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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII.
No. 2.

MONTREAL, WEDNESDAY, APRIL 28, 1886.

\$1.00
PER YEAR

ECCLESIASTICAL NOTES.

THE LATE ARCHBISHOP TRENCH.—The memory of this noble prelate, so lately called to his rest, is a precious heritage of the whole Church; and, therefore, we make no apology for reproducing here the admirable sketch of the Archbishop's character given in a late issue of the *Irish Ecclesiastical Gazette* :—

Dr. Trench was no ordinary man. As a theologian, a poet, a philologist, and an earnest Christian teacher, he had few equals. It is probable that his poetic works will grow in the estimation of the public as time goes on; while his expositions of the Parables and Miracles of our Lord have secured a place from which we believe they will not easily be dislodged by future efforts in the same direction. It was in the devotional interpretation of the sacred writings that the Archbishop excelled. He loved the study of the Bible, and pondered its teaching with unceasing care. His Grace was never happier than when poring over the hidden treasures of the Divine oracles. He loved to meditate therein, and, like the Hebrew Psalmist, day and night saw him given to their study—*Die nocturne versatur*.

But that which above everything else will enshrine the memory of the late Archbishop in the cherished estimation of the Irish Church is the consciousness that his life was in close correspondence with his teaching. What he taught he practised; his blameless life was led in the sight of all men, and they marked its high ideal, its purity, its humility, its consistency.

The Archbishop was a Churchman in the best sense of the word: not a Churchman of the type of a Hildebrand or a Wolsey, but one who took the pious Lancelot Andrews or Jeremy Taylor for his guide. He knew what genuine Churchmanship was from a profound acquaintance with ecclesiastical history. He did not talk about the Church, but he acted out Church principles wisely and well. It goes without saying that the great revival of Church life and action in the diocese of Dublin and throughout the Church generally set in with the episcopate of Dr. Trench. Church architecture improved, Church services became more frequent and hearty, and the people began to take a more intelligent and lively interest in the ritual of their Church.

We cannot soon forget the liberality displayed by the late Dr. Trench towards the Church of Ireland. He was among its most munificent benefactors, and if God blessed him with large means he was not slow to give back of what he had received. A cheque for £1,000 annually posted to the Representative Body was part of the measure of his liberality towards the Church; and when his Grace retired from the exercise of his high functions, he freely surrendered an income of £2,500 a year which he might have continued to draw from the exchequer of the Church.

The secret springs of this high and holy life were fed from on high; they sprang from the grace of God, earnestly sought for and as largely bestowed; and when at length the ravages of a painful disorder began to tell on his overtaxed strength, and the earthly taber-

nacle began to give way and perish, the peace of God which passeth all understanding was found equal to the demand made upon it, and kept our dear Archbishop in heart and mind in the blissful knowledge and love of God and of His Son Jesus Christ our Lord. And so passed away a good man, sustained and comforted to the last by the precious truths of the Gospel of Jesus Christ.—"Let me die the death of the righteous, and let my last end be like his!"

FRUITS OF DISESTABLISHMENT.—The *Contemporary Review* for March opens with a paper entitled "Experiences of a Disestablished Church," by Professor George Salmon. The sum total of these experiences, which of course refer to the Church of Ireland, is in one place compressed into a paragraph, as follows:—

"It would be idle to say that the loss of our property has done us no injury. It has crippled our resources and abridged our means of usefulness. But we bate not a jot of our hope, and, though cast down, are by no means destroyed. There is nothing in our history to make English people think lightly of the evils both to Church and State which would result from a separation between them. But if either friends fear or enemies hope that such an event would seriously impair the vitality of the English Church, they are mistaken. Rob her, men can; kill her, they cannot."

These are words not of hope only, but of encouragement, and it need not be added that Prof. Salmon entertains no sympathy with either robbers or assassins.

THE BISHOP OF PETERBOROUGH ON CHURCH EXTENSION.—The Bishop of Peterborough, the other day, pre-iding at a meeting of the Northampton Church Extension Society, made a remarkable speech. His lordship said they had determined that their work should proceed upon the lines of the Church of England herself, which they thought would be the safest and the best. What were the principles on which the Church of England extended herself? She commenced her work as a missionary Church. The first principle was that *the Church must be a missionary and an aggressive church*. Religion being a thing men did not naturally desire or wish for, the greater need there was for their work. The first principle of all Church extension must be that the Church should be a missionary Church, and that those who were to teach the people and to win them to religion must not look in the first place to be sustained and supported by the people among whom they labored. They must derive their sustenance and impulse from some central missionary spring, and also energy of purpose, which would sustain them until they had won the people to the Church. He believed they could not make a more fatal mistake in attempting to extend the work of the Church in districts not yet familiarized with the work and the value of the Church services, and were strange to them. He believed the whole secret of Church extension and Church work was just that discovered by Napoleon, who said that what made a great general was the power of throwing the masses of his troops precisely into that place and at that moment in the battle where they were most needed. What was true

of armies engaged in combat of that character was also true of the great spiritual army. What they needed was the power of throwing readily and from time to time as was most needed upon this or that point, fresh masses of their spiritual army to do the required work. *One of the most important elements in the church work in the present day was that all the churches should be free and open.* They determined from the very first that however tempting might be the resources of the pew-rents they would not avail themselves of them in their new churches. *They desired that their churches should be the churches of the poor.* He was perfectly satisfied that a very large measure of their success among the people was owing to the fact that their churches were free. He felt certain that if he were to ask the clergymen in those new parishes if they desired to increase their incomes by shutting up one-half of their churches and taking the pew-rents, he would be answered by an indignant "No!" They would say they would rather work on and wait for the time when the liberality and love of the people should increase their incomes. He thanked God from the bottom of his heart for what He had enabled them to do, and the blessings He had enabled them to bring upon the town of Northampton, and for that increase of zeal and brotherly love and willing self-sacrifice which made up the true life of the Church.

AS OTHERS SEE US.—The *Central Presbyterian*, published at Richmond, Va., has been trying to account for the "vast influence" of the "Episcopal Church,"—an influence which it states is "overwhelmingly disproportionate" to its "numerical strength." And it solves the problem by enumerating "elements of strength," which we quote in the hope that our readers will be encouraged to cultivate them more and more:—

1. Its Churchliness. It lays the greatest stress upon the Church. The position, importance, power, etc., of the Church is ever brought to the forefront. Her worship, her ordinances, her sacraments, her clergy, are always held forth as worthy of all love and reverence. Everything connected or associated with the Church shares in this devotion. You never see an Episcopalian who believes that it makes little difference what Church you join, provided only you are a Christian. You rarely see an Episcopalian who will attend any other church when his own is open, whether at home or in a strange town. They do not think lightly of the Sacraments, are not careless about the baptism of their children, and are very careful to see that the members of their household attend their own church and Sabbath-school. They are steadily and constantly taught to love their own Church; to consider it as immeasurably, incomparably, indefinitely superior to any and all others. This one thing goes far to account for its influence and its growth.

2. It appeals strongly to the love of order, decency, good taste. There is no danger of *gaucherie* in any of her services or ceremonies. No other denomination is so free from such danger. Her preachers may be men of very

poor taste themselves and of very mediocre ability, but they are protected by their admirable ritual and liturgy. There are some dispositions so finely strung that a gross violation of taste in any part of the service of the sanctuary wounds like a blow. There is never any danger of this in the Episcopal worship. This is a great element of attractiveness. Robber of this characteristic feature, and it would be like shaving Samson's head.

3. The prominence given to the devotional in her services. The Episcopalian may have, and too often does have, a very poor sermon indeed, but he always has his liturgy. This he considers as more than compensation for a feeble discourse; this he prizes above his chief joy. The devotional part of the worship assumes chief place in time and importance. The absence of the Rector makes little difference, provided they have a good "lay-reader." When a ruling elder reads a sermon, in the absence of the pastor, the faithful few who punctuate the spacious roominess of the pews is an invitation to solitude! The attraction is gone with the sermon; the idea of *worship* does not draw the congregation together.

THE CHURCH MISSION IN PROVIDENCE, R.I.—The Providence Journal gives the following editorial summary of the methods and results of the Mission conducted in Grace Church by the Rev. President Bodine, of Kenyon College:—

The attendance has been large, and an increasing interest shown from the first. There have been no appeals to the mere emotions, no attempts to raise the feelings beyond the point where they can steadily be maintained. There has been no implied classification of hearers into saints and sinners, but they have been addressed as men and women alike in need of finding a truer and purer way of life. There has been little departure from the ordinary methods of conducting the services of the Church, and none at all from the use of the Prayer Book. The preaching has been of the essential common-place truths of the Gospel, enforced, however, with great earnestness and directness by the missionary, Rev. Dr. Bodine. The results seem to have been confined, as was doubtless anticipated, to the church-going class, but there is good evidence that many have been led to desire and strive after a healthier and nobler form of religious life.

THE BISHOP OF ROCHESTER ON MEXICO.—Bishop Thorold, who has been paying a flying visit to the capital of the former empire of the Montezumas, gives a graphic account of the country and people in a letter to a friend in England. The Bishop writes:—

The religion of the country is Roman, and an intelligent young American Churchman told us that in the churches Christ was altogether left out in teaching and worship. The Virgin monopolizes all. Certainly in a Church of St. Joseph, which I entered, He was not even represented as an infant in His mother's arms; only St. Joseph and the Virgin were there. The railway journey from the sea to the metropolis is one of the wonders of the world for engineering and for scenery. The tropical vegetation is enchanting; pineapples were selling at Cordoba at threepence apiece, and I never saw such oranges for color. The line winds round and round the mountains like a snake, and in one place reaches an elevation of 8,400 feet. But the dust is terrible, and some of the country which the line traverses is noted for malarious fever of the worst type. Mexico, with its romantic history, melancholy past, inexhaustible resources, and picturesque scenery, is certainly worth a journey of 14,000 miles, which may be thought to imply a good deal when so much of the travelling is by sea. To begin to dilate on it with the limited space

at my disposal is a temptation to be sternly resisted. Visiting it in winter means the inevitable loss of verdure and of flowers, though it is still the City of Flowers. It is at an elevation of 7,600 feet above the sea, and in mornings and evenings the air is penetrating for weak lungs. The snowy volcanoes made me think of the mountains about Jerusalem, and the Psalmist's figure. I am not sure if they come up to the Andes round Santiago. Montezuma's cedars, full-grown trees when he was king and meditated sadly under their shade about his waning fortunes, interested me even more than the Cathedral, which is stately and imposing, and seen from afar. The sacrificial stone on which the human sacrifices were daily offered is still to be seen, and has a hideous interest about it. The country has an immense future, and resources both mineral and vegetable of inexhaustible opulence. Religion is free, travelling safe, the government sagacious, the climate incomparable, education progressing, but the natives are ignorant of what enterprise means.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

The Synod of the Diocese of Nova Scotia will meet this year on July 1st. We notice among other improvements that the Synod assemblies on Thursday, and is to last over Sunday. The annual Missionary Meeting is to be held on Friday, and a Conference of Clergy and Laity on the Monday following. The subject for discussion at the Conference will be, "How to increase the number and efficiency of Candidates for Holy Orders," and "How best to extend and deepen the Church's work in our Parishes." A Paper will be read on the former subject by Rev. Canon Brock, M.A., and on the latter by Rev. V. E. Harris, M.A., Vicar of Amherst. Selected speakers will follow, and then the subject will be open for general discussion.

KING'S COLLEGE.—The Board of Governors have made arrangements for the rebuilding of the Professors' rooms at Windsor. Two of the houses are to be built near the woods in the rear of the college, thereby obtaining shelter from the cold winds in winter; and the third house will be built in what is known as the President's garden.

CONFIRMATIONS IN HALIFAX.—The Lord Bishop of the diocese has been busily engaged during the latter part of Lent in holding Confirmations in some of the city churches. The addresses of the Bishop to the candidates were especially earnest in personal appeals to enjoy the full benefits of the Church by coming to the Holy Communion. Confirmation was held in the following churches:—St. Luke's, 56 candidates; Garrison Chapel, 45 candidates; St. George's, 34 candidates; Bishop's Chapel, 15 candidates. Classes were commenced in St. Paul's, and gave promise of a large list of candidates; but in consequence of the recent ministerial changes the classes were unfortunately discontinued.

HOLY WEEK.—This season was well observed in Halifax this year. In every church there was Morning Prayer and Evening Prayer, with sermon. In many of the churches there was also a daily celebration of the Holy Communion. Exchange of preachers was general and acceptable. Special courses of sermons have been marked features of the Lenten and Holy Week services.

THE VACANT CANONRY.—A local contemporary, not always trustworthy in its Church intimations, is authority for saying that the Rev.

Isaac Brock, M.A., who is now Acting Professor of Divinity and Acting Canon of King's College, Windsor, has been appointed Canon of St. Luke's, Halifax, in the place of Rev. Dr. Dart, now in England. Since Mr. Brock came to the diocese, his elevation has been as rapid as surprising. It is less than three years ago since Mr. Brock first took duty in the diocese as Rector of Londonderry Mines. The friends of Mr. Brock will be glad to hear of his advancement.

PERSONAL.—The Rev. E. E. B. Nicholls, D.D., who has been in town during the past few months, returned to his charge at Liverpool last week. The rev. doctor has endeared himself more closely than ever to his many friends here. He is one of the full worthy veterans of the work in this diocese, having spent health, money and faithful effort in forwarding the Church's work, with great success, in Liverpool for the past forty years.

Rev. Mr. Dunsworth, of Newfoundland, officiated at St. Paul's last Sunday.

Mr. Mellor, Lay Reader of Harrietsfield, is taking duty at Trinity Church.

The Rev. J. O. Crisp, of St. Mark's, and Rev. W. C. Wilson, of St. George's, leave for new spheres of labor this week.

PERSONAL.—The Rev. Isaac Brock, M.A., Oxon, Professor of Divinity in King's College, Windsor, and Acting-President, has been appointed to the Canonry in St. Luke's Cathedral, vacant by the resignation of Rev. John Dart, D.C.L., late President and Professor of Divinity at King's College. Canon Brock is to be installed at an early date. We congratulate him upon the reception of this honor, of which he is in every way worthy. There can be little doubt that the wise administration of Canon Brock has saved Kings College for the present.

[For Diocese of Fredericton see p. 6.]

DIOCESE OF MONTREAL.

MONTREAL.—Good Friday was well observed in the city, most places of business being closed, and large numbers attending the services held in the various churches, and referred to in our last number. At the Church of St. John the Evangelist there were services at 6:15, 7 and 10:30 a.m., 5 and 8 p.m., and also a Three Hours' Devotion (from 12 to 3) conducted by the rector, commemorative of the Lord's Passion, and consisting of meditations on Christ's Seven Words from the Cross, interspersed with prayers and hymns.

We notice, too, that among the denominations the day was not unmarked. The daily papers report services held by the Methodists in their large Church on St. James street, both morning and afternoon, and at St. Andrew's (Church of Scotland), where the Rev. J. Edgar Hill preached from the text, "Behold the Lamb of God;" and a choral service suited to the occasion was rendered as follows: Anthem, "There is a Green Hill Far Away," with solo by Mrs. Page-Thrower. Hymns 38 and 41. Anthem, "Come Unto Him All Ye Who Weep," with solo by Miss Maltby. Hymns 43 and 52.

EASTER SUNDAY IN MONTREAL.

We take from the *Gazette* the following account of the Easter services:—

Christ Church Cathedral.—The Easter festival was well marked at the Cathedral, both by the beautiful music and by the quantity of Easter lilies and white flowers which had been given by ladies of the congregation to be placed on and round the Communion table. There was an immense choir, and the music was truly magnificent, the psalms, hymns and simpler parts being most heartily joined in by the very large congregation who were present at all the services. Dudley Buck's *Te Deum*

in E flat, and Gounod's Creed in C, were sung in a manner seldom heard except in the large cathedrals in England. The solo, "The trumpet shall sound," was also most impressively rendered. The rector, Rev. J. G. Norton, preached in the morning from Rev. i. 18:—"I am He that liveth and was dead; and behold I am alive for evermore, amen; and have the keys of hell and of death." The Ven. Archdeacon Pinkham preached in the evening on "Church work in Manitoba." There was a very large number of communicants at both services.

St. George's.—St. George's Church was beautifully decorated with plants, and the services were grand and impressive. In the morning at half-past nine o'clock Holy Communion was administered to 225 communicants. At eleven the church was crowded. The singing of the congregation was very good, being led by a choir of sixty voices of men and boys, under the direction of Mr. R. R. Stevenson. The Dean preached a practical sermon, and at the close of the service the Holy Communion was administered to 130 communicants. At seven o'clock the church was again filled to overflowing, when Confirmation was administered by the Lord Bishop. Forty-five candidates were presented by the Dean. The service closed with the third administration of the Holy Communion, at which all those confirmed, with others, to the number of 129, communicated, bringing up the total number of those who communicated to 484 for the day.

St. Stephen's Church.—At the morning service the rector, the Ven. Archdeacon Evans, officiated, and took his text from St. Luke xxiv. 5:—"Why seek the living among the dead?" There was no special musical service or attempt at decoration. Holy Communion was administered after both morning and evening services.

Church of St. James the Apostle.—There were large congregations at this church, and the interior of the sacred edifice was tastefully decorated with flowers. There were three administrations, viz., at 8 a.m., 9.40 a.m., and after the 11 a.m. service, all which were attended by large numbers. The rector, Rev. Canon Ellegood, preached in the morning, and at the evening service the Rev. Mr. Kittson.

St. John the Evangelist.—At this Church, as usual, the queen of all Christian festivals was celebrated with both solemnity and joyfulness. The nave, sanctuary and font were decorated most chastely and becomingly with exquisite flowers, the lily appropriately predominating, the whole presenting an effective, graceful and gladdening appearance. All the services were exceedingly well attended, especially the celebration at 11 o'clock, when, after all the available seats were filled, many present were compelled to stand, and the number of communicants was never so large. The service selected for the mid-day celebration was by Warwick Jordan, M.D., Oxon, sung on this occasion for the first time in Canada. It is an exceedingly fine festive setting, many passages in the *Credo*, *Sanctus* and *Agnus Dei* being sublime conceptions worthy both of the subjects to which the music is set and the clever writer. The *Benedictus* was from Gounod's *Messe Solennelle* and the *Gloria in excelsis* from Aimes' service. Although very difficult Dr. Jordan's music (and indeed all the music) was beautifully rendered with grand effect by the choir, the efficiency of which is well known and much appreciated by the worshippers at St. John's. During communion a composition by Mr. W. R. Spence, the talented organist of the Church, set to the words of the hymn, "O, Saving Victim," was sung. It includes a bass solo, sung by the organist's brother, a quartette and chorus. Though short, the music shows true style and a careful regard to the words, besides clever yet simple manipulation of harmonic effects. Dr. Wright preached on the grand theme of the day, a short but thoughtful and impressive sermon—one of those

discourses which are so acceptable and so characteristic of the preacher—from the text, Canticles i., 4. In the evening the Church was again crowded, and many had to be turned away. The choral portion of the service was excellently rendered. A very eloquent yet simple sermon was preached by Rev. A. French, from the text, Mark i., first and following verses. Nearly two hundred persons received the Holy Sacrament at the early morning service, and as many more at the early morning service, and as many more at the 11.15 celebration. The collections during the day were large, amounting to over \$400. The annual vestry meeting which custom ordains should take place Monday, has been postponed until the 3rd of May, when the delegates to the Synod will also be elected.

Trinity Church.—After the morning service the Lord Bishop of Montreal administered the rite of Confirmation. In the evening the rector, the Rev. Canon Mills, preached an impressive sermon from the text "Then Jesus said to Lazarus, come forth." The musical service was good.

St. Martin's Church.—This church was beautifully and tastefully decorated with banners of rare and exquisite finish and rich flowers in abundance. For this handsome and artistic work the church was indebted to Miss Notman, the Misses Molson, Miss Owen, Mrs. Pollock, the Misses Harper, Miss Rocap, and Mr. Harper, assisted by a number of young gentlemen. The flowers for the lectern were the gift of Mr. Wm. Notman, and those for the font were presented by Mrs. J. R. Meeker. Mr. Spriggings, of Mount Royal, was also liberal, as he ever has been, in his donation and loan of both flowers and plants. The music was well rendered by a full choir under the leadership of Mr. J. H. Campbell, the organist. In the morning the Te Deum (Gould) received general commendation for both music and execution, a solo by Mr. Hunter and the low, soft singing of the boys being very effective. The evening anthem "Christ Our Passover," by Sir John Goss, and a quartette during the offertory, were given perfectly, and delighted all who heard them. The congregations were large at all the services. At the early celebration the recently confirmed candidates, twenty-nine in all, received their first communion and were impressively addressed by the rector on the words "Ye are dead, and your life is hid with Christ in God." Few will be likely ever to forget the way in which they were welcomed to this the highest Christian sacrament. Altogether 253 communicated. At the morning service the rector, the Rev. J. S. Stone, B.D., preached a short sermon upon I. corinthians xv., 4, "He rose again the third day according to the scriptures." The children's service, held in the afternoon, consisted of litany, hymns and an address, also by the rector, on Eastertide. At the evening service the sermon was upon the text John ii., 23, "Jesus said unto her, Thy brother shall rise again." The service concluded with the grand hymn of adoration to the risen Christ, "Crown Him with Many Crowns." A very large offertory was taken up for church purposes.

This highest festival of the Church was also observed in a special manner at St. Paul's, and St. Andrew's (Presbyterian,) and at St. James St. (Methodist) Churches. At St. Paul's the musical service was appropriate; the hymns sung were "Jesus Christ is Risen To-day," and other suitable Easter hymns, while the anthem sung was "Blessed be the God and Father of Israel."

In St. James St. Methodist Church the Rev. John Philp delivered a sermon in the course of which he said that they were called upon today to celebrate the bursting of the gates of death by our risen Lord, and very minutely described how the Lord had been seen and received by his followers after the resurrection. We all knew we were journeying to the grave,

many of those sitting before him lost near and dear ones since last Easter, and what would they have done without this resurrection? The musical portion of the service was very appropriate. The anthem was "He is not Here but Risen."

In St. Andrew's Church (Church of Scotland) special Easter services were held. Most beautiful floral decorations adorned the pulpit and the Communion table, presented by ladies of the church. There was a special praise service, and the Easter lessons were read. At the morning service the following programme of praise was excellently rendered:—"Anthem, "Since by Man Came Death," etc.; hymn, "Jesus Christ is Risen To-day;" hymn, "Who Is This That Comes From Edom;" anthem, "God Hath Appointed a Day;" paraphrase, "Let Faith Exalt Her Joyful Voice;" and hymn, "To Thy Great Name Almighty Lord." Rev. J. Edgar Hill preached the last of a series of sermons on Our Lord's temptation, he concluded with special references to the Easter celebration.

SUMMARY OF THE TRUST DEED OF THE MONTREAL THEOLOGICAL COLLEGE.

The deed in question from Mr. Andrew F. Gault to the Trustees of the M. D. T. College was passed November 1st, 1881, before Marlor, Notary Public.

The College (incorporated by Act of Province of Quebec, 42-43 Victoria, Cap. 72), was represented by the Bishop of Montreal, President of Corporation.

The first Trustees were Thomas Craig, George F. C. Smith and Leslie Hamilton Gault, under "an act respecting trusts," Que. 42-43 Victoria, Cap. 29. The property given was No. 612 St. Antoine Ward.

The gift was made to testify Mr. Gault's interest in the College, and for the purpose of assisting it in the attainments of the educational objects for which it was founded, by providing a building suitable for such objects.

The conditions and trusts are to the following effect:—

I. The building to be held for the College for the educational objects for which the College was founded.

II. College to use building without giving security or rendering accounts.

III. College to pay all taxes and keep the building in repair.

"IV. The right of use given to the College is intended to be perpetual, and to exist so long as said College complies with conditions of this gift, and so long as the teaching in this College shall be what is commonly known as "Evangelical, that is to say in harmony with the doctrines re-affirmed at the Reformation in the 16th century, embodied in the 39 articles of the Church of England, (interpreted in their plain and natural sense), and distinguished from, as well as opposed to, that system of theology which maintains, contrary to Scripture and the Book of Common Prayer, that in the Sacrament of the Lord's Supper a presence of Christ is effected by the words of consecration in or under the forms of the elements of bread and wine, which was not there prior to the utterance of said words."

"V. In the event of said College failing to fulfil any of the foregoing conditions, or in the event of the teaching of the said College not being in the sole opinion of said Trustees, or of the majority of them, in harmony with the doctrines referred to in the last preceding clause, the said Trustees shall have the right, without any demand or notice being necessary, to resume and claim possession of the said property and buildings."

VI. If the College cease to exist or the Trustees re-take possession under the preceding

clause, the property shall return to Mr. Gault.

VII. Should the property be found unsuitable and removal to another site desirable, the Trustees may sell the property and apply proceeds in aid of said College or its new buildings, or for such purpose connected with said College and upon such conditions consistent with the trust imposed as they shall deem proper.

VIII. Within five years from death of donor the Trustees may make over the property to the College absolutely, and free of conditions.

The Trustees, in exercising the right to terminate their trust, are desired by the donor to carefully consider the likelihood, judging from the then past history of the College, of its teachings being continued Evangelical, and the fact that it is for the purpose of assisting such Evangelical teaching, that the present donation is thus made by the donor.

IX. Provides for the perpetual succession of the three Trustees, by sole act of survivors, as a close corporation for ever.

X. The majority of the three Trustees, thus constituted may act.

DIocese OF TORONTO.

CHURCHWOMAN'S MISSION AID.—The annual meeting of this valued Society was held on the 15th inst., at the Synod office, the Lord Bishop in the chair. About forty ladies and the following clergy were present: The Right Rev. the Bishop of Algoma. Revs. J. D. Cayley, Geo. Mattress, T. W. Paterson and John Pearson. The principal work of the Society is the assistance given by them to struggling missions in Algoma. They are also able and willing to assist in diocesan mission work on application. Articles suitable for Christmas trees, clothing and altar linen are sent out by the society to needy parishes, and much good is accomplished in a quiet way. The membership is over 100, but should be much more. The year's receipts, as stated by the report, were: \$364.17, a balance of \$29.18 remaining on hand. Forty-four boxes of clothing were sent out, 29 to the Diocese of Algoma, 9 to Toronto, 2 to Huron, one to Ontario, 2 to city charities, 1 to the volunteers in the Northwest. Supplies for 24 Christmas trees were sent out for the entertainment of 1,416 children. Gifts of church furnishings, consisting of one set of altar linen, one surplice, and two cassocks were also sent away. The total value of articles sent out by the society was \$1,356.95. The report was adopted. The Bishop of Algoma made an address, in which he expressed his warm gratitude to the Society for the efforts on behalf of missions in his diocese. The following officers were elected:—Patron, the Bishop of Toronto; President, Mrs. J. D. Cayley; Secretary-Treasurer, Mrs. W. T. O'Reilly; Superintendents of Sewing, Mrs. Tinning and Mrs. Wyatt. Committee: Mrs. Allan McLean Howard, Mrs. J. S. McMurray, Mrs. W. A. Baldwin, Mrs. Charles Thompson, and Miss Thorne. Advisory Committee: Revs. J. D. Cayley, John Pearson, J. P. Lewis and W. H. Clarke.

ZENANA MISSIONS.—The annual sale of work in aid of these missions, held under the auspices of the congregation of St. Peter's Church took place on the 15th and 16th inst. About \$400 is raised annually by St. Peter's Church for the support of a lady medical missionary. The sale was held in the School-room, and a flourishing trade was carried on.

TORONTO SUNDAY-SCHOOL ASSOCIATION.—The fifth public meeting of this Society was held in St. Luke's school-room, and was well attended. The Rector, Rev. John Langtry, gave an exposition of the article "Suffered under Pontius Pilate," in the Apostles' Creed. A paper on "Some Common Mistakes in Sunday-school Teaching," which had been prepared by Mr. C. R. W. Biggar, was read by the Rev. R.

A. Bilkey, in the absence of the writer. The paper contained a discussion of Sunday-school work, under three heads: 1, the object of Sunday-school teaching; 2, the subjects of Sunday-school teaching; 3, the methods of Sunday-school teaching. Mr. Biggar considered that the object of the Sunday-school teacher was not to preach, but to teach, and that this teaching should be from the standpoint of the Church of England, which regarded baptized children not as aliens and outcasts from the family of God, but as Christians. He thought the subjects of Sunday-school teaching should be the Bible and the Book of Common Prayer, not one of them without the other. There were different ways of teaching the Bible. It might be taught by rote or it might be regarded as a storehouse of golden texts, on which to hang doctrinal teaching. He regarded it as a collection of books connected by one central idea, viz., to exhibit the progressive stages of the revelation of God to man. He strongly urged the use of the Book of Common Prayer as a text-book and guide for Sunday-school teachers, commending it as the most perfect exposition of Christian theology, and because its use as a text-book would enable teachers to avoid one great mistake of much modern theology, viz., the inculcation of some few doctrines to the exclusion of others, thus creating a false and distorted conception of religion. Under the third head, "methods of teaching," he advocated the concrete or parable form of conveying instruction, as opposed to the abstract or dogmatic form, and cited both the Bible and the Prayer Book as illustrations of the former method. The usual discussion followed the paper, which was very well received and favorably commented on.

WYOLIFFE COLLEGE.—The Students' Mission Society held their annual meeting on the 21st inst. The election of officers resulted as follows:—President, T. R. O'Meara; Vice-President, C. C. Owen; Secretary, H. J. Hamilton, B.A.; Treasurer, A. Murphy; Committee, Messrs. Carroll, Wright, May and Lynch. Mr. Robinson was appointed to prepare a paper to be read on Zenana work at the next regular meeting of the Inter-Collegiate Missionary Alliance, to be held in Montreal next October.

MISCELLANEOUS.—Mr. H. G. Collins, who has been organist of All Saints' Church since 1872, will vacate his post at Easter. He has been a faithful and painstaking organist, and All Saints' will find it hard to secure as good a man.

The cantata "Ruth" will be given in St. John's Church, Peterborough, on the 10th of May. Mr. Hampshire will be assisted by Mr. Millar and a full chorus of voices.

St. James' Church, Toronto, spends about \$100 annually in mission work in that parish. Services are held in three different places, and a good work is being done.

DIocese OF HURON.

PARKHILL.—The Rev. Mr. Fairlie is about to remove from this Mission to Chatsworth, Bruce County. While here Mr. Fairlie has done a hard work, and it is believed a work which will be felt among Church people for time to come.

HENSALL.—Hensall, Staffa and Dublin having been united in one Mission, the Rev. Mr. Bridgeman, the incumbent, is removing to the first named place, which will be his residence for the future. Service will be held in each place every Sunday.

LONDON.—Rev. Mr. Haslam has been holding services during Passion Week in the Memorial Church. Services at 10.30 a.m. and 7.30 p.m. Mrs. Haslam has meetings for women at 4 p.m. These services are fairly attended.

ST. MARY'S.—Special services have been held here during Passion Week. Appropriate sermons, bearing on the events of the last week of our Lord's earthly life, were preached by the neighboring clergymen.

His Lordship the Bishop of Huron has appointed Rev. Geo. W. Wye, of Port Burwell, incumbent of the English churches in Watford, Brooke and the 4th line, Warwick.

LONDON.—Daily services have been held in the city and suburban churches during Passion Week.

A deputation waited upon Rev. Canon Innes, asking him to have his sermon published. It is said to be one of the best ever preached on the subject in the city. Besides dealing with the Christian aspect of the text, there was the true spirit of loyalty in it, which is much needed in this city.

THE ANNUAL SERMON.—*To the Members of St. George's Society, by the Rev. Canon Innes.*—The members of St. George's Society of this city attended Divine service in St. Paul's Cathedral on the 18th inst., according to custom. The members assembled at their rooms, on Richmond street, at 3 o'clock, and proceeded, two abreast, to the Cathedral, most of those forming the procession wearing the badge of the Society. After prayers, which included the Litany, the Rev. Canon Innes preached an appropriate sermon, founding his remarks on the 21st and 22nd verses of the 24th chapter of Proverbs:—"My son, fear thou the Lord and the King, and meddle not with those that are given to change, for a calamity shall come suddenly." Such, he said, are the words of the wise man, uttered more than sixty-three hundred years ago, and in which he sums up his advice to him he calls his son. They are words pregnant with wisdom, and eternal in their truth. They apply with as great force to nations as they do to individuals. He (the preacher) took the meaning of the passage to be this:—The fear of God, the true spirit of loyalty to the constituted authority of whatever form, and the avoidance of hasty and unnecessary change. There were periods, he said, in the history of every nation when its course seems to run smoothly, and at such times the words of the wise man do not appear as of necessary enforcement. A ship when running before the wind does not seem to require careful seamanship; it is only when a storm arises, and the ship lies at the mercy of the gale, that a well trained captain and crew are necessary to save her. England to-day is divided in her counsels, and it behooves every true hearted Englishman to stand by the precept of the text. If they were to enquire into the secret of her success in the past, the justice of her laws, and the order of her people, they would find it lay in obedience to the precepts contained in the words of the text. Speaking of the conservative spirit of the English, he said he did not mean this in a political sense, but as implying their partiality for old customs. He instanced the Apostle Paul as a true type of a God-fearing and patriotic man. He did not wish to be misunderstood to urge a policy of standing still, but the Word of God deprecated unnecessary change, and advocated social, religious and governmental development. Changes may be and often are retrogressive, but development is always progressive. Referring particularly to the occasion under which they were met together, he reminded them of the great privilege of salvation extended to all, and of it being their first duty to meet and honor Him, before serving the State. In conclusion, the preacher drew a beautiful picture of the spring-like appearance of the Island of England, in which they all had tender associations, and, while not wishing to introduce any politics into his sermon, warned

them all against the darkening clouds which were gathering in the horizon. Had the words of his text been put on the banner around which they were to rally, they could not be more appropriate.

The National Anthem was then sung by the congregation, after which a collection in aid of the funds of the Society was taken up.

DIOCESE OF NIAGARA.

GUELPH.—There was a large attendance in the school-room of St. George's Church on Friday evening, April 16th, in order to present an address and testimonial to the Rev. E. A. Irving, on his removal to Dundee. The Ven. Archdeacon Dixon presided. After a short service, in which were special prayers for the gentleman who had labored among them so long, that he might be guided and protected in his new field of duty, the Archdeacon stated what the object of the meeting was. They had assembled together to show their appreciation of the services in the parish of the reverend gentleman who now was about to leave them. Their feelings were of a mingled character—regret that one who had endeared himself to them by his zeal in his sacred functions was about to depart, and gladness that the change was for his advantage, being promotion to the sole charge of a desirable parish. As for himself, the Archdeacon said the loss would leave a blank hard to be filled, as for years they had been working together in brotherly harmony, taking sweet counsel together, and walking in the House of God as friends. He most heartily wished him and Mrs. Irving God-speed.

Mr. George Murton was then called upon to present the address, which was accompanied by a splendid purse, lined with three hundred dollars.

In response to the presentation and address, Mr. Irving spoke eloquently of the kindness and attention he had received from his first arrival in Guelph down to this crowning manifestation of good will. His relation with the Archdeacon and family had always been of the most pleasing character, and to him and them he felt deeply grateful. So it was also in regard to the members of the congregation, from whom, without exception, he had received always a hearty sympathy and support. His life had been made pleasant in many ways by the efforts of these kind friends, and though removing to another sphere of duty, he would always cherish the kindest feelings for those among whom his lot was cast for four years.

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

PERSONAL.—The Bishop of Rupert's Land acknowledges the receipt of twenty dollars, which he has appropriated to the General Endowment Fund of St. John's College.

Mrs. Bompas, wife of the Bishop of Mackenzie River, is in the city. She will start with the Mission party for the far north the end of this month.

Archdeacon Finkham has gone east to advocate the claims of the diocese.

WINNIPEG.—*Christ Church*.—The Parish has lost one of the best of its young workers in the death of Miss Eva Attwood, third daughter of Lieut.-Colonel Attwood, formerly of London, Ont. On Wednesday she was at Church and at the meeting of the G. F. Society on Friday evening. She died of heart disease, while in the act of dressing. Another sad death occurred the day before of one who was a bride a few short months ago. Both funerals took place at same hour in Christ Church, and hundreds of

people were unable to gain admittance. The bodies were met at the west door by the Rev. Mr. Pentreath and the surpliced choir, the sentences being chanted, and the Psalm and hymns sung. At the Cathedral burying ground (St. Johns.) The bodies were met by the Rector and choir, who preceded them to the grave singing:

"Brief life is here our portion,"
"Man that is born of a woman,"

and "I heard a voice from heaven," were sung to Troyte's chant; and "Jesus lives" was sung at the close of the service. For the first time a surpliced choir was seen in the Cathedral cemetery, and the solemn and touching music was much appreciated by all who heard it. Miss Attwood's loss will be much felt in the parish, and her Sunday-school class, the teachers of the Sunday-school, and the members of the Girls' Friendly Society intend to place a marble tablet in the Church to her memory. It will be in its place by Easter.

All Saints.—The Church is to be painted and a neat fence erected around, the property. The Rev. Mr. Barber is delivering courses of sermons on Sunday morning and evening.

St. Peter's.—A chancel is to be built to the old stone church on the Indian Reserve. Most of the money has been collected, including a handsome donation from Hon. Donald A. Smith.

A GENERAL MISSION FOR WINNIPEG.—We are glad to be able to state that the city clergy are all in favor of holding a general Parochial Mission in the city this fall, embracing every parish. A paper will be read by the Rev. E. S. W. Pentreath at the next clerical union on "Parochial Preparation for a Mission." The clergy are all in earnest in this matter. Suitable missionaries will be obtained, and there will be three months' preparation in the way of organizing volunteer choirs, bands of workers, meetings for intercessory prayer, and distributing handbills and tracts.

DIOCESE OF QU'APPELLE.

QU'APPELLE.—The district now in charge of Rev. W. W. Bolton and Rev. W. Nicolls, with headquarters at Moosomin, will be devoid on the departure of Mr. Bolton. A married man is required for Moosomin, an active and sound churchman. The Rev. Mr. Nicolls would assist him as curate having charge of the out-stations. Whitewood and Napella with out stations would form another mission. For this a single man is required. These two men are needed as soon after Easter as possible.

BRITISH COLUMBIA.

DIOCESE OF NEW WESTMINSTER.

The following interesting letter was addressed to the editor of the *Churchman's Gazette*:—

I have been asked to send you some account of my impressions of Granville and Vancouver Town and the Church prospects there. While attending the Diocesan Synod at New Westminster, I received an invitation from the resident Priest to spend Sunday with him and see the nature of his surroundings and work. A twelve mile journey by stage over the new road, which is none the smoothest, brought me within sight of the broad and beautiful Inlet, flanked by the snow-clad mountains one is learning to regard with affection, while beneath us, close to the margin of the water, we saw the new city, as it were, in the very act of rising into existence. The ring of the axe and the crash of the falling cedars is heard the whole day long, and houses of all sizes and descriptions are springing up on every hand. Some of the blocks of buildings equal if not surpass anything of their kind that I have seen in the Province outside of Victoria. In the dining-room of the Sunnyside Hotel, with a

slight stretch of the imagination, one could fancy oneself in the coffee-room of an old-country hotel with the waiter standing by to take one's orders. One met ever and again with the familiar face of an up-country acquaintance—all too seemed to be in active employment, so that one could note with satisfaction the absence of the too ordinary loafing and carousal.

To turn to matters of more immediate interest to Church people. There is a small neat Church close to the water's edge in the principal street of Granville, and Mr. Fionnes-Clinton, the priest in charge at the present, has gained a very kindly reception amongst the people generally. The summons of the church bell to the daily Office when he is in residence is hardly ever made without some response from the congregation at evensong.

On Sunday morning, at the 11 o'clock service, which had been preceded by an 8 o'clock celebration, there was what one would call in every point of view a respectable congregation. In the evening the body of the small church was crowded out, and some of the congregation had to be invited to take seats in the choir. The singing was hearty, and the demeanour of those in and near the chancel was reverent, though one could not say this was the case throughout the whole congregation. It moots in one's mind the question which has, I believe, also exercised the minds of others, as to whether we are justified in opening our Church's antiphonal treasures of Psalter and suffrages to an untrained after-supper congregation. Years ago one was strongly attracted by the suggestion of a well-known Church paper at home, to keep the solemn evensong, with the appointed catechizing, for the more devout or more juvenile congregation at an earlier hour, and provide something less grave but more popular and more of mission character for the evening function. But this is a matter which only affects my present subject indirectly. Mr. Clinton's parish extends across the Inlet, and every Sunday he rows or sails across its waters to minister to the portion of his flock situated at Moodyville. His visits are not confined to the Sunday, and on Monday he took me with him to attend a rehearsal of an evening entertainment. One found the Church's representatives there too cordially received with ready hospitality and offers of aid. The purpose of the entertainment was to provide funds for the purchase of a boat for the use of the resident Priest.

The washing of the altar linen and surplices is done by the members of the congregation at Granville. The congregation further guarantee the entire stipend of the Priest, and in the way of personal services supply Sunday-school teachers and organ players. It is encouraging to find these signs of healthy spiritual existence developing themselves amidst the absorbing occupations of a rapidly rising place. We trust these energies will spread their influence farther abroad in days to come. There are Indian settlements all around; perhaps their spiritual welfare may some day claim the interest of the Church in Vancouver Town.

Right across the Inlet stands a modern Indian village, with white, clean houses clustering round a comely church, the fruits of the devoted labors of the priests of a Roman Catholic Mission. There are no ostensible tokens of missionary work amongst the Indians on the Granville side, but it may be that the past efforts of this nature have been rejected. One can hardly contemplate the progress of Church work in this important quarter of the diocese without some thought of the natives, and the good they may, even if only indirectly, gain therefrom.

Hoping what I have said may lead the sympathies and interests of our people in a right manner to the subject I have touched upon,

I am, Mr. Editor,

Yours very faithfully, R. S.
St. Paul's Mission House, B.C.

DIOCESE OF FREDERICTON.

St. JOHN.—Obituary.—On the evening of Palm Sunday the Rev. A. V. Wiggins, late Rector of St. James' Church, Westfield, who has for a long time been in feeble health, passed quietly away to the rest that remaineth for the people of God. The deceased was the son of James Wiggins, of Alberton, P. E. I., and was 31 years of age.

Entering the University at Fredericton in 1875, Mr. Wiggins proved himself an earnest and gifted student rapidly advancing in his studies until at the end of his first year he stood the leader of his class. He graduated in 1878, and immediately entered upon the work of preparation for the University. Whilst passing his divinity studies he did excellent work as Lay Reader, under the direction of Canon Neales, Rector of Woodstock. Shortly after his ordination Mr. Wiggins was appointed to the charge of the parish of Westfield. Here he entered with enthusiasm into his work and succeeded in arousing much interest amongst his parishioners in the welfare of the Church. Under his direction, and with very little aid from without the parish, a rectory was built which is justly considered one of the most thoroughly constructed and well planned in the diocese. Other tangible and cheering evidences were afforded proving his labour to be "not in vain in the Lord." Unhappily in the midst of his usefulness Mr. Wiggins was stricken with a severe attack of hemorrhage of the lungs. Hoping by rest and change to regain his health, he obtained leave of absence from his parish and made an extensive tour chiefly in the Northwest, after which he again attempted to perform his duties at Westfield. After bravely struggling with the burden of continued and increasing ill health he was obliged to resign his parish on the 1st April last, since which time he has resided with the relatives of his wife in St. John. Mr. Wiggins was greatly beloved by his many friends not only in his parish but throughout the Diocese, and their warm sympathy will be extended to his young widow and her child in their sad bereavement.

SUNDAY-SCHOOL TEACHER'S ASSOCIATION.

A meeting of the Sunday-school Teacher's Association for the Deanery of St. John was held on Tuesday evening, the 13th inst., at St. Paul's Church School-house, Portland. The clergy present were: Rev. Messrs. Canon DeVeber, Canon Brigstocke, G. O. Troop, W. O. Raymond, O. G. Dobbs and A. J. A. Gollmer, and about sixty superintendents and teachers.

The subject of discussion was "the Sunday-school in its relation to the Church." Mr. A. P. Tippet, superintendent of St. Mary's Sunday-school, read a thoughtful and interesting paper on the subject, and was followed by the Rev. W. O. Raymond, who spoke of the wise provision the Church had made for the instruction of the young long before Sunday-schools were instituted, claiming that the Sunday-school is simply the nursery of the Church, and pointing out the fact that there is danger in these days of leading parents to suppose that the Sunday-school absolves them from the responsibility of teaching their children themselves, and also referring to the danger of leading children to suppose that it is more important to attend the Sunday-school than the services of the Church.

The Rev. G. O. Troop, in an earnest address, laid great stress upon the necessity of having earnest, spiritually minded, and well trained teachers, in our Sunday-schools. He rejoiced to learn that several teachers in his Sunday-school would present themselves at the approaching examination for teachers in connection with the Church of England Sunday-school Institute, and hoped that the time might come when every Sunday-school teacher would be specially trained for the work, and after due examination should be duly admitted by a spe-

cial form of service to this most important and responsible duty in the church of God.

The Sunday-school Association for the Deanery of St. John has now been in existence for thirteen years, and has proved a valuable institution, whose usefulness and influence is steadily increasing. It is affiliated with the Church of England Institute, and all its teachers are eligible for the examination held by the Parent Institute, the latter part of May next. Several teachers have already entered for examination.

HOLY WEEK.—Special services were held at all the churches in St. John and Portland during Holy Week with, in most instances, addresses suitable to the season.

CANADA TEMPERANCE ACT.—The result of the vote taken as regards the adoption of this Act in St. John City, Portland, and St. John County, will have reached you before the communication appears in the columns of the GUARDIAN. A good deal of feeling has necessarily been developed in the community, but, with a few exceptional incidents, the controversy has upon the whole been carried on in a Christian spirit. The clergymen of the Church have for the most part addressed their congregations from the pulpit upon the subject. From their utterances we gather that whilst all agree in a common desire to promote temperance there is a difference of opinion, pretty evenly divided, as to whether the Canada Temperance Act is calculated to promote the cause of Temperance.

The position of the Synod of the Diocese on the question of temperance is expressed in the following resolution passed at its last session *nemine contradicente*:

Resolved, "That this Synod recognizes the evil of intemperance as one of the greatest obstacles to the spread of Christ's Kingdom."

And further Resolved, "That in the opinion of this Synod the Church of England should be found in the front rank in the contest against this gigantic evil, and that the clergy and laity of the Diocese be called upon resolutely to oppose the evil and to encourage every legitimate effort to suppress it."

CHATHAM, N.B.—The Woman's Guild continues its good and successful work, and will provide a new and handsome altar for St. Mary's chapel, as an Easter offering. The altar is being manufactured of walnut and black ash, by Messrs. Ross and McPherson, of Sussex, K.C.

It is hoped that much needed improvements will be made in the burial ground at St. Paul's Church after Easter.

NELSON, N.B.—The preliminary steps have been taken for the erection of a Church in this parish. The proposed building will accommodate about 100 worshippers. A considerable amount has been subscribed towards the building fund, and a building committee has been appointed.

DERBY, N.B.—Extensive and much needed repairs will be made in St. Peter's Church in this parish during the coming summer. A new stone foundation will be placed under the building, and a memorial east window will be placed in the chancel, in honour of the late Rev. James Hudson, and the interior and exterior walls will be painted.

DALHOUSIE, N.B.—We understand that this parish, which has been vacant since New Year's, is about to have a rector in the person of Rev. Mr. Brown, of the Diocese of Quebec.

BATHURST, N.B.—This parish will shortly have a rector. It has been vacant since the resignation of Rev. W. H. Street in November last.

BAIE DES VENTS, N.B.—It is hoped that the Church of St. John the Evangelist, in this par-

ish, will be thoroughly repaired during the summer, and also that the Rectory will be painted. The indefatigable efforts of the Rector and his parishioners, will, no doubt, be successful.

CONTEMPORARY CHURCH OPINION.

A correspondent of the *Standard of the Cross* writes:—

In order to parochial success, both clergy and laity must see to it that the *Church work is carried out on Church lines*. The Church has a system of *her own*, and *this* must be put in action. She has *principles and doctrines* and *usages* of her own, and *these* must be explained. The Catholic Church cannot be carried on, on Sectarian principles, much less can the Catholic Church be dove-tailed into Sectarian organizations. I think it can be proved by statistics that in those places in which the claims of the Church have been most stoutly asserted and her principles most fearlessly presented, there the Church has made the greatest headway. There are exceptions to this rule, but as a general thing it holds true. In those localities in which the aggressive principle in Church policy has been adopted, in which there has been courage and faith enough to tell the people what the Church is and what she claims, where the position of the Church has been aggressive and not apologetic, there as a rule the greatest progress has been made.

The *Musical Herald* takes high ground concerning Church music:—

We beg to say that we know no higher ground than that frequently set forth in these columns: namely, that the very best gifts of native talent and the highest degree of culture ought to be consecrated to service in the devout worship of Jehovah. But if that talent and culture be used only to gratify an æsthetic taste, as in the opera or concert-room, it falls far short of the legitimate use of music in the sanctuary service. The best preacher is not the one who can construct the most intricate and complex sentences with words that are rarely used except by men of profound learning, but he who can most clearly and forcibly present divine truth in language easily understood. So the church music which will serve the best purpose is not necessarily that which shows the greatest erudition, but that which will inspire the most devout feeling, and lift the soul into closest communion with God.

The *Irish Ecclesiastical Gazette* says:—

A remarkable instance of the boasted unity of the Church of Rome may be seen in the opposing action of some leading Roman Catholic Bishops in England with regard to the Primrose League. The titular Bishop of Nottingham, Dr. Bagshawe, excommunicates any member of his Church who joins the League. On the other hand, the institution of which the Duke of Norfolk is a distinguished member has the warm support of Cardinal Manning. It is to be observed that while Dr. Bagshawe objects to the Primrose League, he has no objection to assist in founding a branch of the National League in his diocese. The question is considered important enough to be referred to the Pope for adjudication thereon.

The *Scottish Guardian* says:—

The Church of Ireland is to be congratulated on the action of its General Synod in the political crisis. It has spoken out its opinion clearly and emphatically and without one dissentient voice upon a question which, while it is a political one, is one which involves the gravest issues—social, moral and religious—to the Irish people. We do not suppose that the fact of the Church having spoken out its mind will alter the position of affairs. It will not make one loyalist the more; it is possible tha

it may stir up some amount of odium against the Church itself which may have unpleasant consequences to Churchmen in the South and West. But whatever is in store for Ireland, modified union or entire separation, Imperial rule or Home Rule, recovered prosperity or civil war, the Church will have no cause now to blame itself for not having lifted up its voice while the issue was as yet uncertain. Scottish Churchmen would do well to show a little more sympathy for their Irish brethren just now. None of our clergy, we vain hope, omit to say the prayer for Parliament at least once a day in the frequent services of this season; but our Church could scarcely be accused of taking a political side if our Bishops should follow the example of their brothers of the Irish Bench and authorize a special form of prayer for Ireland and its Church.

The *Family Churchman* says:—

A consecration in the East-end, amid the din and squalor of Whitechapel, is a remarkable innovation upon established usage. Here, as Canon Mason observed, "with all its traffic, its crowds of unemployed, its sick, its unconverted Christians, we feel, the importance of active work as we could scarcely feel it in any other place"; here we are, indeed, taught the value of consecration. Dr. Knight-Bruce, who was here on Lady Day consecrated to the Bishopric of Bloemfontein—successor to the saintly Bishop Webb, now at Grahamstown—is a young man of far more than ordinary promise. When an enthusiastic band of young Oxford men, three or four years ago, met in the Board-room of the S. P. C. K., and chose him to be their missionary at Bethnal Green, Bishop Walsham How, almost with tears in his eyes, and Mr. Thornhill Webber, now Bishop of Brisbane, commended the choice in terms which left no doubt about the calibre of his personal worth. And now he is chosen and set apart to a work which cannot be characterized in picturesque detail. Bloemfontein includes a large portion of the Orange Free State, the inhabitants of which are by no means a loving lovable people. The diocese is hampered, too, by debt and want of men. In short, this East-end consecration teaches us who live at home at ease more than one powerful lesson.

The *Living Church* says:

The beauties of extempore prayer in public places have been illustrated lately by the chaplain of Congress. Last week he informed "the God of Jacob" about the labor troubles, and proceeded to remark, confidentially, that "for long the few have mastered the many because they understood the open secret—the tools to them that can use them; but now the many have learned the secret of organization, drill and dynamite. Rouse the rich of the world to understand that the time has come for grinding, selfish, monopoly to cease, that corporations may get souls in them, with justice, honour, conscience, and human kindness; teach the rich of this country that great fortunes are lent them by Thee for other purposes than to build and decorate palaces, to found private collections of art, to stock wine cellars, to keep racing studs and yachts, and find better company than hostlers, grooms, and book-makers"; all of which may be very wise in the way of remark, but can hardly be counted superlative in the way of prayer. A sensible representative from New York objected to putting this harangue on record, on the ground that it was an incendiary speech.

A Subscriber in remitting writes, in large letters:—"Success to the CHURCH GUARDIAN."

WITH CHRIST is the fountain of life, a fountain which shall never be dried up, but to drink of which the inward thirst is to be kindled.

A SHORT PAPER ON THE PLYMOUTH BRETHREN.

READ AT THE WINNIPEG CLERICAL UNION, ON APRIL 8TH, 1886.

There is at the present time a body of Christians, small in number, sadly deficient in anything like organization, oppressed by various factions, rent asunder by innumerable petty schisms, and yet, for all that, remarkable for its self-assertion and spiritual pride. The Plymouth Brethren movement presents more anomalies than can be found, perhaps, in any other religious body under heaven. There is in its adherents a great deal that we must admire. I have no wish to conceal their virtues. They are earnest and constant readers of, and, as a rule, are quite proficient in the Holy Scriptures; they are exemplary in their lives; they are full of zeal and enthusiasm according to their light; they profess ardent love for the Saviour and his cause; and, certainly, their consistent walk shows that "they have been with Jesus."

But, on the other hand, their doctrines are so extraordinary, so subversive of anything like Church order and discipline, so manifestly opposed to the *spirit* of the Bible in many points, so visionary, so remarkable, that we consider how it comes to pass that rational beings can give their adherence to them. Some of their views, indeed, are positively staggering when examined in the light of sober common-sense. I confess to you that when a fellow-sinner stands before me, and, in all seriousness, asserts that he cannot use the Lord's Prayer because there is in it a petition for the forgiveness of sins, and he no longer needs that boon, seeing he commits no sin, I feel so dumb-founded that I can only gaze and wonder. What can you do before such abysmal ignorance or luciferian pride? How can you argue with people who unceremoniously blot out of existence one of the leading doctrines of Holy Scriptures, viz.: the sinfulness and imperfection of the human heart? What weapon will penetrate the egotism of one who poses as a saint and professes to have outstripped in holiness men like Abraham and David and St. Paul, all of whom were deeply conscious of their infirmities? Truly, no blindness is so deep-seated and incurable as that which spiritual pride produces; no coat of mail is so tough and impenetrable as that which exclusiveness throws over the soul.

In our Lord's time, there was more hope of the harlots and publicans than of the self-satisfied Scribes and Pharisees; and the ignorant sailors shipwrecked with St. Paul were nearer the kingdom than the eloquent and learned, but proud, philosophers of the Areopagus.

I have always found that argument is entirely lost on Plymouth Brethren. Having no definite creed, no recognized confession of faith, every man is a law unto himself, and if you silence one of them on a certain point, he wriggles out of his difficulty with the greatest ease by simply saying that he does not hold the view as stated.

No. If it becomes necessary to oppose Plymouth Brethren, I would do so publicly and dogmatically in the pulpit or on the platform. True, it has no catechism, no articles of faith, still there are certain broad features of the system which offer numerous exceedingly vulnerable points, and these can be exposed one by one, as circumstances may require.

I have already pointed out one of the errors of the system—I mean the alleged sinlessness and perfection of its followers. This naturally leads to another, which, in fact, is inseparable from it. The saints must not worship with sinners, for it is said, "Come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you." And again, "Can two walk together

except they be agreed?" Hence, none but saints can be in the Church?" All who do not love the Lord in truth and sincerity must be excluded. But how is this to be done? Where is the judge? How is he to proceed? If the mark of Cain were on the forehead of the ungodly, and the brightness of Moses' face on the countenance of the Lord's children, the sifting process might be easy enough, but we know that it is not so. Many a time the smooth, unctuous hypocrite imposes upon the community to the day of his death; whilst many a rough, uncouth, but genuine and sincere Christian man passes through the world with but few friends. The fact is that the Plymouth Brethren have undertaken a work which the Saviour Himself condemned in express words when he was still upon the earth. I often marvel at the audacity of men who would be wiser than God, and perish in an effort, the futility of which experience has demonstrated time and again.

(To be continued.)

BOOK NOTICES, &C.

REASONS FOR BEING A CHURCHMAN.—Rev. A. W. Little, M.A., Rector of St. Paul's Church, Portland, Me.; The Young Churchman Co., Milwaukee, Wis.; \$1, postpaid.

In this very valuable contribution to the apologetic literature of the Church, addressed to *English Speaking Christians* of every name, the author says, he had a two-fold object: 1. To strengthen those who are already in actual communion with the Anglo-Catholic Church, and: 2. To call the attention of our non-conforming brethren—Roman and Protestant alike—to the historic continuity, the divine authority, the lawful jurisdiction, the true Catholicity, and the practical advantages of the venerable Church of their ancestors and ours, the **MOTHER CHURCH** of the English speaking race.

The author has done his work thoroughly, and in such manner as to receive general approbation, as witnessed to not alone by the very large number of complimentary notices of Bishops and others high in office, but by the continuously increasing demand for the book. The publishers have already issued and, we believe, disposed of the second thousand; it ought to be counted by the tens of thousands; for Churchmen everywhere should read it; and it ought to be found in Church and College libraries, being of a character to be not merely temporarily but permanently useful. Whilst by no means binding ourselves to every expression and argument advanced, we can heartily endorse the work as a whole, and feel sure that, if it were carefully read and re-read by Churchmen, we would not have cause to complain, as we have, that so many know little or nothing of the Church's authority; her superiority over all other Christian bodies; her present advantages as compared with the denominations about her and her future prospects.

THE PEOPLE'S BIBLE.—Vol. III.; Rev. Joseph Parker, D.D.; Funk & Wagnalls, 10 and 12 Dey street, New York.

In this the third volume of the extended series of 25, the author treats the Book of Leviticus, and that of Numbers to chapter 26 inclusive. Each volume, however, is complete in itself, and what is a great advantage and help, is supplied with an index. Every one knows that Dr. Parker is one of the leading denominational preachers of London, England. The City Temple, Holborn Viaduct, being a point of attraction to many a visitor. Although these discoveries, therefore, would hardly be expected to accord in most particulars with Church doctrine and tone, every here and there we find, nevertheless, expressions and teaching which would be "strong" even from Church sources, perhaps, stronger than our own clergy would dare to use. These volumes are well worthy of a place in the best library and of careful perusal.

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR APRIL.

- APRIL 4th—4th Sunday in Lent.
 " 11th—5th Sunday in Lent.
 " 18th—6th Sunday in Lent.
 " 19th—Monday before Easter.
 " 20th—Tuesday before Easter.
 " 21st—Wednesday before Easter.
 " 22nd—Thursday before Easter.
 " 23rd—GOOD FRIDAY.
 " 24th—Easter Eve.
 " 25th—EASTER DAY.
 St. Mark, Ev. & M.
 " 26th—Monday in Easter week.
 " 27th—Tuesday in Easter week.

TO SUBSCRIBERS IN NEW BRUNSWICK NOVA SCOTIA AND ONTARIO.

W. B. SNAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity of the several Parishes and Dioceses.

THEOLOGICAL COLLEGES.

It is of the utmost importance in the interests of the Church at large that the Colleges in which her youth are to be instructed for Holy Orders should be free from partizan or narrow influences of whatever kind, and that the instruction therein given should be not only in accordance with her teaching, but also as broad and free as her own. Any successful effort to turn these training schools into mere party institutions, or to render the teaching therein given subject in its doctrinal character to the control of the Laity, would be in our opinion fatal to the true growth and advance of the Church. And it is because we fear that this is the inevitable result of the terms upon which we find the building in which the Theological College of the Diocese of Montreal is held that we referred to it in our last number, and give in another place extracts from the Deed of Trust passed in reference to it. Amongst these will be found in full clauses four and five, which, taken with that constituting the trusteeship a perpetual close body or corporation, are, in our humble

opinion, specially objectionable and dangerous, and we count the matter of sufficient importance to the *whole Church* in this Ecclesiastical Province to justify us not only in giving publicity to them, but also in stating some of our objections.

It is only within a very short time past that the special conditions contained in this extraordinary document became known to us; and we believe that most of the members of Synod and Churchmen generally were also unaware of them until brought to light in connection with the application to the Provincial Legislature for power to grant degrees in Divinity.

We conceive them to be of a character dangerous to the liberties and freedom of the Church, unworthily partizan in tone and expression, and insulting to the intelligence of both Clergy and Laity; and inasmuch as students trained in this School of Theology will after ordination, in the future as in the past, probably be drawn into other dioceses, and also inasmuch as students from other dioceses than Montreal have been in attendance thereat, the matter is one of Provincial importance, and therefore justifies us, though primarily a *Dominion* organ, in discussing it.

Although the College by its Act of Incorporation is termed "*Diocesan*," it does not fully possess that character; not being in any way under the control of the Synod of the Diocese, and, as appears from the terms of this deed, the Diocesan himself having little if any power over it, at least in this most vital particular of controlling the theological teaching given therein. It is less *diocesan*, in fact, than is Bishop's College, Lennoxville, which by express vote of Synod has been accepted as the University for this diocese, and upon whose Council and Board of Trustees the Synod, as such, has its elective representatives, besides others named by the Bishop: he himself being also a member of the governing body.

We do not propose to enter into a discussion of the much vexed question referred to in Clause IV. Volumes have been written upon the various aspects of it, and in favor of the theory advanced by this or that school of thought in the Church. For ourselves, we care little for these theories, and are quite content with the position assumed in the formularies of the Church and in her Catechism. The *modus operandi* of communication, we cannot help thinking, it is alike unnecessary and irreverent to more closely enquire into and attempt to define. But we are not aware that in any of her standards has the Church made any such declaration as that contained in the latter part of Clause IV.; and we therefore object to it as being *narrower* than the Church's limit, and bearing the character of a distinct "party shibboleth." Why is it not sufficient to adhere to the Church's teaching in all its breadth and comprehensiveness? She instructs her children in her Catechism that in this Holy Sacrament "the Body and Blood of Christ are verily and indeed taken and received by the faithful." She prays in the Prayer of Consecration that "we receiving these thy creatures of bread and wine * * * may be partakers of His most blessed Body and Blood;" and she returns thanks for her children to the everliving Almighty God "for

that Thou dost vouchsafe to feed us who have duly received *these holy mysteries* with the spiritual food of the most precious Body and Blood of Thy Son our Saviour Jesus Christ." But with the Romish dogma of *transubstantiation* we have no sympathy, and heartily agree with the terms of Article 27 repudiating it.

But we consider the provisions of Clause V. still more objectionable, and in direct contradiction to every Church principle. Not alone must the teaching given in this school be of the character mentioned in Clause IV., but *the sole judges of the fact of its being so are three—* or even *two—laymen*, and they too not necessarily members of the Church of England. Anything more monstrous it is hard to conceive. Better at once have the veritable article than this rule by Lay-Popes. That such inferior (!) clergy as Deans, Archdeacons, Canons, and poor Priests and Deacons should have been judged unworthy of confidence by the astute framers of this article, might from their standpoint have been expected, but that the *Bishop* of the diocese should be so completely ousted from control over the theological training of those who are presumed to be preparing for ordination at his own hands! Who would have dreamt of such a demand on the part of any *Churchman*? And if laymen—who perchance have never read a line of theology in their lives—are to be constituted the sole judges of doctrinal teaching, why should any *one* man have the right of *nominating* them in the first instance, and *two* the power of *continuing* to nominate? Why should not *all* laymen of the diocese have a voice? Surely, acceptance of even this "*manificent gift*" was dearly bought at this price; and it *never would have been had the terms been made known*. The whole article is so eminently unchurchly and astounding in its assumption that we are at a loss to conceive how it could ever have met with acceptance. It involves the absolute slavery of the Church; it is a thralldom which we trust, now that it has become known, will be firmly and persistently resisted by all Churchmen of every shade of thought or feeling. We would fain believe that those who have been most closely concerned with it, and who possibly failed to recognize at first the full effect of these stipulations, will hasten, for the peace and honor of the Church, to withdraw them, or so change their terms as to remove all grounds of objection.

We desire also to express the pain which the discovery of this Trust Deed and the perusal of its contents have given us; and we disclaim in the strongest manner any party feeling in connection with our resistance thereto. Duty to the Church, and an earnest desire to maintain that freedom which has been one of her much-admired characteristics, and to prevent the Episcopate itself from being brought under the power of any man, however powerful, impels us to speak out and give warning of the danger: and that, too, even though the result should be (as we have already been *kindly* warned it would be) that our subscription list in the city and diocese would suffer. Let it be so. The GUARDIAN will remain true to its character: it will in the future, as in the

past, be non-partizan. But it will remain independent, too: when it cannot be so, it will—as it ought—cease to live.

LAY CHURCH WORK.

In many departments of Christian work the Church of England in Canada lags far behind the Mother Church in England, and in none is this inferiority more apparent than in the employment of laymen in active evangelistic labor. Few are aware of the enormous strides that have been made in the old country of late years in this direction. As a sample of what is being done there, we would refer to what a Mr. Trevarthen relates, in a pamphlet now lying before us, of his experience as regards lay evangelizing work in the county of Surrey. It appears that some six or seven years ago, there was started in the diocese of Rochester, a "Lay Workers' Association," under the presidency of the Bishop. This body is made up of laymen, being communicants, who are already assisting the parochial clergy in Church work, and who will endeavour to stimulate and encourage other laymen who have not hitherto undertaken definite work, to co-operate with the clergy. There are three classes of lay helpers in the Association:

1. Preachers—Those who undertake special evangelistic work, breaking up-ground for the regular parochial system.

2. Readers—Who conduct or assist at services in School and Mission rooms, for children or otherwise; or who assist at services in Church in such ways as are sanctioned; or who conduct Bible classes, especially for adults.

3. Helpers—Who superintend or read in Sunday-schools; those engaged as district visitors, churchwardens, sidesmen, choirmen, bell-ringers, school managers, or other offices, promoting the interests of the Christian religion in the Church of England.

There is a very important item in this scheme which it is essential to bear in mind, and that is that the office of Lay Preacher or Reader is held by license from the Bishop during his pleasure. And further, that these offices may not be exercised in any parish or district without the sanction and discretion of the incumbent.

We have entered into detail as regards the scheme for Lay Evangelizing work in the diocese of Rochester, because its organization seems to be framed upon such a wise and sensible model. It might need some modifications to adapt it to the wants of this country. Let us now see how it works. Mr. Trevarthen tells us about his own work; and we draw attention to this in the hope of encouraging the idea that what can be done by one man in one place may, in a measure, be done by other men in other places. He tells us that for the last four or five years he has been practically lay curate-in-charge of an outlying district in the parish to which he belongs. He has a "Reader" to help him, and the two together provide for the Sunday services at the Mission chapel, the only proviso being that one of the parochial clergy shall come once a month, to celebrate Holy Communion, and to administer Holy Baptism. The result has been most satisfactory. A somewhat similar arrangement has been in force for some years in one of the suburbs of Montreal,

but here it is a strictly exceptional case and lacks the power of a large central organization to back it up.

May we ask our readers, both clerical and lay to give this subject their serious consideration? There are, we believe, plenty of laymen in Canada willing to work in the ways pointed out, and certainly there is no lack of work to do. All that is really needed is for active and energetic men amongst both the clergy and laity to take the matter up. Would it not be a happy thing if there existed in every Canadian diocese an organization similar to that of which we have given a sketch, and why should there not be one?

"A PLEA FOR THE CHRISTIAN MINISTRY."

[The following article, written by the Rev. M. Ker, Rector of Trinity Church, Quebec, appeared in the March number of the *Church Magazine*, Philadelphia]:

Not long since a leading paper drew attention to the conspicuous and distinguished part played in the world's history by comparatively young men; it was pointed out that Washington was only twenty-seven when he covered the retreat of the British army under General Braddock, and that at the momentous period of 1776, when the destinies of a continent rested upon him, he was still under forty years. Other instances still more remarkable might be brought forward if necessary, but in truth no one needs to be convinced that our young men hold in their strong hands the key of the future, and that upon them depends the progress, the civilization, and the moral well-being of society. In view of this we think we may fairly appeal for their active assistance in helping us in the highest work of all,—the ministry of the Church. We are among those who think that our young men will not be slow to recognize their responsibility in this matter, and that they will give a hearty response to the Church's cry for help. Perhaps it will be said that we are too sanguine in our anticipations, and that our young men have evinced less disposition to identify themselves with our Church work than those of almost any other communion.

We are not without those who complain that the world is growing worse instead of better, and that religion has ceased to be a matter of prime concern with a very large number of persons. This may be true to some extent; it was so in the days of Noah and of Lot, and we have the best possible reason for thinking that a similar state of things will occur again. But fortunately these prospective dangers do not come within the sphere where our lot is cast, and when much has been said to the contrary, it will, we think, be conceded by every professing Christian, that the age is one of great hopefulness, of splendid possibilities, and presenting an ever-widening area for the exercise of those beneficial agencies which owe their birth and energizing power to the gospel of Christ. Whatever views men entertain about religion, it is agreed on all sides that humanity needs to be elevated, and while the true Christian will welcome every upward movement, no matter from what source it emanates, he must never forget that Christ is "the true light" and the ultimate power for raising the fallen. To touch our race, then, with Christ and the power of His resurrection is the true source of human regeneration, and the doing of this is the divinely-appointed work of the Church. Just now special fields of great promise are, from one cause or another, being opened up, and the Church finds herself unable to take advantage of these opportunities owing to a lack on the part of her own sons to give themselves to the work of the ministry; that is, to consecrate themselves to the holiest of all purposes,

namely, that of bringing to the weary and heavy-laden the message of rest and peace. We have no intention of insulting the intelligence of our young men by supposing that they are not fully conversant with the passages of Holy Scripture that point to them as a privileged class, capable of accomplishing great things in their day and generation; we do think it necessary, however, to correct a mistake that appears to have obtained a firm lodgment in our ecclesiastical life. To trace the evil to its source would be a particularly interesting investigation, extending over many centuries of church-life, but this is unnecessary at present. But in few words, the difficulty is that between clergy and laity there is a deep, impassable gulf, and the interests and responsibilities of the one are assumed to be totally distinct from those of the other. Intentionally or otherwise the priesthood of the laity, and with it their sense of responsibility, has been driven into the background. Every baptized Christian is bound to let his light so shine before men that they may see his good works and glorify his Father which is in heaven; every baptized Christian is under solemn promise to obediently keep God's holy will and commandments, and to walk in the same continuously all the days of his life; every baptized Christian is assumed to be a good soldier of the cross of Christ, who never shrinks through shame or cowardly motives of any kind from confessing the faith of Christ crucified, and manfully fighting under His banner against every form of sin and wrong-doing; every baptized Christian is bound to confess Christ, to honour His name, to seek His glory, and to use his best gifts to promote the kingdom of Christ among men. Clergy and laity have but one object, can have but one, and it is only in the discipline and order of the Church that any divergence takes place, and that only for the good and profit of the whole. This view of the position is so entirely in harmony with the catholicity of the Church, and, if we may so speak, with its sanctified democracy, that St. Peter, himself a man of the most pronounced conservative tendencies, does not hesitate to call the "laity," as we would term them, "a chosen generation," "a royal priesthood," "a holy nation," and "a peculiar people." Now, in view of this, what foundation is there for the supposed conflict between the position of the clergyman on the one hand and the duties devolving upon our laymen on the other? The clergy are not by any means guiltless in this matter, but the blame largely rests with the laity in having themselves permitted their high position under the gospel to suffer depreciation. What follows, then? Obviously this: if our laymen, young and old, recognize their true relationship to the Church and her work in the world, then manifestly the next step is easy enough. Parents will readily perceive that they ought, like the people of God in all ages of the Church, to devote one child at least to the work of the ministry. They ought to bestow upon him the best education which is within their means to give; in a word, they should offer to the Lord not the worst, but the very best of their flock. There is something exceedingly touching in the unquenchable devotion of the Irish peasant to his Church: bribes won't purchase it; flattery will prove but a vain thing to win it, and the deepest poverty but makes it shine like the burnished gold. If his faith is not the purest it deserves to be, for it is unparalleled in its intensity; but in no place does it show to so much advantage as in the devotion of its priesthood, whose ranks are filled and replenished by devout parents and willing children. Our liberties are greater than theirs, and we claim rightly to inherit privileges which they do not possess; surely we ought proportionately to outshine them in devotion to our Church, particularly in the worthy and abundant supply of men for her ministry.

(To be continued.)

FAMILY DEPARTMENT.

THEIR RECOMPENSE.

BY THE REV. E. B. RUSSELL.

When the spirit, wearied here,
Looks beyond for its true rest,
Will it tremble there in fear,
Or, as now, hope on distrust?
No; that moment when the veil
Shuts the mortal scene from view,
Every shade of grief shall fall,
Every sadness that it knew.

On the brows perplexed with care,
Holy hands shall smooth each line,
And the eyes of wistful prayer
Shall in grateful gladness shine;
When the lips that quiver, yearning
To reveal the secret wrong,
Shall, enfranchised there, be turning
Lamentation into song.

Bowed with many a care and sorrow,
Generations toll and die;
But, when comes that glorious morrow,
They shall cease to strive or sigh.
When they stand at last unfettered
From the chains that bound them here,
Every bondage shall be shattered,
Every thralldom disappear.

There the sun of heaven's morning
Lights each pallid, tear-stained cheek,
With the glow of joy adorning
All the foreheads of life meek.
Courage! hearts of faith, now bearing
Heavy burdens all the way,
Yours the bliss of victory sharing,
When the night shall turn to day.

THE LITTLE ONES AT CHURCH.

"In the morn of the Holy Sabbath
I like in the church to see
The dear little children clustered,
Worshipping there with me.

Faces earnest and thoughtful,
Innocent, grave and sweet,
They look in the congregation
Like lilies among the wheat.

And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For dear little heads in the pew."

Who have a better right to sit in "the courts of the House of our God" than the little personifications of innocence and loving faith, who are most of all children of God? With the seal of their purchase still upon those smooth, clear foreheads, with a countenance as yet unmarked by discontentment with their new apprenticeship, they always seem to me to be especially hallowed by their membership, their fellowship with Christ. And who can doubt but that those are most often the mediums through which the Great Teacher, with lovely imitation, shows us the beauty of holiness, and the calm satisfaction begotten by a simple, touching faith? How one of our Blessed Lord's little ones once brought out the force of His words, "Of such is the Kingdom of Heaven!"

I was standing on the chancel steps of a little country church, preaching to my people, when an old friend of two seasons gravely toddled to my side, and with a happy smile seized and retained possession of my hand until the sermon was ended. I heard no more of my part of the day's preaching. His part I found months afterwards enshrined as a beloved memory and a great example in a dying man's heart. "That little innocent face, how it did make me feel my wickedness! How unlike him was I, and therefore how unfit for the Kingdom of Heaven," he said. And when he died, so well had he minded that sermon, that his going away seemed to me like a tired child just falling asleep in his father's arms. But I knew that underneath him were "the everlasting arms," that he had but gone to unlearn the lessons this world had taught him, and to become as he was when he lay in the clergyman's arms at the font. Yes, I at any rate agree with Mr. Dickenson—

"They are idols of hearts and of households,
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still beams in their eyes.

Oh, those truants from earth and from heav'n,
They have made me more manly and mild,
And I know how Jesus could liken
The Kingdom of God to a child."

Their presence in their Father's House reminds me of the lambs accompanying their mothers to the water, not to drink, but to relieve both sheep and shepherd from anxiety, as well as to learn where to come when with independence comes thirstiness and weakness. True, they try our gravity sometimes, as for instance when a dear little damsel caught sight of my head over the lectern, and joyously cried "Peep!" Or when another, overflowing with genuine, undoubted sympathy, crept out to the middle aisle, and with arms thrown round the neck of an unfortunate little comrade in trouble, in putting his lips towards hers, overbalanced herself and fell backwards, dragging down the other baby in her fall. But if we were as sinless, as nearly Christlike as they are, we should be as happy and as fearless as they are in God's holy temple, perhaps. It is the weight of our sins that weighs us down there, our utter unworthiness in His holy sight that casts our spiritual songs, even our thanksgiving, into a minor key. Those little lips can soon be taught to lip the Amens, which will with the Master's blessing make every one of the Church's prayers their own. And who can tell? That lisping utterance may pierce through and make itself heard where the low, deep Amen of age could scarcely penetrate. I believe firmly that there is no music more sweet in the ears of the Lord of Sabaoth than the rich harmony which goes up from the service where the clear treble of innocent children blends with the rich alto of beguiling youth, in combination with the deeper notes of mature age, in the Amens which waft, as it were, their respective signatures to the petitions addressed to His throne of mercy. Consideration for the little ones is peculiarly a Christian virtue. Pre-Christian paganism had no place in its literature, its religion or its art for childhood. If we recognize the popular tendency now-a-days to make children "the only sovereigns in the earth," let us look upon it as in any case the slow veering of the pendulum away from old-time impurity and prowess worship. We shall come finally, sooner or later, to the "golden mean," and shall then go to school to God's word to learn the innermost meaning of such passages as "Take heed that ye offend not one of these little ones," "A little child shall lead them," and "Except ye become as little children ye shall in no wise enter into the Kingdom of Heaven." In their own indefensible right, children are—

"Monarchs whose kingdom no man bounds,
No leagues uphold, no conquest spreads,
Whose thrones are any mossy mounds,
Whose crowns are curls on sunny heads.

The only sovereigns on the earth
Whose sway is certain to endure;
No line of kings of kingliest birth
Is of its reigning half so sure."

Of the other, the "Kingdom that shall know no end," they are the undoubted heirs. And who shall dare to keep them out of their heritage now?

"So I love in the great assembly
On a Sunday morn to see
The dear little children clustered,
And worshipping there with me.

For I know that my precious Saviour,
Whose mercies are ever new,
Has a special benediction
For the dear little heads in the pew."

SOCIETY OF THE TREASURY OF GOD.

The Bishop of Niagara's Rules for Young Communicants:

I. Always pray, on your knees, devoutly to God every morning and every night, and associate with your prayers the reading of a short portion of the Bible.

II.—Always be present at Family Prayers.

III. Always be present at the offerings of the Sacrifice of Prayer and Praise by the clergyman and congregation who constitute the Church, which is the Body of Christ, in your parish.

IV. Always be active in good works, ministering to God and His Church, and to those around you—even as Christ came not to be ministered unto but to minister—even to the extent of giving His life for others.

V. Set apart a fixed proportion of your income or earnings—at least one tenth—and out of this bring an offering to God—a gift from yourself to God—on every Sunday.

VI. Choose out the days on which you will come to the Holy Communion, record them in your prayer book or manual for preparation for communion, and always live up to your rule with reference to these days.

A DAILY PRAYER.

Almighty and everlasting God, defend me, Thy servant, with Thy Heavenly grace, that I may continue Thine forever and daily increase in Thy Holy Spirit more and more, until I come unto Thine everlasting kingdom, through our Lord and Saviour Jesus Christ. Amen.

THE CANADIAN PACIFIC RAILWAY.

Church Bells says:—

We do not realize yet the enormous advantage that we shall gain in many ways by the opening of the new Canadian route to the Pacific. The following instance will serve to suggest something of its possible value. Some time ago a British vessel, bound from China to Victoria, British Columbia, was injured when near the harbor of Esquimault, the British naval station on the Pacific. It was thought that the vessel would have to be towed for repairs to Liverpool via Cape Horn. The Canadian Pacific Railway Company, however, telegraphed to Victoria that the machinery could be cabled for to Liverpool, and be conveyed over the Canadian Pacific line. The owners of the ship consented, and within fifteen days the machinery was delivered at Victoria. The time from Quebec was less than seven days, the quickest time ever made across the Continent to Vancouver Island, on which Victoria stands. A short time ago a representative of the S.P.G. told us that, in anticipation of the rapid growth of population, which is sure to come along the line on both sides of the Rocky Mountains, the Society is anxious to be prepared to follow the population promptly with religious provision. Contributions towards this special object will, therefore, be very opportune and valuable.

BRITISH BUDGET.

At the recent Conference, the Bishop of Bedford is stated to have said that the number of persons who attended Divine worship in one district in London was only 3,000 out of 60,000; and that in others the attendants were not above one per cent. of the population. The right rev. prelate, in the course of his remarks, very properly insisted upon the great need of "simple, straightforward, manly preaching, and more plain, expository sermons." Dr. How further stated that one noble lady had offered him £2,000 a year for the rest of her life, in aid of mission preachers and mission rooms. That is the kind of Christianity London needs just now.

The death is announced of the Very Rev.

Geo. Bull, D.D., Dean of Connor. The deceased, who was in his 76th year, had been in failing health for a considerable time past, and unable to discharge his ministerial duties.

It is expected that, on the entry of Bishop Moorehouse upon the active duties of the diocese, amongst his earliest official acts will be the opening of nine new churches in the Diocese of Manchester, to hold 4,639 worshippers and costing £42,088. Four are in lieu of former churches, the other structures being intended to supply the requirements of new districts.

Since 1850, the sum of £1,500,000 has been raised by the voluntary contributions of Church people for building and restoring churches in the Diocese of Worcester.

The Duke of Westminster is spending £28,000 on a new church, vicarage and schools for St. Mary's parish without the walls, Chester.

Mr. Gladstone says that the German Emperor and the Archbishop of Canterbury have agreed to abrogate the disastrous arrangement with respect to the Jerusalem Bishopric.

The S.P.C.K. are publishing a series of "Photo-relief" Maps, intended to show mountain ranges, water sheds, and the general superficial configuration of the countries of the globe. The series has commenced with an excellent map of Scotland.

There has been of late a marked increase in the number of students passing out of the Divinity School of Dublin. The average number between 1870-80 was 20. In 1880-81 it was 19, but this year a total of 50 was reached. The Board of Trinity College, Dublin, now allows the names of divinity students to be placed on the books at a much reduced charge.

A four days' mission has been held in St. Columbus' Church, Edinburgh. The address each evening has been given by Alfred Cohen, a silversmith from London, a member of the Church of England Workingmen's Society, the Bishop of Edinburgh, through his commissary, having given him a license to act as lay reader.

AMERICAN BUDGET.

Last week's obituary includes the name of John Welsh, a prominent Churchman of Philadelphia and brother of the well-known William Welsh, who for years was a prominent member of the General Convention. Mr. John Welsh was Minister to England, under the administration of President Hayes.

Mr. E. P. Chittendon, lately a minister in the Congregationalist denomination. Mr. Lewis Cass Birch, lately a minister in the Methodist Episcopal denomination, and Mr. Wilkinson, for some years

a minister among the English Methodists, in the Diocese of Minnesota, have been admitted as candidates for Holy Orders, and will be ordained to the diaconate soon.

A Presbyterian and a Congregational minister in Philadelphia, Professor Fullerton, of the University of Pennsylvania, is the former, are applying for Orders in the Church. The same is true of a Congregational minister in South Natick, Mass.

The Seymour Prize in the General Theological Seminary, has been awarded this year to a colored student, a graduate of Howard University. The prize is given for memorizing the Burial Office, and for extemporaneous preaching.

Since December 1st there have been held in the diocese of Minnesota, no less than eleven parochial Missions, all of them successful, except perhaps one which was in a cold church and the thermometer 30 degrees below zero outside. These Missions have all been conducted by clergy within the diocese.

Mr. H. G. Harrison, sometime architect of the Cathedral at Garden City, estimates the cost at \$1,700,000. Some items, not included in this estimate, would bring the sum up to \$1,800,000.

The Episcopal Hospital, of Philadelphia, treated last year 1,899 cases in its wards, and 18,684 cases were treated at the dispensary. The total expenses were \$60,882.83.

The bulk of Christians who come within our observation seem to act upon the principle that churches are organized and maintained for the sole purpose of providing them with a comfortable place in which to worship God, when they feel so disposed. For this they are willing to pay a reasonable pew rental to cover running expenses and provide a moderate salary for the minister. Having done this it is assumed that they have fairly commuted for all work and responsibility.

The electric tramway on the promenade at Blackpool, England, is now in full working order, and cars driven by electricity run daily. A statement of the cost of laying the line by the Corporation has been issued. The line is 2 miles 1,000 yards in length, and the actual sum expended was \$55,000. The cost of laying the central channel for the electrical apparatus was borne by the company which works the line.

Oh, heart of God that pities all!
Oh, love that gives and takes away!
Confused and faint, on thee we call,
Yet know not how we ought to pray.
Save this, that in our doubt and fear,
We wait as loving children should;
We cannot see nor far nor near,
But trust that somehow all is good.
—Tennyson.

The Magazine of Art for November closes Vol. VIII. The frontispiece is a fac-simile of Cheesman's engraving of the portrait of Lady Hamilton at the spinning wheel, painted by Romney. The American contributions to the Paris Salon are noticed in a paper by R. A. M. Stevenson.

DIED.

SPENCER—At Kingston, Ont., on Maundy Thursday, 22nd inst., Emma Jane, beloved wife of Rev. A. Spencer, Clerical Secretary of the Synod of the Diocese of Ontario, in the 46th year of her age.

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IMMIGRATION.

The REV. J. BRINGER is now on his way with a party of immigrants—farm hands, gardeners, groomers, domestic servants and office boys. Persons desiring the services of any such should apply without delay to the REV. THOMAS W. FYLES, South Quebec.

THE CHURCH WARDENS AND CONGREGATION of St. Peter's Episcopal Church at Alberton, P.E.I., require a young Clergyman of good Evangelical principles, and one willing to undertake the labours of an extensive mission. Any Clergyman wishing for further information can apply to the Churchwardens.

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Alberton, April 8th, 1886.

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"Reasons for Being a Churchman." The Second Edition of Reasons for Being a Churchman is now ready. The book has had an extraordinary sale, and advance orders have already largely depleted the second thousand copies. The Missionary Visitor, of California, says: "Probably no book has appeared during the past year which contains more of real interest to the whole body of Churchmen in this land. It aims to bring out clearly in a small volume the reasons which should lead thinking Americans to be Churchmen, and not Romanists or Sectarians."

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MISSION FIELD.

THE MISSION TO THE NESTORIANS OF KURDISTAN.

At a meeting held in Oxford under the chairmanship of Canon Paget, to advance the cause of the Archbishop of Canterbury's mission to the Assyrian or Chaldean Christians in Kurdistan, Mr. Athelstan Riley, M. A., F. R. G. S., gave a description of a six weeks' visit which he had spent, at the request of the Archbishop, among the Assyrians, and at the conclusion of his lecture he stated that there are two priests ready to go out to them at this moment. One was Canon McLean, of Canterbury, and the other Mr. Browne. He knew them both very well, and he felt they were extremely fortunate in having gained such men. Canon McLean had the reputation of being a very good theologian, and he thought he took a first class in Theology at Cambridge, and he was really one of the best men the Scotch Church had, and it seemed really a shame to deprive her of such a man. As he said, they were ready to go out as soon as possible. The lines the Archbishop was working upon were as follows. His course was very much beset with difficulties, but he wished to take care that no further schisms were made in the Assyrian Church. They required about £300 outfit for the cost of the journey of the men, and they had about £200, but they required an income of £1,000, and he did not see how they could begin at all under \$500, because the cost of maintenance in that country was considerable, and European clergymen had to live in a different style from the natives. Then they had £360 promised for the next five years—£250 from the S. P. C. K. He thought he had put the work as clearly as it was in his power to do, and he would just say one word in conclusion, that in the words of the Prayer Book the great boast of the people on whose behalf he had been speaking was that they held fast to the faith once delivered to the saints.

The Chairman said Dr. Bright had asked him who else was going to speak, and he had answered him in the one monosyllable "you." (Laughter.)

Canon Bright on rising said: there were many there who knew that whatever Canon Paget ordered must be done. (Laughter.) He should ask permission to say something about the origin of Nestorianism. What they had heard led them to consider why that ancient and long suffering Assyrian Church was no longer to be considered tainted with conscious heresy. He should imagine he was one of the last to disparage the vast importance of the question raised in the fifth century on the unity and person of our blessed Lord. That question was nothing less than whether Christ was God made man, or whether He was a human person associated with God, and so only the chief specimen of the class of saints and chosen instruments of God. We churchpeople could not

doubt as to the answer: yes, He who was born of the Virgin was of course acknowledged as personally divine. It was of this belief that the title "Theotokos," given to Christ's blessed Mother, was the symbol or expression. But we must admit that the title was capable of being misunderstood—sad as this was to think of. We knew it meant that He who was humanly born of Mary was the same "He" that "was in the beginning with God and was God." But as the Armenians mistook what the Fourth Council meant by "two natures" (for in their language it was like "two persons") so these "Nestorian Christians" might be in heresy through ignorance of what the Third Council intended to express by "Mother of God." A deacon of their church came to Oxford in 1880, and told him that they believed the same Person, Christ, to be God and man. Perhaps the missionaries now sent out might try, in the spirit of St. Athanasius, to get below the words which the Assyrians used to the meaning in which they used them. If the Assyrians really did not reject the Church's belief, they might be won in time to accept the Church's words. In any case, prejudices might be softened, and knowledge given. The mission was the Archbishop's, and he had taken pains that it should be conducted on thoroughly Church lines, and in loyalty to the Catholic faith. We must surely feel for those poor distant brethren of ours; whatever their superstition or ignorance, they had the root of the matter in them, for they had held fast to the name of Christ at the cost of all that could make life easy—often of life itself.

CALCUTTA.

According to the *Indian Witness*, the Lieutenant-Governor of Bengal, in the course of a recent speech, gave the following amusing illustration of the decline of reverence for the shrine of Juggornath. The annual airing given to the idols, the ponderous car was dragged out several miles with the utmost difficulty, but enough willing hands could not be found to drag it back again. The priests were for a time in the utmost consternation. If the car was not taken back within seven days, it would be illegal, according to the traditions, to move it again for five years. In this emergency they had recourse to the Collector, who weakly yielded to their importunity and gave them assistance in getting the great idol back to his temple. For this unwarranted meddling he received a gentle wiggling, but the incident shows how rapidly old time Hinduism is losing its hold on the people. Not many years ago the people were so eager in their efforts to lend a hand in dragging the car that they threw one another down, and often those thus prostrated were crushed under the wheels. Old things are passing away in India, and a better day has since rapidly dawned on the land.

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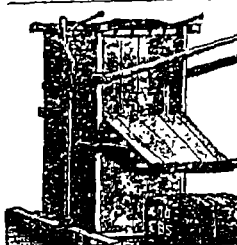
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Temperance Column.

AT HOME.

St. Peter's, Toronto.—The last and most successful of the meetings of St. Peter's Church of England Temperance Society was held on Monday evening, the 5th inst., in the school-house of the church. Mr. Herbert Mason occupied the chair, and after opening the meeting with a few well-chosen remarks, called upon Mr. R. McLean to address the meeting. Mr. N. W. Hoyles followed with another address, Mr. C. C. Owen gave an account of the Band of Hope work, and Mr. Caldecott closed with an earnest appeal to the members to continue faithful to their obligations as members of a temperance society. During the evening the "Willing Workers" gave, in their usual charming manner, a number of choruses, and also distributed a liberal provision of tea and cakes, which was evidently highly appreciated by the audience. A number of new members joined the society. Archdeacon Boddy closed the meeting with the Benediction.

Goderich.—The local branch of the Church of England Temperance Society gave its regular monthly public meeting and entertainment in St. George's school-house on Monday evening, the 5th inst. The building was full to overflowing, many having to stand. A hymn having been sung, and prayer offered by Rev. T. M. Campbell, the programme was entered upon. Some who had been expected to take part were unavoidably prevented. All those who took part, however, performed their parts in a manner reflecting great credit upon themselves, and they certainly deserve the special thanks of the members of the society to whom they had so cheerfully given their services. A new feature in these entertainments was the singing of some of the melodies of the Jubilee Singers by a quintette composed of Messrs. Simmons, Angus, Hyslop, Pridham and Bickle. This drew forth expressions of admiration on all sides, and the society hopes again to be favored by these gentlemen in a similar way. Thomas Angus was exceedingly amusing in his reading, entitled "The Yankee Orange," which provoked repeated bursts of laughter. The address fell to the share of Rev. W. Johnson. The subject taken up was collected from a lecture delivered by Canon Farrar on total abstinence, with whose views the rev. gentleman said he fully coincided. The address was full of weighty and clearly put facts, which, coming from such a source, it would not be very easy to successfully controvert.

ABROAD.

Archbishop Trench, whose death has called forth so many tributes of esteem, gave considerable help to the founding of the Church of Ireland Temperance Society. It may not be out of place to recall that, in his Study of Words, in the lecture dealing with "the morality

of words," the Archbishop wrote: "Use and custom soon dim our eyes in such matters as these; else we should be deeply struck by a familiar instance of this falsehood in names, one which, perhaps, has never struck us at all—I mean the profane appropriation of 'Eau de Vie' (water of Life), a name borrowed from some of the Saviour's most precious promises (John iv. 14; Rev. xxii. 17), to a drink which the untutored savage, with a truer instinct, has named 'fire-water,' which, sad to say, is known in Tahiti as 'British water,' and which has proved for thousands and tens of thousands, in every clime, not 'water of life,' but the fruitful source of disease, crime, and madness, bringing forth first these, and when these are finished, bringing forth death. There is a blasphemous irony in this appropriation of the language of Heaven to that which, not indeed in its use, but too frequent abuse, is the instrument of hell, that is almost without a parallel."

An Anti-Treating Bill has passed one Branch of the Washington Territory Legislature. It prohibits any person from treating or entertaining "gratuitously any other person or persons to or with spirituous or malt liquors, wine or cider, or any other beverage whatever, in any public bar-room, saloon, beer-hall, or grocery in this Territory, or in any public place of resort or amusement." The penalty is a fine of not less than 2 dols. nor more than 25 dols., or imprisonment not less than twenty days, or both.

There are two temperance measures of importance pending in the United States Senate. One is the Bill of Senator Colquitt, to give the District of Columbia the right to vote on prohibition. This has not yet been reported from the committee to which it was referred. The other is Senator Colquitt's bill to prohibit saloons within one mile of the Soldiers Home grounds in the District of Columbia.

The National Temperance League is arranging for a great Colonial Temperance demonstration in July in connection with the Colonial and Indian Exhibition to be held in London. There will be a Festival Service in Westminster Abbey, on Monday evening, the 12th, when the Sermon will be preached by the Bishop of London, and a large choir of Abstainers will lead the singing, under the direction of Mr. J. A. Birch, Gentleman of H. M. Chapels Royal. On Tuesday there will be a reception of Colonial Temperance workers at the Crystal Palace Fete, Dr. B. W. Richardson, F.R.S., in the chair; and on Wednesday, Thursday, and Friday, conferences in Prince's Hall, presided over by Archdeacon Farrar and Archbishop Manning. Papers will be read giving an account of the position of the Temperance movement in the Queen's Colonial possessions. No doubt many Colonial workers will take the opportunity of coming over to the mother-land in connection with these important meetings.

If there is a fund to be raised in the parish, or a charity to be encouraged, or a stipulated collection to be made; one way is for a committee to go over the large territory of the parish, with weary feet from door to door, and after failures here and there, from the absence of the persons, and after the labor of repeated visits, to collect the little sums, leaving on the persons contributing, the feeling of having been dunned, rather than the joyous feeling of having made a cheerful Christian gift. Another way of doing the same thing is for each person to be his own committee, and to bring his offering or stipulated sum voluntarily and without any intervening agency—do it scrupulously as a Christian act—and enjoying the consciousness of having done a right thing and having done it voluntarily. There is an amazing difference in the two ways, both in respect to the economy of labor and in respect to the spirit that is cultivated in the contributors; and inasmuch as the spirit with which one does any Christian service is of more account than the service itself, it is obvious that the best way of doing it is that which fosters and encourages the best spirit.—Exchange.

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Franklin Simmons offers for the statue of Longfellow, awarded him by the Statue Association, a seated figure with cloak thrown back on the chair, and the left leg covered. The left hand holds a roll of manuscript and the right hangs over the arm of the chair. The square at the head of State street, Boston, has been chosen for the monument.

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