc. By changing our clergy more frequently than we do, each parish would be built up in different points in turn, instead of having for years a one-sided development. And our clergy would feel more free to make themselves specialists (while not neglecting any of their manifold functions), and this is an age in which specialists do the best work. 2nd. It often happens that a parishioner takes a dislike to a clergyman or has a quarrel with him. It may be the parson's fault, it may be the parishioner's, it may be the fault of neither; that is not the point. Now if the parishioner knows that the rector can remain as long as he likes, he either joins some dissenting body, or he becomes a discontented, and perhaps troublesome thorn in the flesh. I am not justifying him, I am simply stating what is too often the fact. But if he knows that, at a certain time, there will be a change, he says to himself, "Oh well, it won't last much longer anyway," and his feelings do not become embittered. He probably will not think it worth while to make any trouble, and he and the rector, and the parish, and the Church generally, are not injured by the bickering and unseemly wrangling which might otherwise have taken place.

VIATOR.

HISTORICAL NOTE—WELLS' CATHEDRAL.

Sir.—On page 133 of your paper, you speak of Bishop Savarin. This is a mistake, perhaps typographical, for Savary. A similar error, Savaric, often occurs by using a re-translation of the name from the Latin Savaricus, the form in which old writers Latinized the Norman name Savary. The name was derived from an old German and Scandinavian name, Savarich. Two names of the same termination, Heinrich and Friedrich, however, are respectively anglicized into Henry and Frederic, while the Latinized termination is, in all three cases, icus. From a translation of Wendover's Chronicle, (Bohn's Ed.), we learn that Savary, with Nicholas and Herbert, was appointed Archdeacon in 1176, and that Savary, Archdeacon of Northampton, was elected Bishop of Bath in 1192. But we learn that in 1194, Savaric, Bishop of Bath, with others, was delivered by King Richard I. to the Emperor Henry VI., as a hostage for securing to Henry the balance of his ransom; and later Henry sent Savaric, Bishop of Bath, his relative and Chancellor, to Richard, to offer to restore to him his ransom. It seems uncertain of which of the two sovereigns he was relative and Chancellor, but we would presume it to mean Richard's. He was distinguished in his administration by the policy of bringing the monasteries of his diocese into subordination to the See.

Your obedient servant,  
NOMINIS UMBRA.

[We are indebted to our correspondent for his interesting letter. He is right in supposing that there was a misprint. Following Canon Bernard, we had written, Savaric. Doubtless our correspondent's explanation of that form is the right one. Ed. C. C.]

—Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.

ARE FREE CHURCHES A SUCCESS?

Sir.—Your correspondent, "N.N.D.," appears to have a penchant for unearthing what he is pleased to call "fallacies." If he continues to write many more letters on this subject, and will then carefully and thoughtfully peruse them, he will find abundant scope for the exercise of this detective power. If you will kindly allow me a little of your valuable space, I would like to reply, in detail, to some of his arguments, for although to the vast majority of Churchmen this has long ceased to be an open question, yet there are, doubtless, some who would be greatly influenced by the statements of one who claims to have observed the workings of the system for so many years, especially if these statements were permitted to go unchallenged. In another letter, therefore, I will take up his points one by one. In the present I merely wish to draw the attention of your readers to one very important "fallacy," which underlies his whole position. I contend that the question of pews and free seats has nothing whatever to do with the duty, which rests upon all Christians, of contributing in proportion to their means for the support of the Church. To ask a man to take a "sitting" is not the same thing as telling him to give. To pay pew rent is no more giving than to pay 25 cents for admission to a church concert or to buy a doll at a church bazaar. In each case, the person contributing receives something in exchange for his money, and the man who pays pew rent is not, by that payment, giving to God or discharging any part of his duty to the Church, but merely purchasing for himself and family an additional privilege, namely, the right to occupy a particular seat. When he has done this, it is still his duty to give his tithe, or whatever proportion of his income he may have promised to God. How many pew-holders dream of doing this? I will venture to say that most people who pay pew rent regard that money as being at least a partial discharge of their obligations to the Church. And so the result is simply this, that in so far as the pew system is a success (assuming that in some cases it is), it is the deadly foe of Christian giving, for, as a general rule, the clergy never preach about giving until they have to, and if the money can be raised by pew rents or some other indirect bribery, they are spared a most disagreeable task, and the people are not taught their duty at all. Will "N.N.D." pursue his statistical hunting a little farther and find out how many times in a year the duty of giving (apart from special appeals), is directly taught from the pulpit in free and pewed churches respectively?

"ANTI-FALLACY."

British and Foreign.

Bishop Mitchinson, formerly Bishop of the Barbados, is at present assisting the Bishop of Ripon in the work of the diocese.

An anonymous gift of £1,000 from "A Cornishman," towards the building of the nave of Truro Cathedral, has reached the Bishop of Truro.

The C.M.S. has received a telegram from Bishop Tucker, at Mombasa, stating that all was well in Uganda up to February 3rd, so far as the Society's mission was concerned.

The two hundred and forty-fourth festival of the Sons of the Clergy, in aid of the funds of the Corporation, will be celebrated at St. Paul's Cathedral on the 11th of May.

The S.P.C.K. are sending out a chaplain and matron, in charge of a party of single women and young girls, who are going to Canada, under the auspices of the Church Emigration Society.

By the resignation of the Bishop of Calcutta, the number of vacant dioceses is brought up to seven—Bombay, Grahamstown, Mauritius, Victoria (Hong Kong), Madagascar, Osaka, and Calcutta.

The S.P.G. have voted £1,500 towards the endowment of the new see of Carpentaria in North Australia.

The Ven. A. W. F. Cooper, who lately resigned the Archdeaconry of Calgary, is now on his way home to take up work with his father, the Dean of Ferns.

The death is announced of the Rev. Septimus Hobbs, who was, for many years, a devoted missionary in India. His wife was buried only two days before his death.

The scheme for a Sheffield bishopric may probably be regarded as collapsed. A local committee appointed by the Archbishop of York to consider the subject, has reported in favor of postponement for two years.

The Archbishop of Canterbury spoke at a meeting of the members of the Religious Tract Society, lately, at the Mansion House, and warmly commended its work.

Canon Burnside states, in the "Official Year Book of the Church of England," that in 1896 the sum of £1,180,000 was subscribed for Home and Foreign Missions.

The Dean of St. Paul's has intimated his intention of assigning four special services in the Cathedral next Advent, at which missionary work will be put before the people.

The Bishop of Bristol has issued a commission to 15 clergy and 46 laymen, requiring them to make a thorough investigation into the spiritual requirements of the city of Bristol and some of its suburbs.

The valuable living of Emmanuel, Streatham-common, vacant by the appointment of the Rev. G. S. Streatfeild, to Christ Church, Hampstead, has been conferred upon the Rev. Henry F. S. Adams, vicar of St. Paul's, Stratford.

Henry VII's Chapel has, as in former years, been kindly placed at the disposal of the Church Army, by the Dean of Westminster, for the United Communion of the Society's workers on May 4th. The address on the occasion will be given by the Bishop of Winchester.

There is to be a festival of choirs in St. Columba's Church, Kells, on St. Columba's Day, June 9th, to celebrate the 1,301st anniversary of the death of St. Columba. The anthem, psalms, and two of the hymns have been specially selected because of their association with St. Columba.

The Bishop of Rochester has started a new guild, "The Guild of the Forerunner," the object of which is to bring and keep together men who have, or think they have, more or less of a vocation for Holy Orders, but who cannot, for the time, owing to circumstances, respond to it.

There was a large attendance at St. Paul's Cathedral recently, at the annual service of the Association of Lay Helpers for the Diocese of London. At the present time the Association has a membership of 6,000 men, all of whom are engaged in some kind of religious work in the diocese.

The Rev. H. W. Farrar, vicar of St. James's, Carlisle, and formerly for eleven years chaplain to the Mission to Seamen, for the shipping on the Tyne, has been appointed superintendent of that Society for the South Coast of England, and Association Secretary for the south-eastern counties, including Kent, Sussex, Hampshire, and the Isle of Wight, with his headquarters in London.

—The heaviest part of sorrow often is to look forward to it. "The Lord will provide."

—Humility and toil are the two uprights of the ladder by which we ascend to Paradise.

## Family Reading.

### LOVE.

Love bade me welcome, yet my soul drew back,  
Giddy of dust and sin.  
But quick-eyed Love, observing me grow slack  
From my first entrance in,  
Drew nearer to me, sweetly questioning  
If I lacked anything.  
A guest, I answered, worthy to be here;  
Love said, You shall be he.  
I, the unkind, the ungrateful! Ah, my dear,  
I cannot look on thee.  
Love took my hand, and smiling did reply,  
Who made the eyes but I?  
Truth, Lord, but I have marr'd them; let my shame  
Go where it doth deserve.  
And know you not, says Love, who bore the blame?  
My dear, then I will serve.  
You must sit down, says Love, and taste my meat,  
So I did sit and eat.

## ENGLAND AND THE JUBILEE, AND WHAT WE SAW THERE.

Written for The Canadian Churchman by Mrs. E. Newman.

(Continued from last issue.)

St. Paul's Cathedral, as doubtless every one knows, stands at the top of Ludgate Hill; take a bus to the circus, and walk up, there are such lots of pretty things to be seen in the shops. The original old Church of St. Paul was founded by King Ethelbert in 610, destroyed by fire in 901, and again in 1087; rebuilt on a very much larger scale in the Norman style of architecture, 1315; damaged by fire, 1501; partially restored in the reign of Charles I., afterwards totally destroyed by the great fire of 1666. The present cathedral, begun in the year 1675 from designs by Sir Christopher Wren at a cost of £747,954, is in the form of a Latin cross in the Italian style of architecture; the last stone laid on the top of the lantern in 1710. The entire length of the building from east to west is 500 feet, breadth of transepts 250 feet, height from the pavement outside to the top of the cross 365 feet; built of Portland stone. The finest view of the building, the west front, faces Ludgate Hill, a double flight of stone steps across the entire front; at the foot, a marble statue of Queen Anne, erected in commemoration of the building of the cathedral. One's first impression upon entering Westminster Abbey is, that it is too full of monuments, there is a sense of overcrowding. St. Paul's strikes one in its massive simplicity and general roominess. The dome is decorated with paintings by Sir James Thornhill from scenes in the life of St. Paul, and mosaics by Salviati, representing Isaiah and the four evangelists. The monuments are chiefly to military and naval heroes, the older ones nearly all destroyed in the great fire. The magnificent new reredos, erected in 1888, designed by Mr. Bodley, either a grandson or great nephew of Dr. Bodley, is of Parian and Staffordshire marbles, representing the annunciation, nativity, crucifixion and resurrection of our Lord, and surmounted by a statue of the Virgin Mary and Holy Child, reaches nearly to the roof of the choir.

The vaulted roof of choir and apse is being redecorated in exquisite mosaic from an ancient method. I wish I had space to describe the cutting and laying of the cubes of opaque glass of various colours, it would be very interesting as given to us by the intelligent old verger; or the subjects of those elaborate mosaics. The capitals of the pillars, and ribs of the roof are gilt—the effect is very bright, as compared with the rest of the building. The work is nearly completed, though the scaffold-

the men at work. To give some little idea of the whole, I shall describe the central panel of the three in the apse; it is filled with a representation in those lovely mosaics of our Lord in Majesty (Revelation iv.), seated on the Rainbow Throne, the colours of the robe are light, the background is a "whirl of wings." He came flying upon the wings of the wind, the colours in the crown very rich; the face especially lovely, below are the sun and moon, paler in light than the Glorious Presence, and all plainly visible from the Western door. The elaborate iron gates to the choir were designed by Sir Christopher Wren. There are tombs and monuments of generals, Gordon and Napier, Lawrence and Abercromby, Admiral Lord Rodney, Sir Joshua Reynolds, and very many other great men, and to the soldiers who fell in the Crimean and Afghan wars. In what is called the ambulatory of the choir is to be seen another of Chantrey's exquisite sculptures, a white marble monument of Bishop Heber—seated—and a fine recumbent effigy of Dean Milman, worthy of especial remark. There is here something majestic in the graceful sculptured outline of the robed figure, in the quiet restfulness of the marble features, that as I gazed brought to mind those lines from "Tharapopsis."

"Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

(To be continued.)

## THE GREAT SEAL OF ENGLAND.

The great seal is not allowed to leave the kingdom without special permission. In 1521 Cardinal Wolsey carried the seal into the Low Countries, and sealed writs with it at Calais; a violation of duty which formed one of the articles of his impeachment. Nowadays, if the Chancellor leave London, the great seal goes with him, and if necessary, the travelling sealer attends the chancellor for the purpose of actually applying the seal to documents.

When the great seal is to change hands, the retiring Lord Chancellor goes to the Queen, attended by his purse-bearer, who carries the seal in its purse. The purse is handed to the Queen by the purse-bearer, given back to that official by her Majesty, and is then handed by the purse-bearer to the incoming Chancellor.

George IV. had one seal only, and when William IV. succeeded him there was some contention as to the disposal of the pieces of the defaced seal of George. The difficulty came out of the fact that when William's seal was ordered (August 4, 1830), Lord Lyndhurst was Chancellor, but when it was finished and ready to take the place of George IV.'s seal (August 31, 1831) Lord Brougham was Chancellor. Lyndhurst claimed the old seal on the ground that the transaction must be referred back to the date of the order for the new seal, and that the fruit must therefore be considered as having fallen in his time; while Lord Brougham insisted that the point of time to be regarded was the moment when the old seal ceased to be the *clavis regni*. The matter was submitted to William IV. Greville, in his "Memoirs," gives the following account of the incident:

"King William IV. is a queer fellow. Our council was principally for a new great seal, and to deface the old seal. The Chancellor (Brougham), claims the old one as his perquisite. I had forgotten the hammer, so the King said: 'My lord, the best thing I can do is to give you the seal and tell you to take it and do what you like with it.' The Chancellor said, 'Sir, I believe there is some doubt whether Lord Lyndhurst ought not to have half of it, as he was Chancellor at the time of your Majesty's accession.' 'Well,' said the

King, 'the Solomon; round), 'all laughed take the be two compa then, I entj will send f sire him to a salver, w on the oth and you w and both I Pall Mall'

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King, 'then I will judge between you, like Solomon; here' (turning the seal round and round), 'now do you cry heads or tails?' We all laughed, and the Chancellor said, 'Sir, I take the bottom part.' The King opened the two compartments of the seal, and said, 'Now, then, I employ you as ministers of State. You will send for Bridge, my silversmith, and desire him to convert the two halves each into a salver, with my arms on one side and yours on the other, and Lord Lyndhurst's the same, and you will take one and give him the other, and both keep them as presents from me.'—*Pall Mall Gazette.*

#### "HAVE FAITH IN GOD."

I love to think that God appoints  
My portion day by day,  
Events of life are in His Hand,  
And I would only say:  
"Appoint them in Thine own good time,  
And in Thine own best way;  
All things shall mingle for my good,  
I would not change them if I could,  
Or alter Thy decree.  
Thou art above, and I below,  
Thy Will be done, and even so,  
For so it pleaseth Thee."

#### A BISHOP'S ACT OF BRAVERY.

A letter from a member of the "Salisbury Horse" describes an act of personal bravery on the part of the Bishop of Mashonaland. The correspondent writes: "At our first battle at the Shanghai, one of our native picquets was so badly wounded that he appeared unable to rise further than on his knees. It was not until after a pause in the attack and a lull in the firing that we discovered the poor fellow's plight. On two sides and in the rear of him were thick bushes which we knew to be full of the enemy. In vain we called to him to do his best to reach the laager, when, in a twinkling, as it were, we saw the Bishop making for him. To everyone's surprise not a shot was fired by the enemy while the Bishop picked him up and conveyed him safely to the laager."

#### ABSOLUTION.

"By Thy merciful pardon absolved."  
"He breathed on them, and said unto them: Receive ye the Holy Ghost; whose soever sins ye remit they are remitted unto them."—*St. John xx. 22-23.*

Whenever we gather in the courts of His sanctuary, the message of His pardoning love comes to us in an authoritative form from the lips of His commissioned ambassadors, for the absolution in the daily office is a reality. You will find it to be a reality if you will only approach it in a spirit of reality. He draws nigh to us, too, and speaks to us His pardoning word, when our conscience craves to hear it personally in the ministry of personal absolution. . . . In absolution He in very deed tells us that He forgives, but still more in the Holy Eucharist, He stoops to us, whose forgiveness He has already uttered; He, as it were, folds us in His very arms, and stoops to us, and gives "the kiss" of reconciliation, which is the sealing of the Divine forgiveness, the leading of the penitent into the very fulness of peace. Let the eyes of your faith ever rest on the great High Priest, who stands to minister in the Holy of Holies. See Him verily and indeed stooping even to you, embracing you with a personal embrace, cleansing you with a personal cleansing, comforting you with a personal consolation, making your heart glad with a Eucharistic gladness. Abandon yourself, oh, penitent child, to Him Who is the Lord of penitents! Put yourself in His hands just as you are. Be content to lie at

His feet, knowing more and more of your spiritual poverty; knowing more and more of your innate sinfulness; content to know this, that in your poverty you may cling to His bounty, and in your sinfulness you may cling to His cross.—*Canon Body.*

#### PHILANTHROPY AND FAITH.

The late Mr. George Muller of Bristol—who recently died at the age of ninety-three—was not a Churchman. We regret the loss to our Church of his great powers. His work formed so striking an example of simple Christian faith, that it would be well for many of us to study the lessons of his life.

Without money, and at first without friends, he started on a great philanthropic career. He deliberately opened orphanages without resources, and with the intention of reminding a faithless world that fervent prayer availeth much. With what is generally regarded as astounding success, Mr. Muller built up home after home, and added yearly to his steadily increasing family of orphans. It is said that his extraordinarily simple faith had a special influence over hard-headed business men; and many a large cheque found its way to the orphanages from quarters little suspected of benevolence.

Perhaps when conducting large institutions of this kind, those responsible for the management might do well to remember the example of George Muller, and pray for a success like his. We believe he received during his long life nearly £2,000,000 for his great family of orphans! And all of us would be better to remember the words, "A little child shall lead them." If people are convinced of our absolute sincerity and simplicity of purpose, they will help us, and the most callous of men are ready to admire sheer pluck and tenacity.

#### THE PATIENT SACRAMENT.

O Thou most Patient, may we learn of Thee,  
And know Thee in the sacramental veils,  
The strife of tongues this Mighty Gift assails,  
Yet Thou art patient, ignorance Thy plea  
For him who will not here Thy Presence see;  
To him who here Thy Twofold nature hails  
Are joys at which imagination fails,  
Which make him long beyond the veil to flee.

O Thou most Patient, in Thee we would rest,  
And for this Eucharist our homage pay,  
Would shun all controversy and be blest  
As, seeing not, Thy precepts we obey—  
Grant that our souls may be of Thee possess,  
Nor be Thou Guest that carries but a day.

#### MISSIONARY SACRIFICE.

Hear from Livingstone a high view of missionary sacrifice: "For my own part, I have never ceased to rejoice that God has appointed me, unworthy as I am, to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid as a small part of a great debt owing to God, which we can never repay? Is that a sacrifice, which brings its own blest reward in healthful activity, in the consciousness of doing good, peace of mind, and a bright hope of glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences of charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink, but let this only be for a moment. All these are nothing, when compared with the glory which shall hereafter be revealed in, and for us. I never made a sacrifice. Of this we ought not to talk, when we remember the great Sacrifice which He

made, Who left His Father's throne on high to give Himself for us; 'Who being the brightness of that Father's glory, and the express image of His Person, and upholding all things by the word of His power when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.'"

#### A MAN WHO IS TIRED

All the time, owing to impoverished blood, should take Hood's Sarsaparilla to purify and enrich his blood and give him vitality and vigour.

This condition of weakness and lack of energy is a natural consequence of the coming of warmer weather, which finds the system debilitated and the blood impure.

A good spring medicine is a necessity with almost everyone. Hood's Sarsaparilla is what the millions take in the spring. Its great power to purify and enrich the blood and build up health is one of the facts of common experience.

#### A NEW WOMAN.

Deerhurst, Ont., March 23, 1898. Mrs. Robert McAfee, of this place, makes the following voluntary statement: "I was troubled for a long time with sick headaches, and the medicines I tried failed to give me relief. At last my husband bought me two bottles of Hood's Sarsaparilla, telling me this medicine would cure me, as it had cured him of salt rheum. I began taking it, and it has made me feel like a new woman."

#### GEMS OF COMFORT.

In the exhaustless catalogue of Heaven's mercies to mankind, the power we have of finding some germs of comfort in the hardest trials must ever occupy the foremost place; not only because it supports and upholds us when we most require to be sustained, but because in this source of consolation, there is something, we have reason to believe, of the Divine Spirit; something of that goodness which detects, amidst our own evil doings, a redeeming quality; something which even in our fallen nature we possess in common with the angels; which had its being in the old time when they trod the earth, and linger in it yet in pity.—*Charles Dickens.*

#### HINTS TO HOUSEKEEPERS.

A little borax in the last water in which the white clothes are rinsed will whiten them wonderfully, and will not injure the most delicate fabric.

Another Baked Pudding.—To a pint of grated apples, after peeling and coring, add about two ounces of butter, a quarter of a pound of granulated sugar, and spice—nutmeg, cloves and cinnamon—to taste; also four eggs, beating the whites and yolks separately. Line a deep dish with paste, fill with the mixture and bake until brown.

Bread Stuffing for Fish.—Take about half a pound of stale bread and soak in water, and when soft press out the water: add a very little chopped suet, pepper and salt, a large tablespoonful of onion minced and fried, and if preferred, a little minced parsley: cook a trifle, and after removing from the fire add a beaten egg.

Delicious Pudding.—Bake a common sponge cake in a flat-bottom pudding-dish; when ready for use, cut in six or eight pieces; split and spread with butter and return them to the dish. Make a custard with four eggs to a quart of milk, flavour and sweeten to the taste; pour over the cake and bake one-half hour. The cake will swell and fill the custard.

## Children's Department.

## OUR LITTLE ONES

The two little ones who brighten our home,  
Seem never far from the light to roam,  
Each day with prayer beginning anew,  
Tell me, in this, are they like you?

Up in the morning as soon as the lark,  
Tucked into bed before it is dark,  
Helping mother all the day through,  
Tell me, in this, are they like you?

What can such little ones do for me?  
Why, just their bright faces 'tis good to see,  
Gentle, obedient, loving, and true,  
Tell me, in this, are they like you?

## PUTTING OFF.

When I was a little girl learning to write, I had for a copy the line: "Procrastination is the thief of time." My teacher was kind enough to explain to me that "procrastination meant putting off," and was the opposite to "doing things at the right time," and that it was called "the thief of time" because it caused people to lose so much time.

This "putting off" is a terribly bad habit, and one which, like other bad habits, grows with indulgence, and often brings boys and girls as well as older people into a great deal of trouble.

Molly has a little hole in her dress. She could mend it in five minutes, but she puts it off, and thinks to-morrow will do just as well. But before to-morrow comes the little hole has caught on a nail and has become a great one. The frock is perhaps spoiled, or, at best, Molly must spend hours in doing what need not have taken as many minutes.

Jack has a lesson which must be learned before morning. If he sat down to the task at once he would conquer it in an hour, but he thinks it will do "by and by," so he goes out to play instead of studying. The time slips away, as one thing after another engages his attention. Bed-time comes before he remembers the lesson. It is too late then, but Jack thinks he can get up early in the morning and learn it. But alas! he gets up just in time to dress before breakfast. He must go to school unprepared, and as a consequence he is in disgrace.

Arthur has a letter to post, and is charged to do it at once; but he wishes to speak to Harry about the foot-ball match. It will do just as well when he comes back, he thinks. But when he comes back it is too late for the post, and the important letter must wait a day.

Dear children, beware of "putting off." Many a man has lost his life in consequence of this evil habit. Many a man who thought there was "time enough" to make his peace with God has been overtaken by death before the work was done. Remember it was those who were ready who went in with the Master to the wedding feast, and that then the door was shut, not to be opened again.

For that tired feeling you must enrich and purify your blood. Hood's Sarsaparilla is the medicine you need.

# "BEAUTIFUL DRAPERIES"

The one universal verdict of those who have inspected our new stocks of Curtains and Drapery Materials. We know that others are showing pretty things in these goods, but there is something about this store's stocks in size and assortment that eclipses anything and everything else on exhibition.

So many things that are odd! So many exclusive designs! So many specialties! An array of Oriental Goods that has no parallel in any store stocks the Dominion over!

And prices, we know, will not be an item of complaint, for we buy largely, buy direct at the centres of manufacture, and know the markets of the world so well that big advantage is with us when we mark the selling price of any article. Some particulars of some of the beautiful things to be found in the Drapery Section:

## Lace Curtains

From \$1 to \$55 per pair, including Nottingham and Scotch Lace, Brussels and Irish Point, Tambour, Swiss, Colbert and Point de Chere, and some beautiful examples of some of the most stylish of all laces. Arabian Point and Renaissance Point, both in real and imitation, with sash curtains to match.

## Portiere Curtains

Special novelties in Reversible Tapestries, Brocades, Damasks and Velours.

Six-stripe Bagdad Portieres, for halls and libraries, special per pair \$4.50 and \$6.50.

## Furniture Coverings

We have made a study of these goods for many years and only handle the durable makes. We have special facilities for recovering and remodelling old furniture; close estimates furnished.

## Cretonnes and Chintzes,

For this season we show a most comprehensive selection, and under the heading some English and French Cretonnes, Glazed and Unglazed Chintzes, Java Cottons, and many other desirable makes, none of which are handled by the regular dry goods houses.

We make a specialty of fine French Cretonnes, 32 inches wide, per yard, 25 cents.

Art Muslins, a choice variety, simple and dainty, for draperies, cushions, etc., special per yard, 10 to 35 cents.

## Tapestries and Tapestry Flannels

We have pleasure in inviting you to visit our showrooms and see how we use and make up these interesting goods.

## Window Shades

Of every description made and fitted by experienced workmen.

## Muslin Curtains

Embroidered and frilled, special values at \$2.15, \$2.25, \$2.50, \$2.75 and \$3.00 per pair; ideal curtains for chambers and boudoirs.

## Drapery Fabrics

It has long been conceded that this is the only house in Canada making a specialty of high-class Draperies at moderate cost, but it may not be generally known that we can send samples of these goods and ideas of how to use them to any part of the Dominion.

## Oriental Department

Where we show inexpensive novelties for dens, smoking rooms, etc., including curtains by the yard or by the pair, Covers, Phoolkarries, Ghoorkhas, Dejijins, Taboretts, Coffee Tables, etc., all of which, being imported directly, are at very reasonable prices.

Shoppers from many distant points of the Dominion are customers of this store, for they've learned the advantage of buying here. They buy in person when convenient. Or, when this is not the case, they order by mail. Every letter order has careful personal attention.

## John Kay, Son & Co.

34 KING STREET WEST, TORONTO.

## A GREAT SAINT BERNARD.

A lady well known to us, residing in Newton, was drawing her little girl on a sled, just after our recent great snowstorm, through a long, narrow path to the school-house, the snow being thrown up very high on each side of the path, when she met mid-way a large St. Bernard dog (a stranger). She immediately addressed him as she would a human being, explaining that the path was narrow and the snow deep and that he must turn around and go back. He listened carefully to her explanation, then wheeled about and walked back a considerable distance until he found

a place where the snow had been shoveled out a little at the side. Into this he backed and waited quietly until she passed him with the sled and child. The lady thanked him for being so much of a gentleman, and he then wheeled about and started again on the path.

## A MOTHER'S STORY—HER LITTLE GIRL CURED OF CROUP.

Having tried your medicine, my faith is very high in its powers of curing Cough and Croup. My little girl has been subject to the Croup for a long time, and I found

nothing to cure it until I gave Dr. Chase's Linseed and Turpentine, which I cannot speak too highly of. Mrs. F. W. Bond, 20 Macdonald Street, Barrie, Ont.

## OUR CAT.

Many years ago, while residing at the "North End," Boston, I was the possessor of a cat, which my brother, who was master of a brig bound to Havana, prevailed upon me to give him, and just before sailing pussy was taken on board of the vessel then laying at one of the wharves not far away.

Several weeks elapsed, when one day that cat appeared on our

kitchen which being admittances of home.

My first brother had and pussy, landmarks, I to us, but the wharves signs of the till several y heard of h Maine.

Upon into regard to t that he lost and was n that she h But the my plained by there was : laying near probably ta

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Dr. F. says: "Have headache, and think I is thorough

Descript Rumford R.I. Bew For S.

kitchen window-sill, and upon being admitted gave many evidences of joy at being once again at home.

My first thought was that my brother had arrived with his brig, and pussy, recognizing the old landmarks, had found her way back to us, but a diligent search along the wharves failed to discover any signs of the vessel, and it was not till several weeks had passed that I heard of her arrival at Portland, Maine.

Upon interviewing my brother in regard to the cat he informed me that he lost her while in Havana, and was much surprised to learn that she had returned to Boston. But the mystery seemed to be explained by his recollecting that there was a Boston bound vessel laying near by, in which puss had probably taken passage. C. G. D.

MORAL HEROISM.

The need to-day as in all ages is the development of the heroic element in religion. We are to endure hardness as good soldiers of Jesus Christ. "Quit you like men" is the standing injunction of Christianity. We are to imitate the manliness of our Master, whose dauntless courage in the hour of peril and heavenly meekness under the abuse and affronts of men place him at the forefront of moral heroes. Deep spirituality is the soul of heroism. Demands are made upon us every day for the exhibition of the mind of Christ. The noblest examples of manly courage found in the annals of history are the fruit of a living faith. The true missionary spirit and the martyr spirit are one and the same.

When Paul, on one of his journeys, was on his way to Jerusalem, while tarrying for a few days at

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"My health failed entirely and paralysis stared me in the face. My limbs were so weak that I could scarcely walk, and heart trouble was one of my ailments. I had no appetite and suffered with constipation. My voice failed me in the pulpit, and life had become a burden to me. I began taking Hood's Sarsaparilla and very soon saw a great improvement. In the winter I was attacked by the grip which left me in a bad condition. I was weak and prostrated. I went back to my old friend, Hood's Sarsaparilla. After taking a few bottles I felt like a new man. Hood's Sarsaparilla seems to be the thing for me, and I find Hood's Pills the best corrector of the liver and stomach." REV. C. S. BEAULIEU, Lowellville, Ohio.

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1; six for \$5. C. I. Hood & Co., Lowell, Mass.

Hood's Pills

cure all Liver Ills and Sick Headache. 25c.

Caesarea, he was entreated by a certain prophet, named Agabus, and by all his friends, to forbear going up to Jerusalem, being assured that his life was endangered. But the heroic man passionately exclaimed, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

CHRISTIANITY IS LOVE FOR HUMANITY.

It is high time that some people should understand that there may be religiousness without Christianity. Christianity is love, and love for the human, and human love for the human. Do not get so religious that you think it wrong to love, and pour out your love on those nearest to you by ties of flesh and blood. We want a healthy Christianity. If you love God, your husband and children and servants ought to feel the benefit of it, or it is not the genuine article, and I do not care how much you may be regarded as the most remarkable of saints, you are not of the saints that are needed in this world.

A CAT STORY

Dog stories, used to be the rage: Now cats are coming in for their turn. J. F. T. in The Pall Mall Gazette tells a cat story well worth repetition. Some time ago a lady residing in the southern suburbs of London was interviewing her cook, when, to her surprise, the house cat brought in a sparrow which she had killed, and laid it at the cook's feet. On enquiry it was ascertained that this was a regular custom; the cook plucked the bird and returned it always, and this had been going on for some time. Unfortunately, when the tale came to my ears the cook and her mistress had parted, and I was unable to discover how the arrangement began; but I think it is a very remarkable case of exasperation. Evidently the cat found

the feathers a nuisance and had somehow come to the knowledge that her human ally could and would help her to get rid of them.

A BAND OF MERCY BOY.

A short time ago, as I was crossing Market street, near Twenty-second, a boy, not over ten years old, who had been walking just before me, ran into the street and picked up a broken glass pitcher. I supposed he intended the pieces as missiles, since the desire to throw something seems instinct in every boy. Consequently I was much surprised when he tossed the pieces into a vacant lot at the corner, and walked quietly on. As he passed me, whistling, I said,—

"Why did you pick up that pitcher?"

"I was afraid it might cut some horse's foot," he replied.

My next question was a natural one.—

"Are you a Band of Mercy boy?" He smiled as he said,—

"Oh, yes; that's why I did it."

The Bands of Mercy were drawn very closely around the dear little fellow's heart, I am sure.—J. M. H., in "School and Home," St. Louis.

WAS WASTING AWAY.

"I could not eat, sleep, walk or sit down for any length of time. I was always in pain and was wasting away. I grew very weak and had a bad cough. I tried many different remedies, but did not get relief. Since taking Hood's Sarsaparilla, however, I am able to attend to my business." Minnie Jaques, Oshono, Ont.

Hood's Pills cure all liver ills. Mailed for 25c. by C. I. Hood & Co., Lowell, Mass.

The germs of consumption are everywhere.

There is no way but to fight them.

If there is a history of weak lungs in the family, this fight must be constant and vigorous.

You must strike the disease, or it will strike you.

At the very first sign of failing health take Scott's Emulsion of Cod-liver Oil with Hypophosphites.

It gives the body power to resist the germs of consumption.

50c. and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

WEARINESS.

Sometimes, when we are weary with the long strain of years of bodily suffering or mental distress, we are tempted to long for the pang which, with all the frightful anguish, was almost always of short duration, by which of old martyrs entered into their rest. In our impatience we forget that as the day, so shall the strength be; that long as the suffering may seem to the sufferer, there is only the present distress of the present minute to be borne, and for that there is always the present help.

—Happy they who ever live so expecting death that they look through it to the eternal life which knows no ending.

BIRTH

On the 28th March, the wife of the Reverend E. W. Pickford of a daughter. (Still-born).

Headache

Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. ROBERTS, Waterville, Me., says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive Pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations For Sale by all Druggists.

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THE LEGEND OF THE ASTER.

Many of you will see in your gardens the beautiful star-like flowers known as the asters. I want to tell you a very old legend about them. They were known in olden time by the name of "The Stars of St. John." The story will tell you why they were so called.

When Herod the King sent out his wicked order that all the young children of Bethlehem should be put to death because he wanted to kill the infant Jesus, Elizabeth, the mother of John the Baptist, was afraid lest her boy should be killed along with the rest, so she took him and went away into a desert place, and the two lived together in a mountain cave.

Time passed on, and the boy grew. But on one sad day, while he was still very young, the mother died and he was left alone. It was a strange, solitary life he had now to live. He had no playmates but the wild creatures of the wood.

The shepherds often spoke to him when they brought their sheep to feed near the cave. They pitied the lonely, motherless boy. Often, too, travellers would pass near on their way to Egypt, and sometimes they would ask him to go with them. But nothing they could say could persuade the boy to forsake his desert life.

One day a party of travellers passed from Egypt. They were journeying by the desert route to their home. One of this company was a fair child, with golden hair and deep blue eyes.

As the travellers went on their

way, the desert boy was standing by a well, overshadowed by a palm tree. He saw the fair child, and, as he looked, their eyes met, and a strange thrill passed through

He gazed after the travellers, and then, though he could not say why he did it, he sat down and wept.

Suddenly a gentle voice said to him that he must not weep, and when he looked up to see who it was, he saw it was an angel of God. Then the angel told him that the fair Child was Jesus, and that He was returning from Egypt because Herod was now dead. Then he went on to tell him that Jesus was a relation of his own, and that He was the Great Prince for whom all the world was waiting.

Often, after this, the angel came to visit the lonely boy, and told him more and more about the Prince and his Kingdom, and that he himself was called of God to prepare for the coming King.

Yours for Asking



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This prophecy fired the boy's mind, and in his lonely walks by day, and in his dreams by night, he dwelt upon the thought of the future. He could think of nothing else.

The angel came again and again, and often brought other angels with him, and they taught him all the lessons the Herald of the Great King should know. And he grew strong and bold.

As the angels were about to leave him one evening, he said he wished they would always stay with him, but they answered that they could not do this, as they had many errands of mercy on which to go for their King. If, however, he would say what he would like to have as a token until they returned, he should have whatever he asked for. He looked up at the silent stars, which were then beginning to shine, and he answered that he would like the stars to be with him always.

The angels smiled, then kissing him, told him it was time he slept. When he awoke in the morning he looked out, and to his amazement he saw the ground around his cave dotted all over with flowers like the stars. These reminded him of the absent angels and their love for him.

The flowers were from that time



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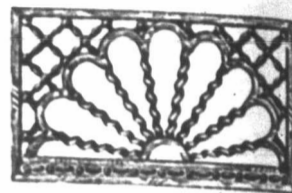
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known as "The Stars of St. John," though we now call them asters.

THINK BEFORE YOU STRIKE.

I remember reading in my boyhood about a merchant travelling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it, the merchant did not. The dog barked to stop him, and as he rode farther, bounded in front of the horse, and barked louder and louder. The merchant thought he had gone mad, drew a pistol from his holster, and shot him. The wounded dog crawled back to the package, and when the merchant discovered his loss and rode back, he found his dying dog lying there, faithfully guarding the treasure. The following little story, told by a friend of mine, is not as painful, but adds force to the thought:

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Think before you strike. When I was up in the m... shire, I was given a plough with a year old walking down in th... was provoked on the col... from rising. 'to break I he said. 'I came by. I think wrong and let's f... ter.' He r... his harness at this coll... row, and high, that it slips by that he ca... was; and b... should hav... creature a... because he... not breathe.

Boys, ad animals a... make their... Think creature th... T. Angel Friend.

DR. CL... TARRI... For... My boy a sufferer we submit at the Ge... we have Catarrh C... medicine complete

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Think before you strike any creature that cannot speak.

"When I was young, and lived up in the mountains of New Hampshire, I worked for a farmer and was given a span of horses to plough with, one of which was a 4-year old colt. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head, to keep him from rising, while he whipped him 'to break him of that notion,' as he said. But just then a neighbour came by. He said, 'There's something wrong here: let him get up and let us find out what is the matter.' He patted the colt, looked at his harness, and then said, 'Look at this collar: it is so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him, so that he can't breathe.' And so it was; and but for that neighbour we should have whipped as good a creature as we had on the farm, because he lay down when he could not breathe.

Boys, always remember that all animals are dumb, and cannot make their wants known. Think before you strike any creature that cannot speak.—Geo. T. Angell, in The Children's Friend.

DR. CHASE'S CURES CATARRH AFTER OPERATIONS FAIL.

Toronto, March 16, 1897.

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on the doll being shaken up and down or on a thong or string being pulled from below. Dolls of ivory and wax were not unknown, but these, no doubt, were the playthings of the richer classes. Before marrying these maidens of classic times would make a sacrifice of their dolls to Venus or Diana, but if they died as children the dolls were buried with them, and most of those that we now possess have been discovered in tombs.

The origin of the name "doll" has baffled some of the wisest and most learned, the majority of whom have at least come to the conclusion that it comes from "Dolly," the diminutive of "Dorothy," a favourite name for girls in England two hundred years ago. The word "doll" is not found in common use in our language until the middle of the eighteenth century, and as far as one can discover, first appears in The Gentleman's Magazine for September, 1751, and the following quotation: "Several dolls with different dresses, made in St. James street, have been sent to the Czarina, to show the mode of dressing at present in fashion among English ladies." Prior to this the word used to describe the favourite plaything of all girls in all countries and in all ages was "baby," which is to be found together with "poppet" or "puppet" in this sense in the works of most of the great earlier writers.

The English "babies" were of rags or wood. The latter were stiff, unjointed things in which the arms were only roughly indicated, and the legs, in most cases, not at all. The way we arrived at the wax, china and more expensive sorts generally is curious. In the middle of the seventeenth century there were no ladies' fashion papers as now. Consequently, in order to show what was most being worn on the continent, dolls were accurately dressed up and sent round to the various European countries, and from the models orders were taken for costumes by the foreign milliners. The dolls themselves rather than their dresses, attracted people, so that large numbers of the little figures were imported from abroad, and the majority and the best of them, coming from the Netherlands, were called "Flanders babies." A "Bartholomew baby" was a special kind sold at the old fair of that name, and was celebrated for the quantity of ribbons and mock jewellery with which it was decked out.

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—It is not darkness you are going to, for God is Light. It is not lonely, for Christ is with you. It is not an unknown country, for Christ is there.

—Consider well what your strength is equal to, and what exceeds your ability.

—Discretion in speech is more than eloquence. When you doubt, abstain.

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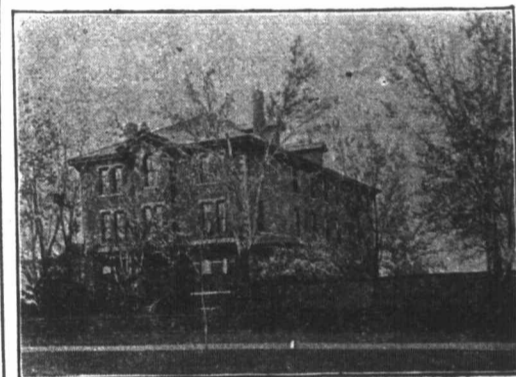
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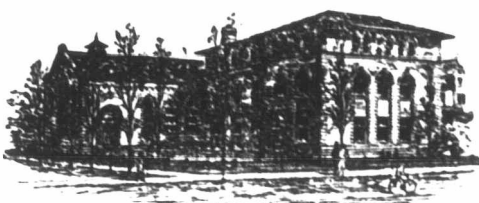
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