

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY JUNE 7, 1888.

[No. 28.]

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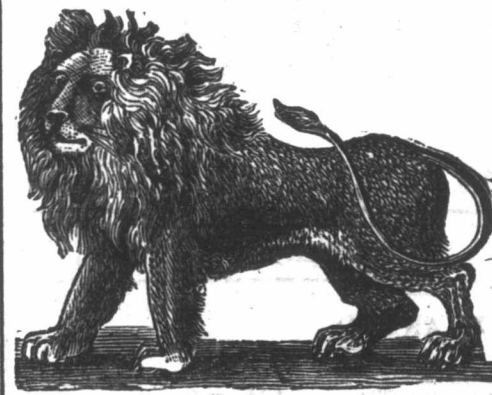
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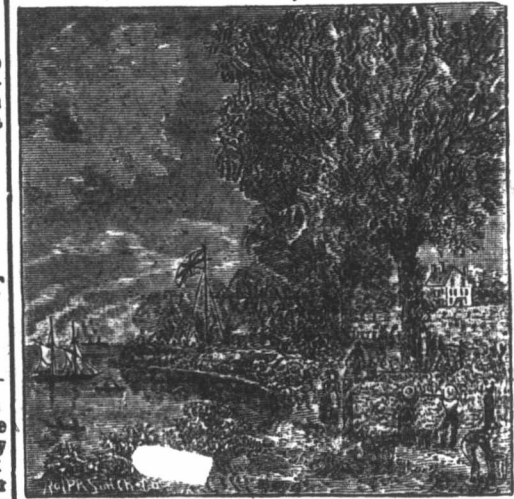
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THURSDAY, JUNE 7, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "*Dominion Churchman*."

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the *DOMINION CHURCHMAN* is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

ENCOURAGING STATISTICS.—The official year book of the Church of England gives a vast amount of information in regard to the material affairs of the Church. We cull a few facts that are pleasant reading. The number of persons confirmed in England rose between 1877 and 1887 over 71 per cent. In Wales, in spite of the terrible outbreak of dissenting malice, the average of confirmations for ten years up to 1887 had been 6527, whereas in 1887 the number was 11,976. We cannot but think that this marvellous growth of the Church in Wales is the real cause of the almost heathenish rage with which she has been assailed by Welsh nonconformists: They feel that their day is well nigh over and that Wales is rapidly returning to the Church that brought it the Gospel. The ordinations of deacons in England rose from 667 in 1874 to 810 in 1887, an increase largely in excess of the increase of population and all the more remarkable because of the serious lowering of clerical incomes in county parishes owing to agricultural depression. The number of graduates ordained has also increased in the last seven years from 67 per cent to 60 per cent, a fact we much rejoice over as the lowering of the educational standing of our clergy would be a great calamity. We were glad to be told a few days ago that the percentage of graduates at Knox College is now very high and is going up. The Presbyterians de-

serve hearty commendation for earnest efforts in keeping high the ministerial standard. If we were wise we should drop party and partial training in order to secure the breadth and thoroughness that should characterize clerical education. In the year 1886 for building purposes and endowments the sum raised in the old land was over five million dollars. A large sum no doubt, but there are individual churchmen whose annual income is as much! For foreign missions the gifts were two and one-half million dollars, and for elementary education about five millions. This enormous sum is given in spite of Board Schools, as English churchmen believe that on the Church and not the State, especially not a State under control of Rome, devolves the duty of Educating her children. Out of a total raised in 15 years by "Hospital Sunday" in London of two and a quarter millions, the Church gave one and three quarter millions. The county towns show a like proportion. Of the enormous sums given by churchmen to the poor and to their local institutions, no account can be rendered, but those who know England by long residence can testify that the almsgiving of churchmen it must reach a figure equal to any given above, as a specimen of the work going on in England in parishes of the most unpromising character is seen in this fact, the Rev. A. Styleman Herring baptized last Easter 257 souls children and adults. During the last 16 years 1757 persons have been baptized by him in one of the poorest districts in London. Archdeacon Farrar does not think the wealthiest city in the world at all liberal to missions as it gives only five cents per head of its population! While then in comparison with past days the Church gifts are increasingly large, when we think of the prodigious, the inconceivable wealth of England, the standard of Christian giving is very low indeed. England could give a thousand times more to Christ without being sensibly poorer. We could name six men in England who could support all the foreign missions in the world and still have left enough to live in great magnificence and luxury. Indeed if the wealthy churchmen of the old land gave in anything like the proportion that those of moderate incomes, or even very poor, or as we all do in Canada, the difficulty would arise of using such vast funds as would flow into the Church's treasury. The same is quite true also of the rich men in Canada, wealth is not consecrated. Numbers of our people whose incomes range from \$1000 to \$2000 per annum give one tenth to God, but as incomes increase beyond these figures the percentage steadily lowers until it becomes a very small fraction. Still we believe there are gratifying signs of improvement in this matter, were a few of our rich men to be roused into doing their duty by taking a fair share of Church maintenance, their example would be contagious and the result most blessed to themselves to the Church and to society. So far as the old land is concerned there has been an entire revolution in the attitude of the wealthier classes to the Church. They certainly give very paltry sums compared to their incomes, but they have ceased to look on the Church as a source of family income, and many of our hardest worked and most self-denying clergy are the sons of wealthy and titled churchmen, devoting not themselves only but their private resources to the cause of Christ. Our friends in the U.S. often set us a good example. It is just announced that a Mr. Harold Brown has given \$100,000 towards the Domestic Missionary Episcopate. May this act provoke some of the wealthy citizens to a like good deed.

A CRYING REFORM NEEDED.—The Literary Churchman justly says that "another crying reform needed is some provision for disabled clergymen and clergymen past work. The Clergy Pension Society will no doubt prove a great help to those who can to some extent help themselves, and who sorely need assistance. There are men in Holy Orders who all their life through have had to struggle against ill-

health and narrow means, who have been compelled to work on when they were unfit for work; men who have overtaxed their strength and who need a long rest to recruit their powers, but have been unable to desist from work, as their whole subsistence depended upon the stipends they earned: then there are others who have had to support poor and aged parents or relations, and so have been unable to make any provision for their own old age, to say nothing of those who have made improvident marriages, or by some error or fault of their own have been struggling with difficulties all their life through. It would be a great advantage if the Church would make a modest provision for the cases that really deserve help, so that clergymen might resign the cures which they are compelled to retain to find themselves bread, but which they retain to the spiritual injury of the parishes with which they are connected." How painfully true this is of Canada!

WHICH SCHOOL INSTITUTED EARLY COMMUNIONS.—Mr. Baring Gould having asserted that "High Churchmen instituted Early Communion," he is corrected by Mr. Churton in the *Church Fortnightly*. It appears that in Mr. Noel's Chapel, St. Pauls, Bedford row, London, there were 1847 early communions at eight o'clock, a.m., at which three hundred were in attendance. Mr. McNeile of Liverpool, another very pronounced Low Churchman, had Communion at the same early hour. Indeed Mr. Churton says that "Early Communion" were instituted by Evangelicals before evening ones were contemplated.

ROME HAS NO RESPECT FOR TRUTH.—The Rev. Mr. Brinkman, a London clergyman, has issued a book in which he gives cases known to him of persons being directed to speak and set falsehoods by Roman Catholic priests. One young lady having grossly deceived her mother by direction of a R. C. Priest, asked him if it could be right to tell such falsehoods, the reply was:—"Oh, it is only a sin of convenience!" A case is given of a person known to him getting admission to a Church of England society to work as a proselytiser for Rome in order to disturb Church people and scandalise our clergy. Other instances are given of the most outrageous acts of deception being practised by agents of Rome. A sermon is quoted that has been approved by Archbishop McCabe, in which Peter's denial of Christ is called, "only a white lie!"

THE BISHOP OF PETERBOROUGH ON EDUCATION.—The Bishop of Peterborough, presiding at a conference on free education in that city, remarked that it was said the State compelled a man to have his children educated, and, therefore, the State should pay for it. The State compelled a man to feed and clothe his children: was, therefore, the State to do it for him? Of course when a man was unable to feed and clothe his children the State stepped in, as it did when he could not afford to pay for their education; but it was not political justice for a man to ask his neighbour to pay for what he could himself afford. He could not understand what undenominational education meant. He could not imagine a common denominator for the 180 religious factions in this country. The only undenominational education he had heard of was related in travels of Mungo Park in Africa, where in one place some words from the Koran were written on a slate, and then washed off, the children drinking the water. Rather than secular education should be established in this country, he would ten times sooner see the Church schools in the hands of the Wesleyans, the Congregationalists, or some other denominations. An article in this paper a few months ago used the same illustration as that adopted by this eloquent Bishop, and drew the same conclusion in regard to the sphere of the State. Perhaps some of our undenominational friends of an arithmetical turn will solve the "Common Denominator" problem.

THE TORONTO SYNOD.

THE business to be discussed by the Toronto Synod covers a very extensive field, requiring for the attention due to its various features, much more time than any Synod is likely to give. The danger thus arises of dealing with most important topics under pressure of a time limit, and arriving at decisions after wholly inadequate consideration of the business in hand. There are several matters down for debate that seem more suitable to an open conference of Churchmen than to a restricted body however fairly representative. There are others that are certainly unsuitable for discussion by an assembly so large and so loosely organized as a Synod, wherein so many are strangers to each other, and to the body of which they form a part. It is not in accordance with the experience of representative assemblies, containing three hundred or more members, that matters of detail in relation to the management of funds, can be profitably debated. Those who have kept track in past years of the matter in hand, who have served for years on the Committee having it in charge, can alone bring to such discussion the information necessary for a business-like treatment of the question. We trust, therefore, that confidence and due respect will be shown towards reports that are the result of careful work done by special Committees.

Among the minor points in the report of the Executive Committee is a grant towards a chaplaincy at Penetanguishene Reformatory. That institution is much under-rated. We have reason to know how anxious the Warden is to make it all its name implies, but the task is most difficult, and the Church cannot without disgrace allow such a field for work to go untended. The proposal to increase the stipend of the Secretary-Treasurer is wise, the position is onerous, one of great trust; the office is well filled, and the salary at present below the standard for such a position.

We should like to have the Union of the Church in Canada problem fully debated. It will not be at Synod, as time forbids. It is well, however, to keep such a question to the fore. Judgment ripens slowly on matters so wide from common experience, but we trust that it is ripening surely in sympathy with our national aspiration to be from ocean to ocean one people. Our provincial ecclesiastical distinctions are contrary to the higher interests of the Church, they dwarf our ideas as to the Catholic position we occupy, and sever into fragments those who in faith, and discipline, and sympathy, and mutuality of interests, should be visibly, as in fact, one family. It may jar on some who remember the old land so tenderly, that they never realize their existing relation and its correlated duties to Canada, but we must say that it would be of immense advantage to the Church in Canada to be more distinctly felt by her members to be the Church of Canada. We, as a people, are differentiated from those of Great Britain in our political and social life, it is disastrous to the Church to be kept by any traditions or prejudices, from coming into closest touch and sympathy with the special phase of life that characterises Canada and Canadians.

England will be the last of nations to complain of one of her offspring marking out and vigorously developing a policy of special adaptation, for England from days when Rome sought to force her down into her own mould, has ever been determined that the Church should be in harmony with the national life.

The discussion of endowments will, we hope, evoke no strife. There are points in which those who contend for a restriction of certain funds to a narrow limit have the advantage both as to equity and policy. It is no doubt a strength to the Church to have some positions that are "prizes." Human nature is not eliminated from those who are moved to enter the ministry. As the attractive openings in other vocations weigh with young men, so the possibility of rising to a tolerable condition of comfort and ease from poverty, has its influence in stimulating students to more severe study as a preparation for possible responsibilities, and answers the objections made by parents and others, whose advice or wills may turn the life of a young man towards Orders, or to a secular calling. On the other hand, as every diocese in Canada shows, a too low average level of stipends chills the devotion of those who are being drawn towards ministerial life. For this cause a distribution of certain large funds over the poorer parishes would be a profitable policy, if it can be done with justice. Socialistic levelling down we should deplore, but if some scheme could be devised for levelling up some of the worst hollows without reducing the landscape to a dead level, it would be wisdom to adopt such a measure for removing from the Church the reproach of taking services without giving honourable remuneration.

The principle of grading allowances according to length of service is sound within certain limits. There are clergy to whom this would give a superfluity. This suggests that some element of management should be introduced so as to avoid any Church fund being a provision of luxury to any clergyman. The most urgent demands are for a Superannuation Fund and a Superannuating Rule.

The proposed Commission to investigate the financial condition of each parish, and especially to examine into the paucity of the stipends given in some cases, will, we trust, be granted and promptly commence its labours. A complete record should be kept of the resources in detail of each parish. Were a Commission to perambulate the diocese at intervals, visiting backward parishes, it would give in such torpid places a healthful stimulus and encouragement to clergy and laity, by showing them that they were being looked after, their struggles sympathized with, and their needs cared for. Isolation induces indifference, which such a Commission would change into earnestness and emulation.

We cordially wish the Bishop of Toronto a pleasant voyage, and a happy and successful visit to England. He is going to glean, we believe, a few grains out of that harvest field on behalf of his Cathedral—may he bring home all he needs. He will meet men who could give this to him and never know it had been parted with. That we cannot hope for. We do, however, earnestly hope that he will find great refreshment to body and mind in his native land, and be enabled to help in wisely solving some of the problems that will be presented to the Pan-Anglican Synod.

THE CHRISTIAN MINISTRY.

IN continuing Dr. Salmon's exceedingly valuable paper, we would suggest that it might be very useful to read it to Bible classes, or place copies of the numbers of the DOMINION CHURCHMAN in the hands of our young members.

"Probably what Irenaeus meant by Apos-

tales is the same as is expressed by Tertullian, who, writing a little later, (De Praescrip 32), speaks of Polycarp as having been placed over the Church of Smyrna by St. John. The now accepted date for Polycarp's martyrdom is A. D. 155, and he was then not less than eighty-six years of age, so that there is no chronological impossibility in his having had personal intercourse with Apostles, whether or not we think the evidence for the fact sufficient. To return to Irenaeus, it must be mentioned that to the rulers of the Churches, whom he calls bishops, he also, and sometimes in the same context, gives the title presbyters, or elders. Thus the passage just quoted, in which he argues that the apostolicity of the current tradition of the Churches is guaranteed by the succession of their bishops, is introduced by a sentence in which, having plainly the same argument in view, he speaks of the succession of their presbyters. Again, addressing Victor, Bishop of Rome, he speaks of "the presbyters before Soter who ruled the Church which thou now guidest. It must be remembered that "elder" was, not only the name of a Church office, but also a title of honour. It is used, for instance, by Papias, in speaking of the Apostles and other men of the first generation of Christians, much as we might speak of "the fathers." John, in his second and third epistles, describes himself as "the elder," and St. Peter (v. 1) claims the same title. It may be concluded, that in the language of Irenaeus every bishop was a presbyter; but it does not follow conversely that in his language every presbyter was a bishop. It is quite true that in the Church of the times under discussion, the district under the immediate superintendence of a bishop was ordinarily much smaller than in our present arrangements; and in that many a small town would then have a bishop, which in the modern Church would be ministered to by a presbyter or presbyters, subject to the oversight of the bishop of some neighbouring great city. The probable reason of the difference is, that now the city is connected with a neighboring town by a continuous line of Christians, living all through the intervening district; in the second century the rural population were, for the most part, as the name implies, pagans, and each town was an independent centre of Christian life. The consequence was, that in the Church of the second century, the total number of bishops bore to the total number of mere presbyters a larger proportion than in the Church of modern times. But it is quite misleading to produce this fact when we are inquiring whether or not there were some presbyters whom no one gave the title of bishop. Now there is no evidence that at the beginning of the third century more than one person in any city was entitled to be called bishop, although there were many cities in which the number of Christians was so large that it is incredible that they could only have been ministered to by a single presbyter. Thus the passage from Irenaeus just referred to show that the Church of Rome was in his day under the rule of a single person, and that he believed that the same constitution had existed

in previous days. Victor ruled the Church then; Soter had ruled it in a former generation; and before Soter the Church had had other governors of the same kind. That there were in Rome presbyters in the plural number appears from Hermas; and the same thing is shown by the account, certainly derived from an ancient authority, which Epiphanius (Haer. 42) gives of the discussions of Marcion with the presbyters of Rome. We actually know the names of two presbyters at Rome during the episcopate of Victor, viz., Florinus and Blastus, their names having been preserved on account of their having been deposed for heresy or schism. There is extant a fragment of a letter of Irenaeus to Victor, in which the name presbyter is applied to this Florinus. De Hatch (Brampton Lectures, p. 102) speaks of this rule as not firmly established until the dispute between Cornelius and Novatian in the middle of the third century. For this assertion he offers no proof whatever. Cyprian certainly treats it as a monstrous and impious thing, that when one bishop had been duly elected, another should be ordained; but there is no evidence that this view was then either novel or singular. Novatian no doubt had a respectable following, but there is no evidence that he claimed to be anything less than the Bishop of Rome, or that either he or any of those who acknowledged him as Bishop of Rome, acknowledged Cornelius also as bishop. Before parting with the period of which I speak, viz., the end of the second century and the beginning of the third, I ought not to omit to mention a work brought to Rome about this time, which undoubtedly had great influence in exalting the claims of the Roman bishop; I mean the history of the preaching of Peter, which, whatever may have been its earlier form, was then published as a work of the Roman Clement, and represented this Clement as ordained by Peter to take his place as Bishop of Rome. We reject this story as apocryphal, and account the document which contains it as of no authority for the events of the first century. But the document is, notwithstanding, of great value for the light which it throws on the period when it was published. A historical novel is quite worthless if offered as evidence that the events it relates really took place; but it is excellent evidence that things commended themselves as probable to the author's sense of fitness, and to those readers who accepted it as a true representation of former occurrences. Now this system of Church government, which in these Clementines is assumed to have been universal, is strongly monarchical and episcopal. At the head of the whole Church is James, the Bishop of Jerusalem. He is bishop of bishops, and to him even Peter must render periodical accounts of his mission. When Peter in the course of his preaching establishes a Church anywhere, he leaves behind a bishop to rule over it. Directions are given concerning the presbyters, who are to teach in each Church, and concerning the deacons, who are to be the eyes of the bishop. In Clement's letter addressed to James and his Church, there are coupled with

James in the inscription, "the presbyters and deacons, and all the rest of the brethren." It has been thought by many that the Church derived its officers from the synagogue; and on this account more weight may be attached to the evidence of a document so intensely Jewish as the Clementines. At all events, it is quite clear that the writer conceived it to be a matter of necessity that every Church should have a bishop, presbyters, and deacons. And this conception was evidently in accordance with the prevalent notions of the Church of the day, which, though it refused to accept the heretical doctrine of the book, yet found nothing to shock its sense of probability in the historical representations of the book, and accordingly, wisely accepted them as true. It would be easy to give other proofs, but I will not elaborate proof of a point that cannot be seriously contested; namely, that at the end of the second century every Church was ruled by a bishop, with presbyters and deacons under him, and that it was generally taken for granted that such had been the constitution of the Church from the first, no memory of any other state of things being then surviving. This is one of the things that may fairly be regarded as certain. Now the general opinion of the Church at the end of the second century concerning its early constitution is certainly entitled to much respect. Just as we think that the Church of that day was likely to be right in its belief that the four gospels, which were then held in universal and exclusive honour, really had descended to it from apostolic times, so there is presumption, which must hold good until it is displaced, that the Church of that day was right in believing that the Church constitution, then universally prevalent, did descend to it from apostolic times. Now, if we trace the history backward we find nothing to displace this presumption, and much to confirm it. From the absence of opposing evidence, this may be concluded with certainty, that there never had been any violent or abrupt change in the form of Church government; such a change must have excited controversies which must have left an abiding trace in Church history; and any such change must have been in its nature local, and could not have established itself without remark all over the Christian world. If, therefore, the original constitution of the Church were not the same as we find it in the days of Irenaeus, the former must, at least, have been capable of developing itself into the latter by means of changes, silent and gradual, and resulting from causes universal in their operation.—*The Expositor*.

(To be continued).

ECHOES FROM MAY MEETINGS.

ALTHOUGH some of the societies whose annual meetings are held in London in May do not command much sympathy amongst Churchmen, the importance and the significance of their gatherings cannot be denied nor overlooked without loss.

The *Church Pastoral Aid Society* showed an income of \$260,000 larger than last year.

This is a decidedly evangelical society and is doing much good in poor parishes. The sayings of prominent speakers are worth repeating. The Dean of Ripon said, he would say to a clergyman: "Keep hold of your communicants, cherish them, train them, love them, be always at their disposal when they need you, and win them to be with you soldiers and witnesses for and servants of Jesus Christ in the work which you cannot do without them, in the work which they will blessedly help you to do." Prebendary Billing's words are of special value here: "He observed that some evangelical clergy had evidently lost confidence in each other, and there might be consequently small wonder if the like happened to the laity. There was, however, this strange thing, that if some one started a strange movement there would the eagles be gathered together. This led him to the subject of Churchmen so constantly supporting denominational objects. He would that these good folk did not distribute their gifts so impartially, but were more partial to those of their own household."

The *London Society for Promoting Christianity amongst the Jews* presented a report showing an income of \$160,000 and a deficit of \$18,000. It has 84 Israelite agents and has baptized 1,673 Jews in its London chapel.

The *Religious Tract Society* sent out 61 million books and tracts last year. One speaker told the rich that their novels were as vile as satisfied the taste of St. Giles or Seven Dials! In deprecating the *goody goody* style of some books, a Mr. Davies said: When Paul in one of his Epistles exhorted the Church to "put off the old man," he did not tell them to "put on the old woman."

The *Church of England S. S. Institute* showed an income from all sources of \$7,000. The report contains the following passage: In the Diocese of Toronto Sunday School work has made considerable strides. Starting in 1883 with 20 schools, 500 teachers, and 5,000 scholars, in 1887 the schools had increased to 44, the teachers to 906, and the scholars to 9,525. Besides including every Church of England Sunday school in the city of Toronto, it has affiliated the adjacent parishes. The total number of associations in union with the Institute is 363. Of these 47 are in the metropolis, 299 in other parts of Great Britain and Ireland, 17 in India and the colonies. During the year 18 new associations have been added to the list, and 2 either dissolved or incorporated with other associations. The sales for the year include the following: Magazines, &c., 349,159; lesson volumes, 31,463; liturgies, &c., 44,714; lesson papers, &c., 164,338; hymn-books and hymn-leaflets, 123,655; addresses and almanacks, 156,578; certificates, &c., 94,983; services of song and musical publications, 249,562; roll books and registers, 92,680; manuals and catechisms, 28,151; medals, 113,435. The chairman, Judge Grantham, said: Within the last two or three years there had been great diminution in juvenile crime. Crime arose from three causes, misery, wickedness, and poverty. Some

persons might be disposed to attribute the material diminution of crime in the juvenile population of this country to the influence exerted by the last great Education Act. But, for his own part, he inclined to the opinion that, to a very considerable extent, it had been mainly brought about by the influence of religious teaching and religious education. With a view to place an effectual check upon crime, it was necessary that religion should operate on the heart and life; and only in proportion as such was the case, could they expect to succeed in building up that general decision of character, and moral firmness which in the hour of trial would assuredly act as a means of resistance against the power of evil.

The *C. of E. Zenana Mission Society* did not present a flourishing report; but its friends are active and much encouraged by the success of its labors. An interesting tribute to the efficiency of the Zenana Schools has been tacitly given by the Government, who have adopted their schedules of work for use in the official schools. Roughly speaking there are 124,000,000 women in India, one-third of whom, it is computed, are shut up in zenanas. Most of these are women of the highest class. To reach them, to raise them as they should and can be raised, and through them to secure their husbands, and thus to influence the nation at large, is surely more than a mere phase of philanthropic effort; it is a great Christian enterprise, a work of national importance.

The *Prayer Book Revision Society* is not flourishing; its income last year was \$25. The Prayer Book sadly needs additional offices, but the work of the P. B. R. S. is to destroy its Catholic teaching. They might as well whistle to raise the wind.

The *Protestant Reformation Society* sent out 78,362 tracts, &c., in 1887, and caused 529 lectures to be given. The principal speaker thus pictured the political influence of Rome in England: "Within the House of Commons not a man could now be found to stand up in his place and add one word in defence of England's Protestantism. Governments of whatever political shade appeared to be always ready to make a bargain with Rome, being animated by motives of State policy. Romish influence was in the ascendant. Even statesmen caught the Roman Catholic vote, giving to the enemy concessions in return." We Canadians know how this is ourselves only too well.

The *S. S. Union* is flourishing. In England it has 5,779 schools in union, and abroad 386, with a grand total of 1,400,000 scholars. Canon Fleming declared that the S. S. U. and the C. of E. S. S. Institute to be working in harmony.

The *Navy Mission*, working on Church lines, reports favorably: The number of Scripture readers, or as they may be more fitly termed, missionaries, is thirty-three. Fourteen special missions have been held during the University vacation by Oxford and Cambridge men with excellent results. The mission-room services have been, especi-

ally during the winter months, well attended, and the number of those present at Holy Communion has increased.

The *C. M. Society* had a splendid meeting. The income was declared to be about one million dollars. The Bishop of Rochester, who proposed the first resolution, pleaded for the evangelisation of inferior races. He had in Jamaica seen a tree from which a slave was once hanged for publicly reading the Bible. He had also visited Bishop Whipple, whom Canon Westcott had designated the "Apostle of the Indians." He had been in Alaska, where are the most repulsive of the Indians, and he had attended at Winnipeg a conference of eight bishops and several missionaries.

The speech of the day was from the Master of Trinity College, Cambridge, who testified to the great influence exerted over young men at Cambridge by the Rev. J. Barton, the Rev. H. C. C. Moule, and lately by the Rev. Dr. Bruce. Nothing came home so to the chivalrous instincts of young men as the work of missions, but nothing did they more cordially detest than religious quarrels. He narrated that incident of the day before Trafalgar, when Nelson sent for Admiral Collingwood and Captain Rotherham, who had not been on good terms. Joining their hands, he said: "Yonder are the enemy, shake hands like Englishmen." This home-thrust elicited immense applause. Sir Rivers Thompson, K.C.S.I., late Governor of Bengal, bore his own personal testimony to the value of missions. At the jubilee of the Bible Society in India it had been shown that whilst in 1837 45,000 copies of the Scriptures were circulated, in 1886 the number was 318,000. These were copies of the English Bible. Of the Bengali translation, 50,000 had been sold in 1885 and 86,000 in 1886. Of the Madras Bible, the figures for those years were respectively 109,000 and 119,000. To-day the students at colleges and universities denounced idolatry, though he feared they had not accepted Christianity. The largest church in Calcutta had been crowded with them to hear a sermon on Christian evidences; while 1,500 miles away, St. John's College lecture hall, at Agra, was full of similar persons listening to the experiences of two native converts. To his knowledge hundreds of thousands of the people of India were secret disciples of Christ. Other speakers spoke hopefully of work among Mohammedans and other degraded peoples.

The *B. and F. Bible Society* has a large income and business. The chairman said the society, very substantially, in the most catholic spirit, aided all missionary societies. For instance, in the Church of England missionary societies there are seventy translations of the Bible circulated, and six-sevenths of these are provided by this society. In Spain a carpenter buys a Bible from curiosity, because he had the offer of so big a book for so little money. He and his sister read it, then the neighbors were called in, and now there is a church, parsonage, and school in that place.

The *Church Army* reports that 160 evangelists are now at work, many in Canada. The Archbishop of Canterbury has said of the C.

Army: "In its anxious desire never to lose sight of the fact that it is a Church agency, the Church Army may have appeared to some to trespass dangerously on the borders of the insidious Ritualism which is so prominent a feature of the day; but those who have been privileged to come in contact with its work cannot but confess that it is, as a body, truly evangelical, and that, in its operations, the first thought is, and ever has been, "Jesus Christ, and Him crucified." Regarding the Church Army thus, we are bound to say with the Bishop of Marlborough, in his address at the annual meeting on Wednesday, that "work of this sort is absolutely essential."

The *National Temperance League* enjoyed the advocacy of the Bishops of London and of Sodor and Man, the latter of whom said: "For his own part, he did not look so much to measures of political character to remove the sin of drunkenness from their midst as to a moral reformation likely, he thought, to be brought about by societies such as the League."

The *Church Association* meeting was too hysterical to be worthy of comment.

The *C. of E. Homes for Waifs and Strays* is an exceedingly valuable institution. The chairman, Sir Baldwin Leighton, Bt., made an appalling statement, which needs consideration here: "In London alone 80,000 children leave the schools at the most impressionable age, and for these it is said that at least 50 per cent. leave the right path. Though Sir Baldwin acknowledged the possession of free-will, he felt, speaking of the children of the lowest classes, that free-will was largely, if not wholly, eliminated from the causes that led to their degradation. Born and bred in the midst of all that is most horrible in misery and vice, what wonder they fall victims to the sin by which they are surrounded."

The *Universities Mission to Africa* had its meeting saddened by news of the death of two of its missionaries. The list of other meetings is too long for notice. While we must deplore the division shown by so many societies being organized to do the same work, causing so ruinous a waste in costs of management and of time, zeal, and labor, it is pleasant to reflect that amid all these diversities and eccentricities of action, there runs a loving spirit of earnest desire to do some work for Christ and for suffering humanity, and this charity covers a multitude of sins.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

The Rev. Dr. Norman has been appointed by the local Government a member of the Protestant Board of School Commissioners of Quebec city.

An Ordination was held in the Cathedral, on Trinity Sunday, when two candidates were ordained.

St. Matthew's.—At the last Easter vestry meeting a committee was appointed to arrange about procuring a chime of bells for this church. The amount required is nearly all subscribed.

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MONTREAL.

ADAMSVILLE.—The Bishop held a confirmation in this church on the 24th ult.

EAST SWEETSBURG.—The Bishop confirmed eighteen candidates who were presented by the rector.

WEST SHEFFORD.—The Bishop confirmed twenty-six at Falford, five were confirmed.

EAST FARNHAM.—In this place seven persons were confirmed.

ONTARIO.

It is said the Rural Deans completed their Missionary deputation Programme for the Diocese before the Synod adjourned and that it received the Bishop's endorsement previous to his departure.

If this be true it should see the light without delay, as in not a few districts the Clergy are loudly calling for meetings in the Autumn.

OTTAWA.—Archdeacon Lauder is appointed Commissary during the absence of the Lord Bishop attending the Lambeth Councils.

KINGSTON.—Rev. Rural Dean Carey will leave for England in the first week of June to be absent some months. Rev. Mr. Rayson, a newly ordained deacon, will be locum tenens until his return.

SHELBY.—The Church of this place was destroyed by fire last week. It cost \$2,500 and was insured for \$1,000 everything was destroyed with the exception of the organ the bishop of Ontario has set apart a new mission in the county of Lennox, with Odessa as headquarters and has appointed to it the Rev. W. M. H. Quartermaine, for the past year assistant at Trinity Church, Brookville. Odessa has long been an outpost, and has long been dependent on different places for services of the church. The people are to be congratulated on having secured so energetic a clergyman.

OTTAWA.—Archdeacon Lauder delivered his fifth lecture at Christ Church on the Anglican Church taking for his text 2 Peter 2:12. After a short recapitulation of the salient points discussed in former lectures, he proceeded to discuss the unity of the church as coming down unchanged through all the centuries of the Christian era. He strongly repudiated the assertion that that the Church of England dates from the Reformation, as the church was the oldest institution in the realm of England, older even than the British Parliament itself. When Augustine came as a missionary, sent by Pope Gregory, he found a church organized in Britain, Governed by one archbishop and seven bishops. That Christianity was introduced into Britain in the Apostolic age, and established before the end of the 2nd century was proved by quotations given by the learned lecturer from the writings of Irenaeus, Origen, Eusebius, Chrysostom, Theodoret, and others and is a truth held by Mosheim, one of the most ablest writers on church history. The persecution of the Emperor Diocletian extended to the church in Britain 300 years before any Romish missionary had ever touched its shores. The fact that a British Ecclesiastical Council was held in 429 to check the progress of the Pelagian heresy proves that the Anglican Church was then healthy, active and jealous for the truth. Druidism and its merciless rites had already disappeared under the influence of the Gospel, and the Anglican Church was going forward to new conquests, while Rome was yet a Pagan city. If it be asked why then were missionaries needed if the island was already evangelized? the answer is easily given. The Anglo-Saxon invasion and the settlement of England by a new race who were pagans, and had driven the British aborigines to Wales and Scotland, called the attention of Pope Gregory to the spiritual need of the people, and he sent Augustine in 597, but did the original Anglican Church submit to Romanism? The council held under the old oak on the banks of the Severn proves that it did not, and although under the gradually increasing influence of Rome, the power of the ancient church in England waned till the tyrant John finally became a vassal of the Holy See of Rome, it was not without indignation and repeated protests from the Anglican bishops, whose rights and apostolic order Rome itself had never ceased to acknowledge till the reign of Pius Nono who appointed Roman Catholic bishops for all England as well as Ireland. The Anglican Church was not indebted to Rome either for her doctrines or her probity. She claimed to be the New Testament Church founded by Christ and his Apostles, preserved by the grace and power of God through all the centuries of the past, and to-day the same faithful witness for the truth. The archdeacon will take up the Reformation in England in his next lecture.

OTTAWA.—The third annual meeting of the Woman's Auxiliary Missionary Society was held in the basement of St. George's Church, on Tuesday April 24th. About eighty ladies were present, and there were representatives from the Branches at Rochester, Billings Bridge, Kingston and Aylmer. The president Mrs. Tilton took the chair. The reports of the Recording Secretary, Corresponding Secretary, and Treasurer were read, the latter showing that \$428.91 (including \$302 for Widows and Orphans Fund of Algoma) had been collected during the year and articles to the value of \$273.65 sent to various missions. The Secretary of the Childrens Church Mission Guild reported the amounts received and expended \$227.25. The following officers were appointed: President Mrs. Tilton; Vice Presidents, the wives of the City Clergy; Recording Secretary, Mrs. Pollard; Corresponding Secretary, Miss Green; Treasurer, Miss Yielding. Delegates to attend meeting of Diocesan Association at Prescott, Mrs. Tilton, Mrs. Forest, Mrs. Pollard. Addresses were delivered by the Archdeacon of Ottawa and other clergy, and Mrs. Boupas, the wife of the Bishop on Mackenzie River, gave an interesting account of the work amongst the Indians in that Diocese. The Branch is flourishing.

TORONTO.

St. James' Church.—The Finance Committee of St. James' has issued a circular in which the details of the works proposed to be done therein are set forth. The principal change is the removal of the most unsightly side galleries. In order to make provision for those who occupied this part of the Church, it is proposed to re-seat the floor in a more economical manner, and devote all the south, or organ gallery, to the congregation. By these alterations the seating capacity would not be diminished. The abolition of the clumsy free seats down the middle aisle would be a great gain in appearance and decency. Such seats are a relic of barbarism. Architecturally the effect of leaving the windows free from the galleries would be a most decided improvement. Why windows should be built, and then more than half their light space obstructed by galleries, is, indeed, a puzzle. As a matter of fact, the interior of St. James' Church has never been seen by mortal eye as it is designed and built! Its upper section is a cave of darkness, and its walls and windows are hidden by enormous masses of wood work. While we strongly urge the congregation to pay off the debt, we should be delighted to see this noble edifice redeemed from its present melancholy condition of darkness, clumsiness and dirt. A Church is not the place for piling lumber. We commend the Finance Committee on the good taste and enterprise shown in this scheme, as well as on their sound judgment in selecting Mr. Darling as consulting architect. We hear that several large donations are already promised for this work.

St. Luke's.—There was a good attendance on the 30th May at St. Luke's Church to witness and assist at the confirmation of the candidates prepared by Rev. John Langtry. His Lordship Bishop Sweetman delivered a very impressive address to those about to be confirmed, dwelling chiefly on the grand opportunities open to them for doing good. He urged upon them the necessity of making good resolutions with the fixed determination to keep to them. He warned them against postponing matters pertaining to their spiritual welfare, because the longer these duties were postponed the more difficult they were to perform. Some twenty-seven girls and eleven boys received the holy rite.

Sisterhood of St. John.—On Friday the Right Rev. the Bishop of Toronto, assisted by the Rt. Rev. the Bishop of Hamilton, laid the corner stone of the new hospital of the Sisters of St. John the Divine. The building is being erected on Major street, a little north of College and west of Spadina avenue, and it is expected that by next Christmas it will be ready for occupation. The hospital will have a frontage of 140 feet, and will vary in depth from 40 feet to about 100. It will be constructed of brick, and will be two and a half storeys in height above the basement. Although called an hospital the building will contain other useful features in connection with charitable work. There will be a commodious chapel for the use of the Sisterhood upstairs, and in the basement rooms devoted to "invalids' dinners" and mothers meetings. There will also be accommodation for from 25 to 30 patients. The Sisters of St. John the Divine for the past three years have been carrying on their work under great disadvantages, owing to lack of room in their present premises at 71 Robinson street. Two years ago they gave up their office and reception room in order to secure more bed accommodation, but even now they can only receive eleven patients. All the beds are occupied at present—five out of the eleven being free patients. The hospital, which is devoted entirely to

such diseases of women as are not of an incurable nature, is always crowded, and as many as seven patients have been at one time waiting for admission. The mission of the Sisters as defined by one of themselves is "to do all the works of mercy which a woman can perform," and practically they set no bounds to their charity. The Order of Sisters in connection with the English Church is young in Canada, but old in Great Britain and of considerable growth in the United States. In the United Kingdom there are over 3,000 Sisters in various Orders in the Church, that of St. John Baptist having a membership of about 800. In the United States the principal Order is that of St. Mary, the Sisters of which number 120. The growth of a religious Order is necessarily slow, but very satisfactory progress is being made by the Sisterhood of St. John the Divine. There are ten members at present, and when the new building is finished there will be fully double that number. In the near future it is the intention to extend the Sisterhood into Rev. Dr. Mockridge's parish in Hamilton, where a mission will be established. The Sisters, besides looking after the work of their hospital, have charge of St. George's Church Home, Nos. 10 and 12 Larch street, the expense of maintaining which is borne by St. George's parish. Two of the Sisters are in charge there who give their services gratuitously. In fact it is a rule of the Order that no remuneration for work of that kind can be accepted.

During the first winter in the history of the Sisterhood, nearly four years ago, there were 787 "invalids' dinners," as they were called, given to patients outside the hospital. It became necessary, however, latterly to let this feature drop, owing to the crowded condition of the institution. It is intended to revive the dinners on a larger scale in the new hospital. A free dispensary will also be inaugurated by the Sisters, and one of the apartments will be used as a store-room, where clothing supplied by the charity disposed of will be kept until distributed.

The Sisterhood have for some time carried on a "Church Workroom," where vestments of all kinds, including stoles, albs, chasubles, etc., are manufactured, as well as altar cloths and hangings, linen work, etc. These articles have been supplied to churches all over the Dominion, from the diocese of Fredericton to that of Winnipeg. The latest work done by the Sisters was for the Church of St. Simon, Toronto, some of which is still being prepared. The embroidery in various colors upon the vestments is exceedingly beautiful and bears remarkable testimony to the skill and artistic taste of the Sisters. The proceeds of the "Church Workroom" go to the general support of the hospital, and last winter the entire coal account of the institution was paid out of the money received from this department.

Holy Trinity.—Rev. Mr. Bradshaw, of Peterboro, preached the sermon at the annual service at this Church Thursday evening, in connection with the Girls' Friendly Society. Taking as his text Galatians vi., 11, "Bear ye one another's burdens and so fulfil the law of Christ," he preached a practical, eloquent sermon, showing the necessity of sympathy and Christian charity among all classes.

St. James.—Twelve hundred children, members of the Bands of Hope composing the juvenile branch of the Church of England Temperance Society, were assembled on Thursday evening in this Church. The occasion which was the third annual meeting of the Toronto Bands of Hope, was far and away the most successful re-union ever held in this city in connection with that excellent organization, best wish incalculably good results, as it has been all over the Christian world.

The churches represented were St. James', St. Phillips', St. Peter's, St. Stephen's, St. Bartholomew's, Church of the Ascension and Grace Church.

Each church had its inscribed banner. The children formed in processional order at their respective churches, and the different contingents of bright happy little ones marched to St. James' for service at half-past seven. Each division was in charge of the Sunday school teachers, who themselves numbered over two hundred. The order observed outside as well as within the church was simply delightful. The youthful voices joined with much effect in the opening hymn:

On this day of meeting,
Join we heart and hand,
Let the strains of temperance
Ring throughout the land.

The following clergy assisted in the service Revs. H. P. Hobson, J. F. Sweeney, A. G. Baldwin, and Rev. Dr. Roy delivered the address of the evening on Temperance.

Mr. Chas Powel, General Secretary of the Church of England Working mens Society "of England" will visit Canada and the United States during the month of August next. Any person or any of the clergy wish

ing any information can obtain the same from Mr. R. Jose, 53 McCaul Street Toronto, who is in communication with Mr. Powell.

WESTON.—On Wednesday last the Church in this place was burnt, it was a large old-fashioned frame building, and was built in 1820. It was insured for \$1,500.

NIAGARA.

Christ Church Cathedral.—The annual meeting of the diocesan branch of the Women's Auxiliary of the Church of England Domestic and Foreign Missions was held last week in the schoolroom. Mrs. Mockridge presided. The annual report, presented by Mrs. Mc Giverin, was satisfactory. The seven branches of the auxiliary also presented reports. The following officers were elected:—President, Mrs. Hamilton; Vice-Presidents, Mrs. Sutherland, Mrs. Carmichael, Hamilton; Mrs. Geddes, Chippawa; Mrs. Bland and Mrs. Macnab, St. Catharines; Mrs. Irving, Dundas; Recording Secretary, Mrs. McGiverin; Corresponding Secretary, Mrs. H. McLaren. Bishop Hamilton addressed the gathering, complimenting the ladies upon their noble work.

Hamilton, May 29.—The annual meeting of the Synod of the Diocese of Niagara opened in this city to day. In the morning an impressive service was held in Christ Church cathedral, at which Rev. Provost Body, of Trinity College, Toronto, preached. Rev. A. W. Macnab of St. Catharines was the perceptor, Rev. G. Johnston and Rev. T. E. Howitt were chaplains of the Cathedral. The Synod convened for business at 2.30 p.m. in the schoolroom of the cathedral, where a large number of the clergy and laity were present. The Bishop delivered his annual address after referring gracefully to recent consecration of Rev. Dr. Courtney as Bishop of Nova Scotia, his Lordship spoke with much regret in regard to the deaths of the late Rural Dean Holland, of St. George's Church, St. Catharines, and Mr. J. B. Plumb, Speaker of the Dominion Senate. During the year Rev. E. M. Bland has been appointed to St. George's church, St. Catharines, and Rev. Thomas Geoghegan has founded the new parish of St. Matthew's, in this city, which has been exceedingly successful, so much so that at the last vestry meeting it was found necessary to make arrangements to enlarge the church so as to increase its seating capacity 83 per cent. During the year the Bishop has confirmed 1,158 persons, of whom 285 had been brought up outside the Church of England. The subscriptions under the apportionment scheme had fallen off \$775, while the claims on the widows' and orphans' fund has exceeded its revenue by \$100. The mission fund too, is not properly supported, some of the clergy being compelled to live on \$500 and \$600 a year. Under these circumstances it is little wonder that the bishop had great difficulty to secure clergy for vacant places. There is a lack of clerical material that is to be greatly regretted. He urged upon Christian parents and brother clergymen to assist in supplying this grievous want. The diocese contributed \$1,687 to domestic and \$1,298 to foreign missions. The appointment of a Sunday school committee in connection with the Synod is recommended, and the adoption of the three years' scheme of lessons approved by the inter-diocesan committee for use in Sabbath schools is suggested. The practice of having marriages take place in private houses is condemned, and the suggestions of last year on the subject strongly recommended to the attention of the clergy of the diocese. It is suggested also that once in every two or three years a conference take place between the bishops, clergy and lay officers within a smaller area than the whole diocese. Attention was directed to a communication received from the secretary of the Marriage Law Defence Union of England, asking for sympathy for the objects of the union in its attempt to preserve the sanctity of the marriage laws. The Bishop pointed out that though marriage with a deceased wife's sister is sanctioned by the civil law of this land it is forbidden by the Church. "A weighty responsibility rests upon us," says his lordship, "to make known to all in a kindly and loving spirit what unions in marriage the Church permits and what she forbids as unlawful. Affection for any who are forbidden to them will be checked in its very first beginning by all right-minded persons if they only know that they really are forbidden to them by the Word of God as understood and interpreted, not simply by individual, but by the Church. Our duty is to take care that none are left in ignorance of the law." Messrs. Edward Martin, Q. C., and John Stuart, of Hamilton, were nominated to represent the Diocese of Niagara on the corporation of Trinity College. The condition of the episcopal endowment fund continues unsatisfactory, as the interest on \$40,000 is found to be inadequate. An effort is to be made to increase the fund to \$75,000. On the subject of the Bible in the schools his Lordship says:—"The Scrip-

ture readings for use in the Public and High schools of Ontario are now generally accepted as satisfactory. The lectionary which accompanies the volume admits of the children using their Bibles in the schools. This is as it should be. Every Public and High school is opened with the Lord's prayer and closed with the reading of the Scriptures and the Lord's prayer or the prayer authorized by the Department of Education. I hope to confer with my reverend brethren as opportunities which the law may secure to us of visiting the Public and High schools, so that we may exercise our fair share of influence in them and upon the children.

Hamilton, May 30.—The Synod of Niagara received a number of the reports and passed them all with the exception of that of the committee to define the duties of churchwardens. It was thought that a somewhat fuller report would be desirable, and the committee were requested to take the matter up again and evolve something in the shape of a manual for the churchwardens such as in use in the diocese of Toronto. The Synod assessment was fixed at 5 per cent. The sum of \$962.07 has been remitted to the Church of England Missionary Society. It was recommended that \$250 be paid the bishop towards his travelling expenses and \$100 be paid to the chaplain of Penetanguishene, reformatory. About \$239.05 has been added to the Episcopal fund during the year. The report of the mission board showed a serious falling off in donations, and there is a difficulty experienced in securing young men for the work. The sum of \$209 has been received on account of the widows and orphans' fund and \$36 added to the aged and disabled clergy fund.

The following were elected on the committees.—Executive Committee—Revs. Canon Read, D.D.; Canon Curran, M.A.; Canon Worrell, M.A.; Rural Dean Mackenzie, R. S. Radcliffe, and Messrs. F. W. Gates, W. F. Burton, A. H. Pettit, F. E. Kilvert, E. Kenrick, A. G. Heaven.

Special Trust Committee—Very Rev. Dean Geddes, Revs. Canon Houston, M.A.; Rural Dean Mellish, H. Carmichael, M.A.; W. Massey, M.A., and Messrs. G. Elliott, H. C. Gwyn, F. H. Mills, R. T. Steele, H. T. Ridley, and Josiah Holmes.

Mission Board—Ven. Archdeacon McMurray, D.D.; Ven. Archdeacon Dixon, B.A.; Revs. Canon Mockridge, D.D.; Rural Dean Belt, M.A.; Rural Dean Gribble, P. L. Spencer, and Messrs. Adam Brown, W. Y. Pettit, Henry McLaren, B. R. Nelles, W. Ellis, and J. J. Mason.

Church and Parsonage Building Committee—Ven. Archdeacon McMurray, D.D.; Ven. Archdeacon Dixon, B.A.; the rural dean of the deanery interested, and Messrs. George Elliott, W. Y. Pettit, Adam Brown, Henry McLaren, B. R. Nelles, W. Ellis, and J. J. Mason.

Committee on Discipline—Appointed by the Bishop: Ven. Archdeacon McMurray, D.D.; Revs. Canon Read, D.D.; Rural Dean Mackenzie, Canon Sutherland, M.A.; Canon Belt, M.A., P. L. Spencer, and Canon Bull, M. A.; elected by the clergy: Revs. Canon Houston, Niagara Falls; Canon Mockridge D.D., Hamilton; E. M. Bland, St. Catharines; A. W. Macnab, St. Catharines; W. R. Clark, Ancaster; Archdeacon Dixon, Guelph; H. Carmichael, Hamilton. Substitutes: Rev. Canon Curran, Very Rev. Dean Geddes.

Delegates to Provincial Synod.—The following clergymen were elected delegates to the Provincial Synod: Revs. Canon Belt, M.A., Canon Bull, M.A., W. R. Clark, M.A., Archdeacon Dixon, B.A.; Very Rev. Dean Geddes, D.D., Canon Houston, M.A., Rural Dean Mackenzie, Ven. Archdeacon McMurray, D.D., Canon Read, Canon Sutherland, M.A., Canon Worrell, M.A. Substitutes: Rev. H. Carmichael, Canon Curran, Hamilton; Rural Dean Gribble, Port Dalhousie; R. S. Radcliffe, Mount Forest; P. L. Spencer, Thorold; and C. Whitcombe, Hamilton.

The election of lay delegates to the Provincial Synod was then proceeded with, resulting as follows: Messrs. Adam Brown, W. F. Burton, Hamilton; George Elliott, Guelph, F. W. Gates, F. E. Kilvert, J. J. Mason, Hamilton; C. Moss, Drummondville; J. P. Merritt, St. Catharines; Henry McLaren, Hamilton; B. R. Nelles, Walter H. Nelles, Grimsby; W. W. White, Arthur; Messrs. A. G. Heaven, Boyne, and J. W. Ball, Niagara; S. Macklem, Chippawa; H. L. Inglis, Niagara Falls South; A. H. Pettit, Grimsby; C. Donaldson St. Catharines; E. Kendrick, Ancaster.

The Episcopal Endowment.—Rev. Hartley Carmichael moved, seconded by Rural Dean Gribble, "That in view of the inadequate sum subscribed by this diocese to the annual income of the bishop and of the unlikelihood of the present endowment being increased sufficiently to properly support the incumbent of the see, be it resolved that Article 85 of the constitution be repealed." Article 85 provides that any clergyman elected to be bishop shall resign any preferment or benefice prior to his consecration.

The principal part of the morning session was taken up in arguing this matter. At present the bishop of the diocese derives his income from the interest on the sum of \$31,790, which during the past year only amounted to \$2,017, out of which he has to pay for his house and travelling expenses. This is considered

totally inadequate, and Mr. Carmichael proposed to the Synod that the article in the constitution be repealed and that the bishop be appointed rector of the first vacant parish. He can then employ a curate to carry on the work of the parish and hold the balance of the income.

Mr. Geo. Elliott, of Guelph, strongly opposed the scheme as contrary to the true principles of Episcopacy, and argued that there were no parishes in the diocese rich enough to admit of this being done. He favoured an appeal to the people to subscribe, say \$1 for each communicant, which, even if only one fourth of them responded, would produce \$1,500.

Dr. Mockridge, rector of the cathedral, spoke warmly in favor of the plan. He thought it would be a good thing for the Bishop to have a parish which he could control entirely in accordance with his own ideas and make it a model for the clergy of his diocese.

The discussion was long and somewhat warm, opponents of the scheme, on the one hand, characterizing it as mean and ignoble and beneath the dignity of the diocese, while its supporters as earnestly advocated it.

Rev. Mr. Carmichael explained that it was merely a temporary scheme, and was not intended to conflict in any way with Mr. Elliott's proposal for augmenting the Episcopal endowment fund.

On being submitted to the Synod, the motion was defeated by a vote of 22 to 69.

Boundaries of Parishes.—Rev. W. R. Clarke, of Ancaster, seconded by Rev. H. Carmichael, of Hamilton, introduced a canon to provide for the re-arranging of the boundaries of the parishes. The canon provides that the bishop or his representative may summon the clergy and wardens of one or more parishes to a conference and elect a new parish out of a portion of one or more of them. It also provides for the definite fixing of the boundaries of the parishes of the diocese, and, in case this cannot be done satisfactorily to the parties concerned, the bishop shall appoint a commission composed of two clergymen and one layman to define the boundaries.

The Synod went into committee of the whole on the canon, the discussion continuing the whole afternoon and until about ten o'clock in the evening, by which time the wording of the printed copy had been entirely remodelled and made more explicit. The only radical change made in the canon was to the effect that in case of a disagreement regarding boundaries the matter shall be referred to the executive committee of the diocese instead of to a commission appointed by the bishop.

Miscellaneous.—On motion of Rev. Dr. Mockridge, a canon was passed providing that divinity students who receive aid from the diocese during their theological course shall be considered in honour bound to serve for three years as clergymen in the diocese.

On motion of Mr. C. Donaldson, seconded by Rev. R. S. Radcliffe, it was decided to amend the constitution so as to provide for the holding of the Synod not earlier than June 15 of each year.

(To be continued).

HURON.

SARNIA.—The semi-annual rural deanial meeting of the rural deanery of Lambton was held in St. George's Church on Tuesday last. There was a service and sermon at 10 o'clock, and at 3 o'clock, p.m., the chapter met for business, Rev. P. E. Hyland, the rural dean, in the chair, and the Rev. Dr. Armstrong, secretary. The clergy present besides the above were:—Revs. T. R. Davies, M.A., J. M. Gunne, G. W. Wye, Octavius Edgelow, H. D. Steel, A. Murphy, J. Jacobs, H. P. Chase. The laity present were:—Messrs. Richardson, Bright, Lucas, Jenkins, R. S. Gurd, A. C. Clark. The Rev. Wm. Hinde, rector of Adelaide, was invited to take a seat with the chapter. A Committee was appointed to visit Alvinston, Napier, and Johnstone's settlement, with a view to having a sufficient sum raised to support a clergyman. A Committee was also appointed to visit London to ascertain what can be done towards giving our people the services of the Church. The next meeting of the Chapter is to be held in Wyoming on the second Tuesday in January. The speakers at the evening meeting to be held in Wyoming are:—Revs. T. R. Davies, O. Edgelow, A. Murphy, R. S. Gurd, Esq., A. C. Clarke, Esq., Joseph James, of Point Edward. A resolution with regard to making the office of rural dean elective was lost. Mr. Joseph James addressed the Chapter and the Church of England Temperance Society.

There was services in St. George's Church in the evening, the prayers were read by the Rev. P. E. Hyland and Dr. Armstrong, and the lessons by Rev. Wm. Hinde and O. Edgelow; afterwards addresses were delivered as follows: "Sunday School Work in its Relation to the Church," by Rev. G. W. Wye; "The Claims of Foreign Missions," by Rev. H. D. Steele; "The Duties and Privileges of Members of the Church of England," by Rev. C. O'Meara; "The

Federation of the Church in Canada," by C. Jenkins, Esq., of Petrolia. This rural decanal meeting was successful from every standpoint.

ALGOMA.

LANCELOT.—The Sunday School of St. George's acknowledges, with much pleasure, the receipt of 45 vols. of books for library from a lady friend, Devon, England, per the Rev. W. Crompton, Aspdin.

FOREIGN.

THERE are twenty-two crematories in Europe, in which over 1,400 incinerations have taken place during the past year.

BISHOP TOZER has accepted the living of South Ferriby, near Barton-on-Humber, offered to him by the Bishop of Lincoln. The late vicar, the Rev. Andrew Veitch, it is worthy of note, held the living for twenty-six years, and was the only residential rector for a period of 200 years.

On Saturday the 19th the Rev. William F. Morgan, D.D. rector emeritus of the Church of St. Thomas, entered into rest. It was the termination of a brief illness of only a fortnight's duration and which was not considered serious till near its close.

THE Baptist (England), states that among the offers recently received for mission work was one from a married man with a small family of fourteen; who was quite willing to proceed to China and to leave his family behind him, for a large family he found a "great hindrance to grace." A contemporary remarks that he should have studied "Hindrances to Grace" twenty years ago.

THE announcement is made that the donor of the sum of \$100,000 for the endowment of the Missionary Episcopate, is Mr. Harold Brown of Rhode Island. This large sum has been given after careful consideration of the way in which it could be made to do the greatest amount of good. The rapid growth of some of the territories and newer states in population and wealth should make them ready to take up with the condition of Mr. Brown's gift, which is, that whenever, after the date of that gift, any missionary jurisdiction shall have raised within itself \$5,000 or more and shall have been recognized by the General Convention as a diocese it shall be entitled to receive from this fund dollar for dollar up to the limit of \$10,000.

"In the vicinity of the cathedral at Litchfield last week," writes the Church Times, "was noticed a number of sturdy-looking men, in coarse brown frocks, with cords round their waists and Bibles in their hands. It seemed as if the Friars Minors had come back to their old homes in the city, and were lingering near the shrine of St. Chad. Not exactly so. They were the 'Evangelist Brothers,' whose employment is to preach the Gospel among the colliers and iron-workers of the Black Country and among the roving population connected with the canals and caravans. They had been gathered together from different parts of the diocese to the cathedral, and were being taught and trained in retreat by the Rev. Canon Lester, who was formerly the Bishop's diocesan missionary. About three or four days were spent in spiritual reunion and refreshment, and then they would go out again from the mother church of the diocese to their various fields of labor full of quickened zeal for Christ and the Church. So are all the old means being adapted to modern needs. We understand that a very large gathering of converts is expected to take place at the cathedral in July.

Support of the Clergy The Diocese of Pennsylvania has taken two important steps in this matter. It has provided that all its missionary clergy shall receive each a salary of one thousand dollars or its equivalent. It has also proposed an amended canon, which will doubtless be passed at the next convention, providing that each aged or infirm clergyman be entitled to a stipend of four hundred dollars per annum; each partially disabled clergyman to at least two hundred and fifty dollars, and that the bishop can allow to any unemployed clergyman resident three years in the diocese a monthly stipend at the rate of three hundred dollars a year.

In Denver, Col., out of a Chinese population of 500, 175 are in school, and 100 of them under decided religious influence. In San Francisco there are 248 members connected with the Chinese and Japanese churches, 58 have been added during the past year. There are 659 pupils in their schools. At a recent funeral in California among converted Chinamen, the pall bearers wore white badges of mourning, and

forty men stood by the grave and sang, "Shall we gather at the river?"

The Churchman says that a quarter of a million dollars have been sunk in vain efforts to establish Church papers in New York during the last score of years, e. g., Church Press, \$60,000; Gaurdian, \$28,000; Church Standard, loss unknown, but constant; Church and State, \$50,000; Church Journal, \$70,000, etc. The list might be largely increased by going into other cities. Who comes next.

Within a few years the Episcopal church in New York has developed in surpliced choirs. Nothing, at one time, was more abhorrent to old-fashioned church men. They regarded the singing boys as worse than whistling girls and crowing hens, and as most un-Protestant. But of late years the old-fashioned Episcopalian has travelled much, especially in England, where he speedily became accustomed to surpliced choirs. So that, once started in Trinity, the fashion has spread rapidly, and boy choirs are now common not only in New York but in other large cities. The history of the movement in New York is the subject of an article in Harpers Magazine for June, by H. E. Krehbiel. It is beautifully illustrated, with glimpses of chancels, altars, and choir boys.

Lord Cottesloe, who completed his ninetieth year on the 11th inst., invited his friends to receive the Holy Communion with him on his birthday at St. Michael's, Chester-Square, and about sixty of them did so, including Sir Harry Verney, in his eighty-seventh year, Lord and Lady Middleton, Mr. and the Hon. Mrs. Farrer, the Hon. St. John Brodrick, M.P., General Julian Hall, Mr. Nugent, and a large number of Fremantles. The noble lord's children and grandchildren subsequently presented him with a cabinet in which to keep the decorations gained by his father, who commanded a ship at Trafalga, and his uncle, Sir W. Fremantle, an intimate friend of George III. On Thursday the noble lord delivered a speech in the House of Lords, and on Monday attended the fiftieth Budget which he had heard delivered. During the long period of fifty-one years he has only been absent once from the annual exposition of the Chancellor of the Exchequer.

A TELEGRAM from Lanzibar, announces the death at the end of March, near the Victoria Nyanza, of Bishop Parker and the Rev. V. Joseph Blackburn, a missionary accompanying. They died from fever on the 26th of March, in the Unyoro country, to the southeast of the Albert Nyanza. Dr. Henry Perrot Parker, the successor of the murdered Bishop Hannington, was educated at Trinity College, Cambridge, and took his degree, with second class honors in the Theological Tripos, in 1875. He was ordained deacon in 1876, and priest in the following year, from 1876 to 1878 he was curate of Holy Trinity, Exeter, and was subsequently secretary to the Church Missionary Society and chaplain to the Bishop of Calcutta. In the autumn of 1886 he was consecrated Bishop of Eastern Equatorial Africa, with jurisdiction over the districts bordering the Albert Nyanza and in the neighborhood of Mombosa. Mr. Joseph Blackburn was formerly a student of the Church Missionary College at Islington and has been a missionary in Ugui, Eastern Equatorial Africa, since 1882 remaining five years in deacon's orders and being ordained priest only last year.

—There is not in New York, says The Sun, another clergyman besides the Rev. Dr. Rainsford of St. George's Episcopal Church who is carrying on so many practical schemes for social improvement as he is. He must be busied in at least fifty works besides preaching. He looks after the rich as well as the needy, and makes them mutually helpful. He believes in sinews as well as brains, in the playground as well as the church, in fun as well as piety, in the billiard-room not less than the hospital, in flowers as well as prayers. He works from morning to night. He is of Irish birth and English training.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

SYSTEMATIC GIVING.

SIR,—In your issue of 17th inst., on systematic and proportionate giving, Mr. Pocock says: "The chief reason for the meanness of our people is that they know no better, the clergy have not taught them." Considering that, as a rule, the members of our Church are educated people, such an assertion is, to say the

least, but a poor compliment to their intelligence; while as to the clergy not teaching them,—well, I can truthfully say that many a time I have been pained at the begging petitions which the rectors of churches I have attended have had to present to their people. To my mind, the chief reason for the meanness of our people is that Race for Wealth, which may be looked on as the great curse of our age, causing people to hoard their money, and to give only grudgingly and of necessity, instead of "not grudgingly, or of necessity;" and which causes so many, alas! to pretend to believe the words found in St. Matthew vi., "Lay not up for yourself treasure upon earth, etc.," and then to live directly opposite to such a doctrine, by doing their best in every way to make money, so as to leave as much as possible behind them when the grim angel death calls them home. Yours,

R. THOMAS.

THE ALGOMA CLERGY.

SIR,—In reply to Mr. Rooney's letter of May 10th, I am prepared to show to him or to any one else, that if the "average salary" of the missionaries in his "Algoma" diocese at its "minimum" was \$750, there must be a graduated scale leaving me with one hundred and fifty dollars less than seven hundred and fifty. If this is sufficient to boast about with "three cent" cottons at "eight" cents and everything else accordingly, I would gladly change places with Mr. Rooney, but I am leaving Canada. When I was on my sick bed (after nearly getting my neck broken and being through the ice twice) and with unto death, I had to do without the doctor and to send to Toronto for medicine. The medical man generally charges \$10 to \$20 a visit. Yes, Algoma has been and is lied against continually. I am sorry to have to say it to Mr. Rooney, but I cannot believe the Bishop of Algoma said these words; if he did he must have taken "guarantees" for money, but my brethren in the ministry know what kind of "paper" this is, not worth burning in many instances.

If they have in Qu'Appelle 60 degrees of frost as they have in Manitoba, I hope the Bishop will see to it, that every one of his clergy have \$1,500 a year, and the present of a couple of good stoves and some coal. All very fine for men to write, but let me ask why is it so hard to get men to go to the west, because a shilling in York and one in Qu'Appelle means two different things. Yours,

C. A. FRENCH.

LET CHARITY BEGIN AT HOME.

SIR,—I notice that a Mr. R. A. Rooney, under the above heading, in your issue of May 10th, calls attention to the fact that I have offered at the rate of \$1,000 per annum and a house to clergymen to take temporary duty, and he seems to think that this is an evidence that we are very prosperous and cannot be in so great need of help as the more settled dioceses. Will you allow me to explain, to prevent misunderstanding, that I knew it would be hopeless to expect clergy to come here for temporary duty for a less sum, and we were exceedingly hard pressed for priests to minister to the people. The funds by which we are enabled to make such an offer to maintain our existences come almost entirely from England. One other thing must be remembered; the cost of living in these western districts is, at least, half as much again as it is in Ontario. If we did not offer more than, perhaps, is received on an average by the clergy in the settled country districts of Ontario, we might as well give up the endeavour to plant the Church in this new country. Only too soon we also shall have to depend on our own resources, and then stipends will have to be reduced, but it must greatly depend upon the vigour with which the work is carried on in its earlier stages, whether there are many or but few people true to our Church to support her clergy in the future. Yours, truly,

ADELBERT, Bishop of Qu'Appelle.

WOULD LIKE TO KNOW MORE.

SIR,—I have read in the DOMINION CHURCHMAN all about the intermediate state by the different Bishops. And I must say that I am as far advanced as ever, and I can't make them out, being learned men they say that the soul of the righteous remains from death to resurrection in an intermediate condition, and so on, why that is the way the Romans think of it. I was always under the opinion that if sudden death, sudden judgment, or this, that when we are dead, that we were raised the third day as our Lord did, and that we were judged there and then, and that forever, and we were sent there and then to our right place, either to the good side or to the bad. Sir, there is more than myself talking about it. We would like to hear some other learned gentleman's opinion on the subject; for we are of the opinion that when we die

we are all judged there and then, *for good*. There is an instance of my believing that we are judged right away after death. You can find it in the xxiii. chap. of St. Luke and the 42nd and 43rd verse. 43rd verse—The Lord said to the thief that was crucified with Him: and Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise. What more do we want then that from our Lord's own words, are we not as good as that thief. As long as we do right and we have forgiveness, I think we are sentenced and sent to heaven, and there to remain. You must excuse me for taking up your time by answering this question, as I would like to know about it and many more beside myself; excuse me, also, for not being an expert at writing or putting my words properly together, being a mechanic. Yours truly,
D. S. ROBILIARD.
Quebec.

THE REV. P. TOCQUE'S ANSWER.

SIR,—So Mr. Tocque has answered me! Does he really think it is becoming to trifle with a grave question in this fashion, or with even the least intelligent brother? The only excuse for him is that he could answer no better; but that being the case, he should not have answered at all.

1. Sparing enough are his proofs that wine (or a sort of it) is the "direst" curse, seeing that the distinction, as he avers, "runs all through the Scriptures." Let me note them briefly: Prov. xxiii. 29-32. It is a plain perversion to say that wine is here spoken of as a "dire curse." It is devotion to wine-drinking, a very different thing, that is treated of: "they that tarry long at the wine," not wine itself, nor even drinking wine. It is the hot search after still more and more intoxicating draughts: "they that go to seek mixed wine." Such it bites and stings; to such is the prudent prohibition directed, "Look not thou upon the wine." And as for the words of St. Paul to the Ephesians, "Be not drunk with wine,"—is it not simply a sin to "handle the Word of God so deceitfully" as to make this indicate a species of bad wine, instead of the bad and vicious habit of excess? Any Christian not besotted by this shocking craze would be ashamed to err so grossly. No tenderness at all is due to this perversity. And then we are treated for the thousandth time to the rebash of Dr. Lees' invention, about *Methui* in 1 Corinthians meaning full instead of drunken. "We are told" this, says Mr. Tocque. But who tells us who is worthy of a hearing? St. Chrysostom, using Greek as his vernacular, notes especially that St. Paul does not say *Korenutai* is filled, as the antithesis might suggest, but *Methui* is drunken; and the latest learned commentator on the Epistle, Bishop Ellicott, says: "The word has here its regular meaning—it was downright drunkenness." If Mr. Tocque were right in his theory, the proper exhortation of the Apostle would be: "Use an unintoxicating wine," not "eat at home."

2. My second question he does not attempt to answer, viz., how all this two wine matter was never heard of among Biblical commentators until the few last decades; but we are treated to renewed affirmations. Will Mr. Tocque furnish to the DOMINION CHURCHMAN evidence that "some of the Eastern Churches have preserved from primitive times the custom of using the natural unfermented grape juice or fruit of the vine in the communion service?"

3. I asked, "But especially will Mr. Tocque undertake to explain the origin of the universal Church, use of the word 'inebriate' to express religious joy? i.e., if inebriating wine is "the direst curse." I said advisedly "especially." He has not touched this; and I now, again, challenge him, or any one in Toronto, to try his hand at an answer. I never expect to see any one try seriously; but until it is met, the Church's traditional usage must prevail. Think, too, of the perverse language of a Montreal lady; many of the clergy voted against the use of unfermented wine at the sacrament, i.e., at the late Provincial Synod. Many indeed! all but two or three. If Mr. Tocque has a great aversion to controversy on any thing, let him forbear trifling with serious matters, and making assertions "jes too redeclus." Yours,
Port Perry,
May, '88. JOHN CARRY.

WE OUGHT TO BE ASHAMED.

SIR,—From every diocese in Canada we seem to be hearing a cry which surely as a Christian people we ought to be ashamed of,—a cry not for "more laborers" to reap new fields which our missionary zeal has opened to us,—but for men to carry on the languid work in those old cultivated tracts which for many years past have been fenced and ploughed and sown. A great depression, it cannot surely be denied, seems to have settled down over our ecclesiastical system,—missions, old missions lie vacant, and many of those that are filled seem to be just struggling along in a

weak pitiable attempt at existence. Young men of true missionary zeal and fitted for the work, are few and far between. Bishops, at their wits end to satisfy the urgent demands made upon them by exacting yet not too liberal congregations, are tempted to accept almost any one who will offer, and to let candidates through their examinations lightly in order to fill up the many vacant missions. What is the cause of this deplorable state of things. What is the reason that the ministry has become so unpopular? Is it that the labor to be endured in the mission field is too great? That the remuneration offered for services is too small? I often hear this urged as a principal cause, but I do not believe it. I do not believe that hard work and small remuneration will deter a man in whom is the spirit of Christ, and in whose heart is a desire to follow and to work for the Master, from offering himself for this high and holy calling. But I believe there is another and a far more potent reason that will deter him, and that is, if he has reason to think that by entering his name as a candidate for ordination or as a student at a theological college, he will be throwing himself among a class of men with whom he cannot, in his heart, sympathize. Small-minded, weak-kneed, soulless—try and get the best place; sort of fellows—beings who are looking forward with delight to the idea of a 'Rev.' prefixed to their names, with earnest solicitation to filling at a future day some choice living which may happen to be vacant, whose talks together, while smoking their pipes and cigars, are on the Sunday work or the vacation work to which they have been allotted, comparing notes as to the fees or remuneration they expect to receive for their services, such and such like talk, and rarely a word either from a fellow-student or a teacher that is really elevating and ennobling. I say, sir, that all this sort of thing, this smurky, unwholesome atmosphere, such as characterizes, I fear, many, if not most, of our theological colleges, is sufficient to deter any good, earnest, whole souled man, whose one aim and object is to glorify God and to save souls from entering the ranks. The ministry of Canada is the production mainly of these theological colleges. The soullessness of the congregations is due to the soullessness of the clergy. And the soullessness of the clergy is due to the soullessness of those institutions where they have been trained to their work. I say, sir, that for the Church of England in Canada to prosper, her work must be done by men—fearless, outspoken, God-fearing, Christ-following men. And I do not consider that any one of our theological colleges, as at present constituted, is doing the work required. If a son of mine evinced a desire to devote his life to God's work and to enter the ministry, I think I would rather have him trained at some military school where he would learn to be a soldier and a man, than at a theological college where his ideas of doing good would be more likely to be dwarfed than elevated. I do not believe that poring over Hooker and Brown and Pearson, and such kindred material for 7 or 8 hours in the day, and spend the rest of the time in theological gossip and discussion of the ways and means is a good training for the ministry. I do not think that for young fellows scarcely out of their teens to be sent for Sunday work or vacation work to vacant missions, aping the dress of full-fledged clergy, calling themselves 'Rev.' and drawing pay for their summer's outing has a beneficial effect upon those young men. A little military discipline and knocking about among a set of rough comrades would, I believe, do them a great deal more good. When a man becomes a clergyman he has to teach men, to influence men, to lead men, and how can he do this if he is not a man himself. I have no doubt, sir, that many of your readers will take very great exception to all I have said. Nevertheless, I hope you will publish it, and so draw forth correspondence from abler pens than mine on the subject. Yours, &c.,
E. F. WILSON.

SKETCH OF LESSON.

2ND SUNDAY AFTER TRINITY. JUNE 8th, 1888.

"Cut off from the Altar."

Passage to be read.—1 Samuel ii. 12-17; 27-36.

In our last lesson we read of God's anger against Eli and his household, and of His terrible message against them. How had they deserved so terrible a fate?

I. *What were their Sins?*—They must have been great, for God said that "the iniquity of Eli's house" was not to be "purged with sacrifice nor offering forever."

(a). *Eli was too indulgent to his sons.* He was a good man, and often spoke to them of their bad ways; but he never punished them. He was too easy and too lenient. A young tree may be bent in any way and will grow that way, but you can do nothing with an old one. Again, a small hole

in a dyke may (if left to get bigger) cause a whole country to be flooded; though a very little thing (like the finger of "The Little Hero of Haarlem" in your reading-books) may easily stop it. So, Eli should have done what it is every father's duty to do, i.e., prevent his children from doing wrong, even in so doing he has to be very severe.

(b). *The sons themselves were wicked.* They had once been innocent little children like Samuel; but had been spoiled by being allowed to have their own way; and so had gone from bad to worse until they were cut off from every thing good. They were "sons of Belial" who "knew not the Lord"; and the people were beginning to follow their example.

II. *What was the Sentence.*

It came first by the mouth of a 'man of God'; but then Eli only reproved his sons. He did not punish them: he did not remove them from their office. The sentence was an awful one. The priesthood was to be taken from Eli's family, or was to die out. Hophni and Phinehas were both to die in one day. Not one of the family was to live to old age. Still, Hophni and Phinehas did not repent nor turn at all from their evil ways, "therefore the Lord would slay them." God was wearied with their sin and their impenitence. Hence the sentence.

USEFUL BAKING POWDER FACTS.

The following hints may prevent some household keeper from being imposed upon:

If, when two samples of baking powder are tested by mixing with cold water, one of them boils up quickly, effervescing like acidulated powder, and the other rises more slowly, foaming like yeast, and perhaps standing over the top of the glass, it is an evidence of the purity of the former and the adulteration of the latter. The different action of the second is caused by the addition of flour or lime, or both. Put a little flour in the other and mix it thoroughly, then stir into the water, and the same result is produced, the action being more or less slow according to the amount of flour added.

THEY SPEAK FOR THEMSELVES.

PICTON, Feb. 17.—This is to certify that I have used Polson's Nerviline for rheumatism, and have found it a valuable remedy for all internal pain, would greatly recommend it to the public.—N. KINGSLEY.

LEEDS COUNTY, Jan. 9.—We are not in the habit of puffing patent medicines, but we cannot withhold our testimony as to the great value of Nerviline as a remedy for pain. We have pleasure in recommending it as a never failing remedy.—REV. H. J. ALLEN, BENJ. DILLON, and many others. Sold by druggists.

THE DOMINION BANK.

The annual meeting of the Dominion Bank was held last week. The report appears elsewhere. The old Board of Directors was unanimously re-elected. Their report showed a net profit for the year of \$254,582, out of which two half-yearly dividends of five per cent each and a bonus of one per cent, were paid, \$5,000 voted to pension and guarantee fund, \$80,000 carried to reserve fund, leaving \$5,875 to be carried forward. The reserve fund of the bank now amounts to \$1,150,000, and the gross assets to \$11,528,427. The shareholders ought to be entirely satisfied with the statement.

"All other goods by fortune's hand is given, A wife is the peculiar gift of Heaven."

Is your wife changed and your home unhappy? Does she go about with gloom on her face and do you see no more the smile that won you? It is because she is bilious. Bile causes half the misery of the world. Her system is clogged up, her head aches. Get her a vial of Dr. Pierce's Pleasant Pellets and they will give her relief and the atmosphere of home will grow bright again. One tiny, sugar-coated granule a dose.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue

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NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only Angels heard;
The secret art of pure self-sacrifice,
Unseen by man, but marked by Angels' eyes,
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds, who scarcely pause to hear;
These are not lost.

The silent tears that fall at deep of night
Over soiled robes that once were pure and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole;
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childhood's faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet steadfast love that strove to win
Some wanderer from the ways of sin;
These are not lost.

Not Lost, O Lord! for in Thy city bright
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They are not lost.

CONSUMPTION CAN BE CURED by proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitcodiac, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

THOUGHTS AND RULES FOR THE NEWLY CONFIRMED.

Immediately after the class was confirmed by the Bishop, at the Church, on the evening of Easter Day, the Rector presented each member with a printed card containing the following:

1. Remember always that you are not your own but God's. God's, because He created you, because He has redeemed you by the Precious Blood of His dear Son, because He has made you His child by His Holy Spirit.
2. Remember always that in your Baptism you were made God's Child, and a member of Christ, and that you received the gift of His Holy Spirit to dwell in your heart.
3. Remember always that in your Confirmation you renewed the vows and promises made in your Baptism, and that God confirmed you—that is, gave you more strength, more of His Holy Spirit's Grace.
- Then try to live, by the help of that Grace, as a member of Christ, a child of God, and an inheritor of the kingdom of Heaven ought to live.
4. Pray to God every night and morning, at least, kneel down and ask for what you want for your body and your soul. And pray for others as well as for yourself.
5. Read every day a verse or two of the Bible; think over what you read, and try to act up to it.
6. Every night think over what you have done wrong during the day, and pray to God to forgive you, for Jesu's sake, and to keep you from sinning again in the same way.
7. Keep the Lord's day holy. Never miss going to Church at least once every Sunday. Go to the Holy Communion whenever you can. Prepare your heart for it before hand, and make thanksgiving to God for it afterwards. When you can, go to Church when there are week-day services.
8. Attend services at your own Church when you can. Do not be led by idle curiosity to go to different Churches. We should go to Church to worship God, not to please ourselves, or be amused.

9. Avoid bad company; and never go to any place where you may be tempted to do wrong.

10. If you have done wrong confess it, and get right as soon as you can. Pray to God for help, and if you want advice do not be afraid to go and ask your own clergyman.

11. Never be out of heart when you have done wrong. The Lord will forgive you, if you are really sorry. Never be over-confident when you have done right. You may fall next time.

12. Think sometimes of the four last things—Death, Judgment, Heaven, and Hell. That will help you to be earnest. Think often of God's goodness. That will make you love Him. And if you love Him, you will take delight in His Commandments.

13. Be patient! Be watchful! Persevere!
"He that endureth to the end the same shall be saved."

That dainty lady tripping by,
How light her step, how bright her eye,
How fresh her cheek with healthful glow,
Like roses that in Maytime blow!
And yet few weeks have passed away
Since she was fading day by day.
The doctor's skill could naught avail:
Weaker she grew, and thin and pale,
At last, while in a hopeless frame.
One day she said, "There is a name
I've often seen—a remedy—
Perhaps 'twill help; I can but try."
And so, according to direction,
She took Dr. Pierce's Favorite Prescription,
And every baleful symptom fled,
And she was raised as from the dead.

THE LORD'S MONEY—WHERE IS IT?

The conversion of the world waits on the generosity of God's people. There was a time when it waited, or seemed to wait, on the opening of doors into the heathen world. But all doors are now open. There was a time when it waited, or seemed to wait, on the consecration of men and women for the foreign field; this era is also about finished. Men and women are knocking at the doors of our missionary societies, and asking to be sent to India, China, Corea, Africa—anywhere—to preach and teach the Gospel of Love. Some go out at their own charges: some are waiting for opportunity to go out; and hundreds are preparing for the work. Golden opportunities offer in Japan and China, and Burmah, and elsewhere; the societies are anxious to seize upon them; candidates are ready to accept commission. What hinders? Simply lack of God's money.

Who has the Lord's money? The Lord's people. It is they who withhold it. He has given them in abundance. He has supplied their every want. He has bestowed so liberally that the limits of necessity are passed and comfort is insured; and comfort broadens into ease, ease into luxury, luxury into great wealth. Where is the Lord's portion? Withheld through ignorance or avarice. Wot ye not, O Christian people, that the Lord hath need of His money? Look around you! The harvests are ripe, the reapers are ready; all waits for you. The Lord of the harvest waits for the reapers, the reapers wait for you.

The world neyer lay beneath the Cross, as it now lies. There never was such an opportunity to lift up the Cross for the healing of the nations. There never was such a desire to look upon it. There never were so many willing hands to hold it up. The fulness of time has come. To wait now is to trifle with God and the great work He has opened before us. . . . The conversion of the world will be sadly delayed unless the good Christian people of this land seize the opportunity of the moment and pour their offerings into our missionary treasuries.

It is idle to pray for open doors, for the increase of the mission force, for the speedy conversion of the world, and keep the Lord's money locked up. Independent.

A REWARD OF \$500

is offered by the manufacturers of Dr. Sage's Catarrh Remedy, for a case of catarrh which they cannot cure. The mild, soothing, cleansing and healing properties of this remedy are irresistible. 50 cents, by druggists.

WOULD NOT DRINK.

There is nothing which the enslaved drunkard will not do to get his liquor. Sometimes, however, the spectacle of one who has lost all his will and his fine feelings, and who has degraded himself below the level of the brutes, makes other men who are on the road to the same degradation pause and reflect.

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in the smoking car and passed the bottle. "The fact is, boys, I have quit drinking; I have sworn off."

He was greeted with shouts of laughter by the jolly crowd around him; they put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it.

"What's the matter with you, old boy?" sang out one. "If you've quit drinking, something's up; tell us what it is."

"Well, boys, I will, though I know you'll laugh at me. But I'll tell you all the same. I have been a hard drinking man all my life, ever since I was married, as you all know; I love whisky—it's as sweet in my mouth as sugar—and God only knows how I'll quit it. For seven years not a day has passed over my head that I didn't have at least one drink. But I'm done."

"Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawn shop in connection with his other business. I called on him, and while I was there a young man of not more than twenty-five, wearing thread-bare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand.

"Tremblingly he unwrapped it, and handed the article to the pawnbroker, saying, 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby's shoes, little things with the buttons only a trifle soiled as if they had been worn once or twice.

"Where did you get these?" asked the pawnbroker.

"Got 'em at home," replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. "My—my wife bought them for our baby. Give me ten cents for 'em; I want a drink."

"You had better take those shoes back to your wife. The baby will need them," said the pawnbroker.

"No, s-she won't, because she's dead. She's lying at home now; died last night."

"As he said this the poor fellow broke down, bowed his head on the show case and cried like a child. Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I'll never drink another drop." Then he got up and went into another car. His companions glanced at each other in silence. No one laughed; the bottle disappeared, and soon each was sitting in a seat by himself reading a newspaper.—*South Western Presbyterian.*

WHITSUNTIDE.

It was one special end why the sacrament itself was ordained,—our comfort; the Church so telleth us. "He hath ordained these mysteries, to our great and endless comfort." "The Father shall give you the Comforter." Why He giveth Him, we see; how He giveth Him, we know not. The means for which He giveth Him is Christ, His entreaty by His Word in prayer; by His flesh and blood in sacrifice; for His blood speaks, not His voice only. These the means for which; and the very same the means by which He giveth the Comforter: by Christ the Word, and by Christ's body and blood both. In tongues it came, but the tongue is not the instrument of speech only, but of taste, we all know. That not only by the letter we read, and the word we hear, but by the flesh we eat and the blood we drink at His table, we be made partakers of His Spirit, and of the comfort of it.—*Bishop Andrewes.*

Well, it is here the most young people are, of must gi shall be dren can mer com people l When we are all so we neve wonder out their yard, an for egg places w could go eggs who we can play in And—e all kind run rac ball, as grown things; useful." Well, times, t tell us seem to than to time? reason, there i guess? are beg You w at any what it to be a grown happen they l cover t

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Children's Department.

JUNE.

Well, girls and boys, beautiful June is here at last! We wonder who is the most glad to see her again, you young people or we older ones? "Oh," you say, "we young people are, of course!" Why so? You must give your reasons before we shall be convinced. "Oh! we children can have so much fun when summer comes. We don't think grown-up people have half such nice times. When we are off in the country there are all sorts of things we can do that we never see older people do, and we wonder how they can get along without them. We can go into the barnyard, and feed the chickens, and hunt for eggs. (For we can creep into places where grown-up people never could go. The hens can't hide their eggs where we can't find them.) Then we can climb up into the hay loft and play in the hay; that is grand fun. And—let us think—oh! we can do all kinds of other things! We can run races and jump rope, and play ball, and fly kites. We never see grown-up people do any of these things; they only seem to do what is useful."

Well, children, you do have good times, to be sure. But now can you tell us why it is that grown-up people seem to like to do useful things rather than to amuse themselves all the time? There must be some good reason, or it would not be so. Ah, there is a secret about it! Can you guess? Perhaps some of you even now are beginning to find out this secret. You will find it out sooner or later, at any rate. But we will tell you what it is. They have found out that to be useful is to be happy. You see grown people are on the lookout for happiness just as well as children, and they have lived long enough to discover this secret.—Parish Visitor.

A LUCKY ESCAPE.—Mrs. Cyrus Kilborne, of Beamsville, Ont., had what was thought to be a cancer on her nose, and was about to submit to a cancer doctor's operation when she tried Burdock Blood Bitters, which effected a radical cure. The medicine cures all blood diseases.



MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE ESTEEM IN which the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly, and pimply diseases of the skin, scalp, and blood, with loss of hair. CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease from pimples to scrofula. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 3c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains and Weakness readily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster.

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MANUFACTURERS OF

Paper Hangings and Decorations.

ART PAPER HANGINGS.

New and Beautiful Designs in Ceiling Decorations.

4 AND 6 KING STREET, TORONTO.



We are children who cheerfully tota in the chorus When BREADMAKER'S YEAST is the subject before us— Mamma tried all the rest, So she knows it's the best, Cause her bread is the whitest, her buns are the lightest, And we eat all the pancakes she dare set before us. BUY BREADMAKER'S YEAST. PRICE 5 CENTS.

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE

BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD. T. MILBURN & CO., Proprietors, TORONTO.

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DOMINION BANK.

The annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto on Wednesday, 30th May, 1888.

Among those present were Messrs. James Austin, Hon. Frank Smith, Captain Mason, Wm. Ince, James Scott, R. S. Cassels, Anson Jones, Wilmot D. Matthews, R. H. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, W. J. Baines.

On motion, Mr. James Austin, president, took the chair, and Mr. R. H. Bethune, cashier, acted as secretary.

Messrs. R. S. Cassels and Wm. J. Baines were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

REPORT.

Table with financial data: Balance of profit and loss account, 30th April, 1887 \$ 842 76; Profits for the year ending 30th April, 1888, after deducting charges of management, etc., and making full provision for all bad and doubtful debts 254,532 34; Total \$255,375 10; Dividend 5 per cent. paid 1st November, 1887 \$75,000 00; Dividend 5 per cent., payable 1st May, 1888 75,000 00; Bonus 1 per cent., payable 1st May, 1888 15,000 00; Amount voted to pension and guarantee fund 5,000 00; Total 170,000 00; Carried to reserve fund \$ 85,375 10; Bal. of profit and loss carried forward \$ 80,000 10; Total \$ 5,375 10.

Owing to a somewhat more active money market during a portion of the year, your directors have been able to employ the funds of the bank to better advantage than for some time past. A bonus of one per cent. has been paid to the shareholders in addition to the dividend, without in any way reducing the amount usually added to the reserve fund. During the year offices have been opened at Guelph and at Spadina avenue.

JAMES AUSTIN, President.

GENERAL STATEMENT.

Table with financial data: Liabilities. Capital stock paid up \$1,500,000 00; Reserve fund \$1,150,000 00; Balance of profits carried forward 5,375 10; Dividend No. 34, payable 1st May 75,000 00; Bonus 1 per cent., payable 1st May 15,000 00; Reserved for interest and exchange 67,392 66; Rebate on bills discounted 26,790 68; Total \$1,839,558 44.

Table with financial data: Assets. Notes in circulation \$1,209,865 00; Deposits not bearing interest 1,225,086 45; Deposits bearing interest 5,998,664 10; Balances due to other banks in Great Britain 42,608 46; Balances due to other banks in Canada 12,649 87; Total \$8,488,868 88.

Table with financial data: Assets. Specie \$289,050 40; Dominion Government demand notes 601,351 00; Notes and checks of other banks 387,212 81; Balances due from other banks 764,686 52; Provincial Government securities 356,008 63; Municipal and other debentures 1,644,637 50; Total \$3,442,946 95.

Bills discounted and current (including advances on call)....	\$7,655,851 26
Overdue debts secured	36,462 48
Overdue debts not specially secured (estimated loss provided for) ..	33,301 56
Bank premises....	156,888 08
Other assets not included under foregoing heads	2,976 99
	\$7,885,480 37
	\$11,328,427 32

R. H. BETHUNE,
Cashier.
Dominion Bank,
Toronto, 30th April, 1888.

The adoption of the report, which was moved by Mr. James Austin, seconded by Hon. Frank Smith, was carried. Upon motion of Mr. Aaron Ross, seconded by Mr. W. J. Baines, it was resolved that the sum of five thousand dollars be granted to the Guarantee and Pension Fund of the Dominion Bank.

It was moved by Mr. J. O. Heward, seconded by Capt. Mason, and resolved, that the thanks of this meeting be given to the president, vice-president, and directors for their services during the past year.

A motion of thanks was moved by Mr. B. S. Cassels, seconded by Mr. Ross, and carried, to the cashier, agents, and other officers of the bank for the efficient performance of their respective duties.

It was moved by Mr. Anson Jones, seconded by Mr. E. Leadlay, and

Resolved,—That the poll be now opened for the election of seven directors, and that the same be closed at two o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

A vote of thanks was then given to Mr. Jas. Austin for his able conduct in the chair.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, Wm. Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler, James Scott, and Hon. Frank Smith.

At a subsequent meeting of the directors, Mr. James Austin was elected president, and the Hon. Frank Smith vice-president for the ensuing term.



NOTICE.

Sealed tenders addressed to the undersigned, and endorsed "Tender for Indian Supplies" will be received at this office up to noon of THURSDAY, 7th JUNE, 1888, for the delivery of Indian Supplies during the fiscal year ending 30th June, 1889, consisting of Flour, Bacon, Groceries, Ammunition, Twine, Oxen, Cows, Bulls, Agricultural Implements, Tools, &c., duty paid, at various points in Manitoba and the North West Territories.

Forms of tender containing full particulars relative to the supplies required, date of delivery, &c., may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg.

Parties may tender for each description of goods, (or for any portion of each description of goods) separately, or for all the goods called for in the schedules, and the Department reserves to itself the right to reject the whole or any part of a tender.

Each tender must be accompanied by an accepted cheque in favor of the Superintendent General of Indian Affairs on a Canadian bank, for at least five per cent. of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract based on such tender when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted, the cheque will be returned.

Each tender must, in addition to the signature of the tenderer, be signed by two sureties acceptable to the Department, for the proper performance of the contract.

The lowest or any tender not necessarily accepted. This advertisement is not to be inserted by any newspaper without the authority of the Queen's printer, and no claim for payment by any newspaper not having had such authority will be admitted.

L. VANKOUGHNET,
Deputy of the Superintendent General
of Indian Affairs.

Department of Indian Affairs,
Ottawa, May, 1888.

THE HERO.

"Reuben! Reuben!"
No answer.
"Reuben, my son, it is time to get up." But Reuben did not want to hear. Nor did he feel like getting up. It was very cold. He drew the bed clothes closer about his head, and turned over for another nap. Meanwhile his feeble old mother made the kitchen fire, pumped the water for the kettle, and went out in the ice and snow to feed the half frozen chickens. "Dolly ought to have been milked an hour ago," she thought. "I wonder what ails Reuben. He gets up later and later every morning."

About an hour afterward, Reuben came slowly down the stairs to breakfast. He looked somewhat ashamed of himself. But he replied in a sullen tone, when his mother spoke about the late hour for milking, "I think we could do without a cow! It is a great bother to milk her morning and night."

"I wish that I could attend to her, but I can't do everything," said the mother, with a sigh.

If Reuben had looked up just then his heart might have reproached him at the sight of his mother's weary and care-worn face. She was a widow, and he was her only son. He intended to be a good son, but he did not go the right way to work. He spent many hours in reading about boys who had done remarkable things, such as run away from home, and come back, years afterward, with fortunes to surprise their friends and enable their mothers to live like queens! "That is what I want to do for my mother," he said. But instead of doing he sat and dreamed.

One day he took up a pamphlet that was lying on the schoolmaster's table. In it he saw a story called "The Hero."

"Hello!" he cried. "What is this about? I want to be a hero."

The story was somewhat like this: A few years ago the traveler through Switzerland might have seen a charming little village, now, alas, no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of their burned cattle.

One poor man was in greater trouble than his neighbors even. True, his home and the cows were gone, but so also was his only son, a bright boy of six or seven years old. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages.

Just as daylight came, however, he heard a well known sound, and looking up he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little son.

"O my son! my son!" he cried, "are you really alive?"

"Why, yes, father! When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed. But the boy said: "O no! A hero is one who does some wonderful deed. I led the cows away because they were in danger,

and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero!"

Reuben read the story two or three times, and then he gave a long, low whistle, which meant that he was seriously considering something.

"I wonder now if that is true," he thought: "A hero is one who does the right thing at the right time." There are plenty of chances for me to be that kind of a hero!"



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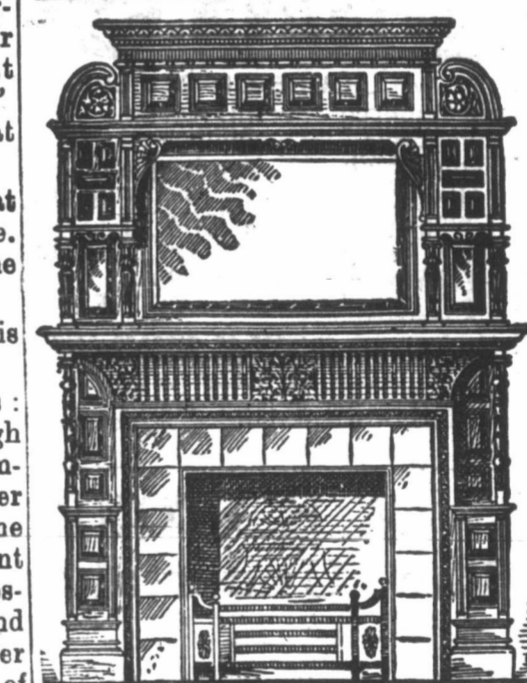
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Letter from her Majesty the Queen: Sir Henry Ponsonby has received the Queen's command to thank Mr. W. Oakley for the Photographs forwarded for her Majesty's acceptance 20th May 1888. Privy Purse Office, Buckingham Palace, S.W.



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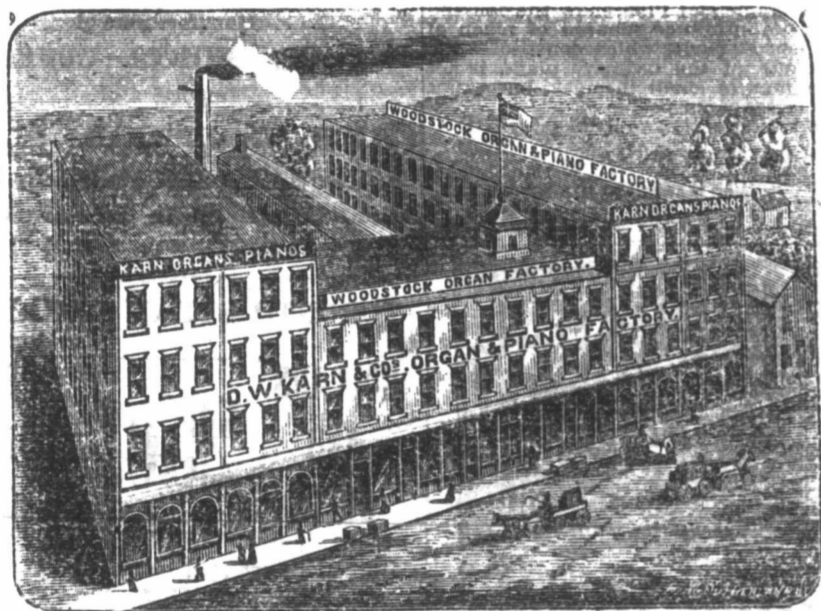
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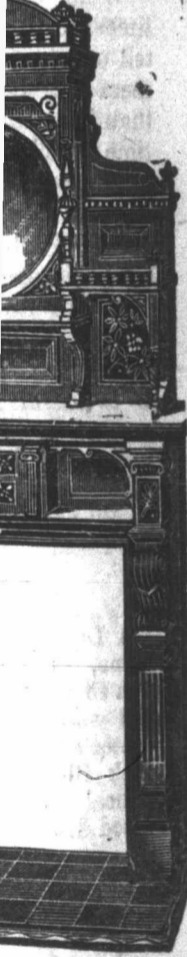
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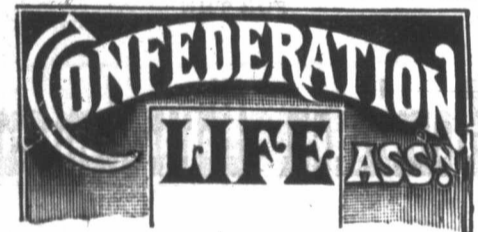
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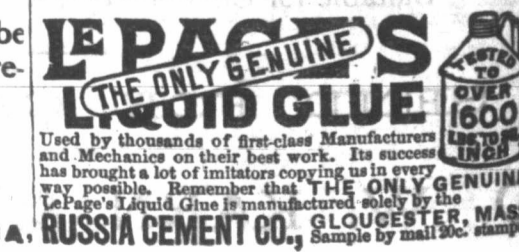
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