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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

V. L. XII. }
No. 2. }

MONTREAL, WEDNESDAY, JUNE 4, 1890.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

LETTERS from Japan set forth the urgent need of a Missionary Bishop for that country.

A CHURCHMAN of Louisiana, U. S., has given \$30,000 to erect an additional building for the University of the South, Sewanee, Tennessee.

THERE are more Indian communicants than white in Bishop Hare's Missionary jurisdiction of South Dakota, although the Indian population is only 250,000 while the white population is 350,000. Six hundred and fifty Indians were confirmed there during the last three years.

Boy and surplised choirs in St. Michael's Church, Charleston, South Carolina, go back to 1798 and earlier. In that year a bill is mentioned for 'washing the surplices of clergy and children.' In 1807 the organist is requested to have at least twelve choir boys.

THE EARLY CHURCH IN CAROLINA—According to Dr. Daleho the first Episcopal Church in South Carolina (U. S.) was built in Charleston about 1681 or 1682. In 1774, the eve of the war of the Revolution, there were eighteen organized parishes, with clergymen and vestries, under the jurisdiction of the Bishop of London.

In Brooklyn, L. I., a Clergyman's Family Fund Society has just been incorporated, whose object is to aid the relatives of needy and dependent relatives of deceased clergymen. There is need enough of it not only in Long Island, but in every diocese. Few fortunes are ever made by preaching, the struggle is to keep the wolf from the door, and many a pang must be added to the minister's bed of death by the thought of those to whom the alms of cold charity will be the only refuge.

In "Personal and Family Glimpses of Remarkable People," by Archbishop Whately, a notable story is told of Bishop Stanley of Norwich (England). He was in the habit of going to different churches to see and hear for himself, and once went into an empty pew. When the owner, a lady, arrived, the Bishop said: "I am afraid I have taken your pew." "Yes," she replied somewhat tartly. "Then I had better go elsewhere," he said. "I would be very much obliged if you would," answered madame. Accordingly he went. But what was the lady's horror, and she was one who worshipped Church dignitaries, to discover at the close of the service that the stranger she had expelled was no less a personage than the Lord Bishop!

THE Bishop of Derry (Ireland) preached at Westminster Abbey on a recent Sunday morning to a large congregation on "The Value of the Bible in the Propagation of Christianity," on behalf of the British and Foreign Bible Society. With reference to Gibbon's well-known 'fifteenth chapter,' he inquired, Why did not the Gospel spread more rapidly now? Some would reply, 'Because there are no miracles.' But the New Testament preachers did not appeal so much to miracles, as to the miracle—and the miracles which Christ did

sank into insignificance compared with the miracle He was. The Bishop concluded his sermon by warning 'a chamber not far from the Abbey' against the disestablishment of a Church whose teachers had broadened the breadth and deepened the depth of their thought, and renewed the love of educated Englishmen for the old Bible.

THE Queen has been pleased to approve the nomination of the Rev. Daniel Lewis Lloyd to the Bishopric of Bangor, Wales, in the room of the Right Rev. James Colquhoun Campbell, resigned. The Bishop designate is now Head Master of Christ's College, Brecon, Eng. He was Head Master of Dolgelly School from 1867 to 1872, and Head Master of the Friar's School at Bangor from 1873 to 1878. He was formerly a scholar of Jesus College, Cambridge. This appointment will make the fourth Head Master who has been raised to the Bench. The other three are the Primate and the Bishops of London and of Southwell. Of English Deans and ex Deans no less than seven were Head Masters.

On the day before the consecration of Dr. Westcott, an interesting gathering of old Birmingham boys was held in the Chapel of Lambeth Palace, by the kind invitation of the Archbishop of Canterbury. It was thought fitting that former members of the school, of which the Primate and Dr. Westcott (as also the late Bishop Lightfoot) were such distinguished pupils, should meet together for the purpose of holding a service to pray for the well being of the new Bishop of Durham. The services consisted of the Litany, the Psalms, *Levavi oculos*, and *Lætatus sum*, and a hymn, together with passages from the Consecration Service, and the blessing by the Archbishop. The occasion was one which will long live in the memory of all those who were present.

THE Church of England's latest Confirmation statistics for England and Wales show a continued and general progress in almost every diocese, and a considerable improvement in the total results. The number of persons confirmed has risen from 198,164 in 1884, to 225,776 in 1889. Taking the whole of England and Wales for the triennial period 1887-89, there was an annual average of 220,396 persons confirmed; or one Confirmation for each 118 of the population. The Province of Canterbury during the three years presented nine candidates out of every 1,000 of the population, whilst the Province of York, with half the population, presented only seven out of every 1,000. Chester, Llandaff, Bangor, St. David's, Southwell, Ripon (with Wakefield), Rochester, and Manchester, are the dioceses which have gained most ground during the three years under review.

JAPAN.—On April 13th, 1890, the first Sunday after Easter, Bishop Bickersteth held an ordination in the Church of the Ascension, in the district of Ushigome, in Toyko, at which the Rev. Yonege Yamaga was advanced to the Priesthood. This gentleman has been in Deacon's orders for about three years. He is the author of some manuals for instruction in

the Faith, that have proved very useful, and his report among his countrymen is that of an earnest man of God. He is the fourth Japanese advanced to the Priesthood within the last half year. One of these was the Rev. Tai San, advanced on St. Thomas' Day, by Bishop Williams. Ushigome is a district about a mile and a-half north-east of the Emperor's palace, which is the centre of Tokyo. It is thickly populated, and is a hopeful station, although the church is at present only in its infancy, numbering less than 100 baptized souls, including infants.

THERE was an immense congregation at Trinity Church, N. Y., on Ascension Day, every seat being occupied and hundreds standing. The rear of the chancel was profusely decorated with lilies, begonias, etc., while masses of flowers and palms were to be seen outside. At 11 o'clock, the procession entered in the order of the choirs of Trinity Church and St. Chrysostom's Chapel, some 80 in all, the clergy of the parish, Dean Hoffman, and four cross-bearers, followed by Bishops Thompson, Whitehead and Potter. In singing the hymn, "O Zion, blest City," the choirs were assisted by Theodore Thomas' band, which occupied the organ loft at the east end of the church. The sermon was by Bishop Thompson on "The Kingdom of Christ." The Holy Communion was celebrated by the Bishop of Albany, Bishop Potter pronouncing the absolution. The number of communicants was large.

AUSTRALIA—The Bishop of Ballarat, who has lately returned to his diocese, has been accorded a hearty welcome. There was a thanksgiving celebration of the Holy Communion, the bishop being met at the western door of Christ Church Cathedral, and proceeding thence, singing a processional hymn, to the chancel. Before commencing the service, Archdeacon Beamish, Vicar-General, presented his Lordship with a pastoral staff, as a present from the clergy and laity of the diocese, and an address of welcome from the laity was also presented. The service was followed by a luncheon at the Ballarat Town Hall, and in the evening a public meeting was held. The Bishop, in reply to the various addresses, made a very interesting speech, embracing a wide range of subjects. He stated that he had, during his visit, preached ninety sermons and addressed forty-six meetings, and that without soliciting a shilling he had obtained as freewill offerings £650 for the diocese.

BISHOP CAMPBELL's resignation of the See of Bangor (Wales) has created a vacancy in the number of spiritual peers who are entitled to a vote in the House of Lords. The Bishop has held the Bishopric of Bangor thirty years. He is succeeded in the Upper House by Bishop Bickersteth of Exeter, who was consecrated to his See in 1885, and who has therefore waited for five years, before gaining admission to the House of Lords. The number of new Sees created will, perhaps not unfortunately, add to the time when Bishops are without a seat among their peers. But it will also tend to enhance the importance of the five great English Sees, viz, the two Archbishoprics, and the

Sees of London, Durham, and Winchester, whose occupants enter the Upper House by prescriptive right immediately after consecration. This precedence of admission to the council chamber of the Lords will make it more necessary that any one raised from the priesthood to any of these five Sees should be a man of unusual ability, and possessed of some power of statesmanship. Bishop Westcott is the most recent instance of a priest raised at once to a See carrying immediate entrance to the House of Lords, and it will be admitted that a worthier example of a wise and thoughtful Lord Prelate could hardly be found.—*Church Bells.*

ROMANISM.

The Bishop of Fond du Lac writes to the *Living Church* as follows:—

'An attack by the Roman Church on the Oneida Indians, under my care, compels me to cry out to my brethren for help. Unable at this time to leave my diocese and make a personal appeal, I am forced, in a desperate emergency to trust my case to the poverty of written words. The hold of the Church upon the Oneidas will be seriously impaired unless I can immediately obtain \$6,000 for schools, Mission House for Sisters, and for repairs on the dilapidated buildings of the missionary. Sisters have promised to come if I can give them a support and a home. Clergy, as yet, I have none, but here is a noble opportunity for a lay brotherhood or associated mission of clergy. The need of workers and money is most urgent. The Oneida reservation is situated in one of the most beautiful parts of Wisconsin, and is 12 miles long by 6 miles wide. The Indians have built for themselves a large stone church, seating 600. The church is complete with the exception of the chancel. There are 1,700 Indians on the reservation, of whom 900 have been baptized by us, and there are 238 communicants.

A crisis has arisen in the tribe's history, a narrative of which I will condense as much as possible. The faithful missionary, who for 35 years was a father to the Oneidas, passed on to his rest last January. For some years the Romans have been laying their plans to obtain an entrance into the reservation. It may here be stated that there are two Indian reservations in Wisconsin, one under the charge of the Roman Church; the other, Oneidas, under the care of our Church and the Methodists. During the past few years the United States Indian agent has been a Romanist and a zealous partisan for his Church. In making my first visit about a year ago, I found that he had appointed the same day for making certain payments to the tribe, which compelled a number of the young men to be away, and as the missionary informed me, prevented their Confirmation. A number of Indians desiring to send their children to Indian schools at Randolph and Carlisle were told by the agent that he could put them, free of expense, in as good schools off the reservation. I was informed by a government official that six months ago there was not a half dozen baptized Romans on the reservation possibly not one.

On the death of Mr. Goodnough, a Roman mission was established on the confines of the reservation, and a priest began to visit among the Indians. Certificates of membership to a Roman society, filled out with the names of our prominent Church members, and acknowledging the payment of dues by them, were anonymously sent about. The cards promised a large number of masses and days of indulgence, if they would only say a prayer daily to St. Joseph and the Blessed Virgin. The Roman authorities petitioned the government to give

them a grant of land, and thus allow them to enter the reservation and erect a church. They tried to enlist the sympathies of the Indians by promising them schools and sisters. Forty-three men, women, and children were induced to sign a petition to the government asking for the Roman Church. It is obvious that an agent who has the power of appointing various officers and making donations of farming implements, putting children in schools, etc., can exert a very persuasive influence upon the timid and needy. The government directed the agent to call the tribe together in council to see whether land and permission should be given to the Romans. The agent called the council not in the accustomed place, the council house, but at one, which on account of the spring floods, was inaccessible to many. An official sympathizer was sent to notify those supposed to be in favor of the Romans. But in the official notice, sent to be read in our church, the purpose of the meeting was not stated, consequently there was a small attendance; 39 however are known to have voted against it; it is claimed that 60 were in favor of it but this is very doubtful, as a number of names were put to the petition who were not present, and others say that they signed through threats and promises. The real mind of the tribe was shown on a subsequent occasion when the matter being put to vote, 131 men voted that they did not desire the Roman Church, and the 40 others present declined to vote either one way or the other. A further instance is noteworthy. The name of Mr. Cornelius Hill, who was educated at Nashotah, one of the chiefs of the tribe, and sent by the diocese as one of its delegates to General Convention, well-known also to the officials at Washington being often sent there on business for the tribe, was visited by special Indian inspector. He asked Mr. Hill what the opinion of the tribe was concerning this grant of lands, etc., to the Roman Church, and was told that the large majority of the tribe was opposed to it. 'What is your own opinion, Mr. Hill?' 'I am not in favor of it.' 'Why, then, did you sign the petition for it?' 'I did not.' 'But your name was on the petition, for I saw it.' 'It was then put there without my knowledge.'

It looks, however, as if the Romans would succeed in this plot; possibly they may not get on the reservation, but they have established a mission on the confines.

There are many reasons, which I cannot here state, which make imperative a vigorous prosecution of this mission. If it is aided liberally by Churchmen at this critical time, a large portion of the tribe will be gathered into the Church. Will not those interested in Indian work come to its support?

CHARLES C. GRAFTON.
Bishop of Fond du Lac.

THE REUNION OF CHRISTENDOM.

The doctrinal system of the Anglican Church is bound up in the three Creeds, the Book of Common Prayer, and the Thirty-nine Articles of Religion. The Presbyterian Church has as its symbol of faith the Westminster Confession, the larger and shorter Catechisms, and the Apostles' Creed, regarded as "a brief summing up of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of God." The Wesleyans have their Twenty-five Articles of Religion, which approximate closely to our Thirty-nine, and in addition to these they require the acceptance of the doctrines laid down in the fifty-two published sermons of John Wesley and his Notes on the New Testament.

We have thus the Anglican Communion holding by the Historic Episcopate, and out-

side of it these two important communions holding very much that is common with us in doctrine, and in some respects enjoying a more perfect discipline: for it cannot be denied that both Presbyterians and Methodists have a much greater power of disciplining their members than we have. We confess it is a power we have lost in the Communion Service. Anglicans enjoy an Apostolic ministry, but these Nonconforming bodies share with them in the possession of Apostolic doctrines.

1. The Being of God. Here we are all at one, and so present a united front against Atheism, Agnosticism, and Materialism. Anglican Churchmen say "that there is but one living and true God, without body, parts, or passions, of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible." (Article I.) Methodists—"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things visible and invisible." (Article I.) Presbyterians—"There is but one living and true God, who is infinite in Being and perfection—a most pure Spirit, without body, parts, or passions, etc., the alone fountain of all being, etc." (Confess., chap. 2.)

2. The Holy Trinity. Anglicans hold—"And in the Unity of this Godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." (Article I.) Methodists—"And in the Unity of this Godhead there are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." (Article I.) Presbyterians—"In the Unity of the Godhead there be three persons of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost." (Confess., chap. 2, 3.)

3. As to the Divinity and work of our Lord and Saviour Jesus Christ, the Anglican doctrine is—"That the Son, which is the Word of the Father, begotten from everlasting of the Father, the Very and Eternal God, and of one substance with the Father, took man's nature in the womb of the Blessed Virgin, so that two whole and perfect natures, that is to say, the Godhead and the Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the sins of men." (Article II.) The doctrine of the Methodist body is virtually the same; and the Presbyterian formula runs as follows:—"The Son of God, the second person of the Trinity, being very and eternal God, of one substance and equal with the Father, did take on Him man's nature, etc. So that two whole, perfect, and distinct natures were inseparably joined together, etc. That the Lord Jesus, by his perfect obedience and sacrifice of Himself, etc., hath fully satisfied the justice of His Father, and purchased not only reconciliation, but an everlasting inheritance, etc." (Confess., chap. 8.) They are all equally opposed to anything approaching to Arianism or Unitarianism, and there is no reason why a Presbyterian or a Methodist should not sign the Anglican Article, or *vice versa*. These doctrines lie at the very basis of our common Christianity, and therefore if we are one here, our life springs from a common root. In the face of abounding heresy and infidelity, this surely is something.

4. On the doctrine of the Holy Ghost, the Anglican doctrine is as follows:—"The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God." (Article V.) The Methodist doctrine is *verbatim* in her fourth Article; and the Presbyterians teach that "the Holy Ghost eternally proceeds from the Father and the Son, and is of one substance, power, and eternity with

both." (*Confess., chap. 2*). Therefore on these fundamental doctrines of the Being of God, the Holy Trinity, the Person and work of Christ and the Holy Ghost, there is no difference between Anglicanism, Methodism, and Presbyterianism.

5. As to the sufficiency of Holy Scripture, the following is the teaching of the Anglican Church:—"That Holy Scripture contains all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man as an article of faith, or be thought requisite or necessary to salvation." The Article then proceeds to name the books of the Old Testament, and to state "that all the books of the New Testament, as they are commonly believed, we do receive and account them canonical." (*Article VI*.) The teaching of the Methodist Communion is practically the same; and the Presbyterian symbol states "that the Scriptures contain the whole counsel of God concerning all things necessary for salvation," to which nothing at any time should be added, etc. (*Confess. chap. 1*.)

6. We come next to the crucial test of the Sacraments, and here we shall find that we are much nearer to each other than might be supposed, while all three reformed communions are separated by clearly defined limits from the teaching of the Church of Rome. It is enough to mention the great stumbling-block contained in the Tridentine dogmas of Transubstantiation, Half-communion, Sacramental justification apart from faith, and intention—this latter tending to vitiate its entire sacramental system. The Anglican Church defines a Sacrament to be "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the grace, and as a pledge to assure us thereof." (*Catechism*.) It further states "that Sacraments are sure witnesses and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." (*Art. XXV*.) The Presbyterian *Confession* speaks of Sacraments as "holy signs and seals of the Covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interests in him, as also to put a visible difference between those that belong unto the Church and the rest of the world, and solemnly to engage them to the service of God in Christ, according to His Word." (*Confess., chap. 27, 1*) And it declares that "there is in every Sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other. That the grace which is exhibited in or by the Sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit and the word of Institution, which certifies together with a precept authorizing the use thereof, a promise of benefit to worthy receivers." (*Confess., chap. 27, 2, 3*) The Methodists entirely agree with Anglican Church doctrine.—*Irish Ecclesiastical Gazette*.

OF CHURCH FINANCE:

By REV. WM. F. NICHOLS, D. D.

... This leads us to another characteristic of Church finance which marks it in its 'first principles.' We have seen that its resources flow from the realization by man of his Godward relation, and his consequent sense of stewardship. From this it follows that its methods of supply must intelligently and steadily and patiently be shaped to accord with that great, underlying fact. There is, necessarily, scope

for the operation of the simple law of demand and supply in Church, as in other finance. It includes the 'give to him that asketh thee'—the supply because there is a demand for it—in whatever shape in the church that omnipresent method works. The saints in Jerusalem in their poverty needed relief. In response to that demand, 'it pleased them of Macedonia and Achaia to make a certain contribution.' The demand lead to the supply, and so it ever has been since, and so it is to day. A need is set forth, whether it is that of some 'little one' somewhere or of a great Church object; this the demand, the law of supply and demand begins to work, and (even if there is sometimes a failure to discriminate, and the large object seems to get the small supply,—the project that one would think everyone would take up gets the 'cup of cold water') the method is plain enough. In that respect, again Church finance in its method is very like other finance; but to state that, is to contrast it with another and it is submitted, truer method of supply. If supply is drawn out by a given demand it can also be forced out by a power working within the giver.

There is a deeper law here than that of supply and demand; it might be called a law of supply through spiritual growth. It works in the Church somewhat as the law of supply works in Nature. Nature's growth and Nature's supplies we do not think of as dependent upon the demands upon them; but the growths and the treasures she gives up are part of her very constitution. Vegetable and animal life, mineral treasures, come under the law of supply and demand when made marketable by man; in themselves the supply comes from inherent principles of growth and development. A homely illustration will show the difference there is between the method of giving which depends upon the appeal from the outside and that which proceeds from inner principle and sense of stewardship. The giving which is limited to a response to appeals may be compared to a pump process which draws out the contributions by a species of suction. The giving because there is an inward moving toward it as a duty, may be compared to a spring or fountain process, when something from within press outward toward conscientious return to God of part of what He has given us. The latter is no less than the true characteristic method of supply in Church finance. The personal religion of the individual needs giving as its healthy outcome and expression more than any outside object needs it. And if we could imagine a condition of things where no demands upon offerings ever reached a man, he would, if true to his personal religion, find himself with accumulating offerings for which he would be obliged to find objects. The supply would precede the demand. Indeed, it is not an unheard of experience that one who has acted on this method and gauged his griefs by his sense of stewardship, has found himself obliged to seek out worthy objects upon which to bestow what he has laid by as 'God hath prospered him.' The spring process is the one to which the instincts of the Church must turn more and more as the method; and all systems and expedients for enlargement of its resources should recognize that as the true *Novum Organum* of Church finance.

In conclusion, then, Church finance, in so far as it is simply finance, should enlist the ability and enterprise of our best men of finance. In so far as it is technically Church finance, we perceive how its source of supply is peculiar, in that it is contingent upon the supply of the individual giver, and how in its effort we should aim carefully at the spontaneity and abundance of giving that comes from an inner sense of stewardship, which first settles how, and how much, it ought to give out of what God has given. Then the question as to what objects it

can be given is a distinct and after consideration.

From a 'Symposium on Church Finance.'—*Church Review*.

THE PROGRESS OF WOMEN.

Charles Dudley Warner, in *Harper's Magazine* for May, raises the question whether 'men are not leaving the intellectual province to women?' He says: 'Does he read as much as she does? Is he becoming anything but a newspaper made person? Is his mind getting to be like a newspaper? Speaking generally of the mass of business men—and the mass are business men in this country—have they any habit of reading books? They have clubs to be sure, but of what sort? With the exception of a conversation club here and there, and a literary club more or less perfunctory, are they not mostly social clubs for comfort and idle lounging, many of them known, as other workmen are, by their 'chips?' What sort of a book would a member make out of 'Chips from my workshop?' Do the young men, to any extent, join in Browning clubs, and Shakespeare clubs and Dante clubs? Do they meet for the study of history, of authors, of literary periods, for reading, and discussing what they read? Do they in concert dig in the encyclopedias, and write papers about the correlation of forces, and about Savonarola, and about the Three Kings? In fact, what sort of a hand would the Three Kings suggest to them? In the large cities the women's clubs, pursuing literature, art, languages, botany, history, geography, geology, mythology, are innumerable. And there is hardly a village in the land that has not from one to six clubs of young girls who meet once a week for some intellectual purpose. What are the young men of the villages and cities doing meantime? How are they preparing to meet socially these young ladies who are cultivating their minds? Are they adapting themselves to the new conditions? Or are they counting, as they always have done, on the adaptability of women, on the facility with which the members of the bright sex can interest themselves in base ball and speed of horses and the chances of the 'street'? Is it comfortable for the young man, when the talk is about the last notable book, or the philosophy of the popular poet or novelist, to feel that laughing eyes are sounding his ignorance?'—*North Dakota Churchman*.

LITURGICAL WORSHIP.

"And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking bread and in prayers.—*Acts ii. 42, Authorised Version*.

This verse has been cited as describing the earliest Apostolic form of worship and as probably showing that it was liturgical or precomposed.

But the Revised Version, by translating the article, and thus giving the true sense of the original, places the matter beyond dispute. Its language is, "In the breaking of bread and the prayers." (*Delitzsch* also uses the article here in his Hebrew version of the New Testament.)

Now, as "the breaking of bread" unquestionably refers to the then well known sacrament of the Holy Communion, so "the prayers" must consistently and necessarily refer to certain equally well known prayers, and not to the mere act of praying, or to praying extemporaneously. The important function of the Greek definite article, so often overlooked by the earlier English translators, is here illustrated with the most significant effect and the vast differences between "prayers," which may mean any prayers, and "the prayers," which can only mean certain well known or customary prayers, becomes apparent. And what were these but a liturgy?—*S. D. D., in Southern Churchman*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LUNENBURG.—The 54th session of the Rural Decanal Chapter of Lunenburg was held at Hubbard's Cove, Halifax Co., on Wednesday and Thursday, May 7th and 8th. Present:—Rev. W. E. Gelling, Rural Dean; P. H. Brown, G. H. Butler, E. Roy, E. A. Harris, C. P. Mellor, E. D. Parry, W. T. Woollard, Geo. D. Harris, and Henry Stamer, Rector of the parish. Absent Rev. Geo. Haslam and James Spencer.

Divine service was held in the Parish Church on Wednesday evening, Revs. Mellor, Gelling, Butler and G. D. Harris taking part in the same. Mr. Brown gave an address on 'The Remembrance' in the Lord's Supper as being before God and not before men. Mr. Parry followed, speaking on 'the Confidence of David' from the words, 'The Lord is my Shepherd, I shall not want.'

On Thursday morning Divine service was held at Mill Cove, in the new St. Mark's Church lately built there under the supervision of the Rector. The Holy Communion was administered to 23 communicants besides the clergy, the Rural Dean being celebrant; Revs. E. A. Harris, P. H. Brown, C. P. Mellor and E. Roy taking part in the service, and Geo. D. Harris leading the singing. Mr. Woollard preached an interesting and excellent sermon from St. Matt. vi, 38.

The Chapter met for business at the Rectory at 3:30 p.m., when a number of interesting questions were informally discussed, and an amendment to a former motion was carried to admit of a sermon being preached at Thursday morning Chapter meeting, if the Rector so required, such sermon to be specially *ad clerum*.

The Chapter accepted an invitation from Rev. Mr. Harris to hold the next session at La Have in October.

In the evening Divine service was again held in the Parish Church. Revs. Roy, Mellor, Brown and Woollard each taking a part. Rev. Geo. D. Harris, of La Have, spoke on the 'Relationship between God and Man: God as a Father, and each man of the human race, a child, a son.' The Rural Dean followed with a very interesting and instructive address on three appearances of our Blessed Lord after His Resurrection.

The Rector Rev. Mr. Stamer, is about vacating the parish, not by resignation but by removal. His successor will take the position of vicar. This vacancy will make at the least four parishes in the Diocese to which incumbents will soon have to be appointed.

The clergy one and all felt that this was one of the pleasantest meetings held for some time, and though but little actual business was done we all felt it was good to have been there; sorrowing only for that we shall see the face of this aged Rector at these meetings no more.

KING'S COLLEGE.—The Lectureship on Apologetics has been conferred, not on Rev. George Harlow, as announced in issue of 21st ult., but on Rev. George Haslam, M.A., of Trinity College, Dublin, Rector of the Parish of Lunenburg.

AMHERST.—Whitsunday was bright and beautiful. There was a large congregation at the morning service, and a large number of communicants at the two celebrations. The flowers on the altar were very beautiful, consisting of scarlet geraniums and ferns, the gift of an earnest churchwoman, who is always to the fore in every church work.

PARRSBORO.—His Lordship Bishop Courtney arrived in Parrsboro at 5:30, upon the evening of the Queen's Birthday, and was the guest of the Rector. A beautiful drive of eight miles on Sunday morning brought him to Diligent River, where a church awaited consecration. The corner stone of this church was laid by his

Lordship on June 17th, 1889. The Church was filled from end to end at 10:30 a.m., when a petition was read by Rev. S. Gibbons, praying the Bishop to consecrate the building, which prayer the Bishop granted. The building is small, its seating capacity being 120 comfortably. It has a beautiful three-light east window of the Resurrection, from England. The altar cloth is presented by the Church Extension Association; one desk hanging given by Miss Lizzie Aikman; another by Mrs. Gibbons; the chancel is nicely carpeted; the aisle covered with cocoanut matting; the new organ under Mrs. Gibbons' skilful management pealed forth its joyful music; the choir being composed of voices from Parrsboro and Port Greville, as well as from Diligent River; the brass altar cross and vases are presents from Miss Audubon, a grand daughter of the celebrated naturalist; the desks, beautifully made, are presents from the children of All Saints' parish, Orange Valley, New Jersey, U.S.; the font unfortunately had not arrived, but is a gift from the Sunday school children of St. Mark's Church, Brooklyn. The sentence of consecration was read by the Rector, declaring St. John the Evangelist the patron saint of this Church, and signed by the Bishop, who delivered an eloquent address admirably suited to the congregation, upon consecration of places, buildings and hearts to God the giver of all good things.

The Apostolic rite of Confirmation was then administered to four candidates, all married people, a mother, father and daughter being of the number. Holy Communion formed a fitting ending to the previous beautiful services.

Great credit is due, especially to our small band of courageous and united women, who have worked early, late and constantly for their church; the remaining debt being privately undertaken rendered it possible to have the consecration. The old English Society, S.P.C.K., the grand handmaiden of the Church, generously granting £40 towards the building fund. To them especially and many other kind friends our grateful hearts tender thanks.

A forty five minutes quick drive took us to dinner at Port Greville, where Mrs. Perry Hatfield sumptuously entertained the Bishop, after which Confirmation was held in the Church of the Holy Trinity which has been freshly alabastered, and was tastefully trimmed with flowers. The choir heartily sang their praises, and four candidates were presented and confirmed by the Bishop who gave practical advice and sound church doctrine in his usual happy manner. The Rector being called to see a very sick woman, the Bishop concluded the service, after which a drive of twelve miles brought tea, hastily partaken of, when Evensong and Confirmation were held at the parish Church of St. George, Parrsboro, which was crowded. The pastoral staff was here borne by Rev. E. P. Harley, who has been kind enough to help the Rector for several Sundays by his eloquent and learned sermons. The address to the five candidates for Confirmation showed the scriptural mode of blessing through the imposition of hands in the old Testament, in the case of Jacob and by Isaac. Joseph's sons by Jacob, and Joshua by Moses; in the New Testament by Jesus Christ himself, and by the Apostles in the Acts. Plain, simple, therefore, truly eloquent were the Bishop's words.

We are very grateful for the visit which cannot but be fruitful in results for the Church of Christ. A new organ procured principally by the ladies of the congregation adorns the chancel of St. George's Church, which was very profusely decorated with flowers. The beautiful service, the hearty singing of the choir, the deep attention of the congregation combined with the stirring words of the Bishop to make a service not soon to be forgotten by us in beautiful Parrsboro.

The new wardens have taken hold well; the ground around the church has been ploughed up and sowed down; the school has been

whitened; trees have been planted around one side of the graveyard, which on July 1st will be declared closed by Act of Parliament. A new lot of land has been secured for a graveyard by the new wardens, Messrs. Robt. Aikman and M. G. Atkinson, M.D., who have the counsel and advice of the old stand by warden, A. S. Townshend, Esq., who long stood by St. George's parish in troubled waters, and rejoices to see it sailing under favouring breezes.

HORTON.—On Wednesday, May 28th, the Right Rev. the Lord Bishop of Nova Scotia administered the Apostolic rite of Confirmation in St. John's Church, Wolfville, to a small class, consisting of five males and two females. The Bishop's address on the serious yet joyous nature of Confirmation was listened to with wrapt attention by a large congregation. This is the third Confirmation held in the Parish of Horton in twenty months. The total number confirmed at these three confirmations is 46—21 males, 25 females, and out of the above total just one-third were received into the Church by adult Baptism. In the last class presented five out of seven had been baptized as adults; the average age of the seven persons confirmed was 35 years.

DIOCESE OF FREDERICTON.

St. JOHN.—Trinity Church Sunday school held its 64th anniversary service on the evening of 25th May. Rev. Dr. Brigstocke preached from 2nd Kings, xxii, 1 and 2 vs, addressing himself chiefly to the young people. Extended reference was made to the fact that Trinity Sunday school was the pioneer Sabbath school of St. John and probably of the Dominion.—*Globe*.

DIOCESE OF MONTREAL.

ORDINATION.—The Lord Bishop of the Diocese held his Trinity Ordination in Trinity Church, Montreal, on the 1st instant. The Rev. G. Osborne Troop delivered the Ordination sermon. Rev. R. F. Taylor, Rev. W. Raven, Rev. W. J. M. Beattie, Rev. J. Paleston Roberts were advanced to the priesthood, and Messrs. H. E. Hersey, M. A., and P. E. Judge were ordained deacons.

THE 31st Synod of the Diocese meet on Tuesday, the 17th June instant, and will be preceded by the usual service in the Cathedral at 10:30 a.m., at which the Ven. Archbishop Evans will preach. The *Agenda* paper issued by the Secretary contains only two notices of motions; one by the Dean of Montreal, to appoint delegates to the Conference in Winnipeg on "Church Consolidation," and one by Rev. J. A. Dixon, to increase the number of members in the Executive Committee to twenty of each order. Probably other business will be announced on the first day.

COTE ST PAUL.—On Thursday evening, the 29th May, Mr. G. Beaman, of Montreal, gave a very interesting lecture, illustrated with admirable stereoscopic views of London, England, in the Parochial Hall here. The lantern is an especially excellent one, and the views clear and distinct. The entertainment was much enjoyed by those present; and those absent missed a treat. We understand that Mr. Beaman will make engagements for delivering his lecture in any place in the Diocese, and his address with further particulars can be had through the CHURCH GUARDIAN.

On Trinity Sunday the Rev. E. A. W. King, M. A., presently Assistant at Trinity Church, Montreal, visited this Mission and preached at morning service in the Church of the Redeemer. His former visits to the Mission have not been forgotten, nor the excellent instruction imparted some years ago to the then Confirmation candidates; and all were glad to have him once again with them. J. W. Marling, Esq., assisted

him in morning service, and took the evening service himself in the absence of Dr. Davidson.

The Lord Bishop of the Diocese has nearly finished his visitation in that part of the Eastern Townships included within his jurisdiction; and has held many Confirmations. We cannot but regret that in only one or two cases has the result been sent to us for publication by the authorities of the various missions and parishes. Such information is however of general interest to the Church.

DIOCESE OF ONTARIO.

NEW BOYNE AND LOMBARDY.—The new arrangement of this Mission, which at first caused much opposition, is gradually approving itself to the supporters of the Church. A new station has been opened in Burgess, the opening service being attended by some fifty persons. Gifts of hymns A. M., for distribution, would be very acceptable here. There is also some prospect for a new station in Bastard as soon as the incumbent is relieved of attendance at Pike's Falls. At present there is too much driving on hand to admit of new work being attempted.

PIKE'S FALLS.—The Mission Board has granted a sum of \$300 to this Mission to be used at the discretion of the Bishop. It is hoped to make it the centre of a work embracing a great part of Drummond. But at present men are scarce, and death has robbed us of some valuable workers. Who will join the members of St. James' congregation in earnest prayer for laborers in the Lord's vineyard?

NEWBRO.—On dit that the incumbent wants a lay reader. He is working with great earnestness at some 14 or 16 separate stations. A parishioner at E——n says, they don't want the lay reader there, its the incumbent they love, not the services. What a false ideal!

FRANKVILLE.—The Rev. T. J. Stiles is having up hill work in some parts of his Mission, and very encouraging success in others. The Rector is working heartily for its new church and supporting its clergyman well. Some progress however is being made in all parts.

SMITH'S FALLS.—The schoolroom portion of the plans for the enlargement of St. John's Church is to be proceeded with soon, and when complete will be used as a temporary Church, while the rest of the work is done. On Sunday, the 25th ult., a font was extemporized near the door, and the latest addition to the incumbent's family received Holy Baptism therein. Some of those present had never seen the service held in the proper part of the Church before. The Rector read a circular letter from the Bishop, asking for funds for the See House.

DIOCESE OF NIAGARA.

GUELPH.—The last meeting of the Band of Hope of St. George's Church proved very enjoyable. The chair was occupied by Rev. Mr. Seaborn, and a well chosen programme was rendered in excellent style.

The singing of Master Eddie Johnson and the violin playing of Miss Mary Haugh, also the solo by Miss Jennie Green, and the Motion song by the little members were the features of the evening, the audience tendering them deserved plaudits. Mr. W. P. Howard and the musical committee deserve great credit for the arranging of the programme, which was enjoyable throughout.

THE BIBLE ASSOCIATION.—This vigorous and enthusiastic organization held a very successful entertainment in the City hall, on the evening of the 13th. Refreshments were furnished to the guests in profusion. The young ladies belonging to the Association discharged the duties

of waiters in a pleasing manner, and were attentive to the requirements of their guests. Dr. Lett took the chair at 8 o'clock and filled that office in his usual happy style. The musical programme was opened by the singing of 'God Save the Queen.' The Bible Association of St. George's Church is to be congratulated on the success which attended their concert. The working Guild had a table in the hall and sold a great many useful articles. The proceeds of the sale go towards the new carpeting of the chancel. The Association entertainment added between \$30 and \$40 to the Church Improvement Fund.

DIOCESE OF HURON.

LONDON.—Mrs. Boomer desires to thank her unknown friend in Ontario, who forwarded direct to the General Treasurer a sum of money for the Educational fund, which sum will be credited to the Diocese of Ontario.

LONDON SOUTH.—St. James'.—At the last meeting of the senior branch of the Young People's Mission Branch it was decided that \$5 be given to the 'J. R.' fund of the Education department, and that the Treasurer forward the same as soon as possible.

The Oil Springs Branch W. A. M. A. voted \$2.50 to the Education fund for 'J. R.'

GALT.—Having listened with pleasure and profit to the earnest address of Mr. Boomer on the education of Missionaries' children we hereby express our heartfelt sympathy with this special branch of Auxiliary work, and pledge ourselves to do all in our power to further it. We have pleasure in remitting to the Treasurer the collection at the above meeting \$11.15 for 'J. R.' her substitute, or successor.

BARFORD.—The following resolution was passed, 'That the hearty thanks of the Barford Branch be tendered to Mrs. Boomer for her interesting and instructive address on the subject of Mission work in connection with the W. A. M. A., and that the collection of \$2.12 taken at that meeting be devoted to the education of 'J. R.' her substitute, or successor. That this Branch again record its hearty sympathy with the work of educating Missionaries' daughters, and its determination to contribute to that object this year, according to its ability.'

EDUCATION OF THE CHILDREN OF MISSIONARIES.

SIR,—Except to record from time to time the marked and rapid progress of the effort to help our Missionaries in the education of their children, I had hoped never to have had occasion to ask the courteous editors of our Church papers to grant me space in their columns, but the time has come when I must seek this further concession at their hands, lest silence should imply acquiescence in views I do not share, or a disheartenment I do not feel, although there certainly might be some excuse for it, should still another delay await the educational movement in our Diocese, such as is, with solemn portent, foreshadowed in the closing sentences of the statement published and officially signed by the officers of our Board. If we must have bars and boundaries they should be immovable and well defined; if we must have rules, as of course we must, they should be binding upon all alike, no one of them to be enforced or laid aside at will, so that there may be no question of the Board of Management or any committee under it, 'far exceeding its power.' If work accepted to day be so likely to be rejected tomorrow, what encouragement is there to undertake anything at all; and when these methods are used in regard to work cordially entered upon in other dioceses, and accepted by the Board of Missions itself, what effect must they have upon parochial efforts, and in the quen-

ing of that individual zeal for Missions which it is one of the objects of our Association to promote.

I can only hope that the deterring sentence to which I have alluded above may have emanated from a meeting as informal as those others which were condemned as 'out of order,' and may, therefore, have a less depressing influence upon the counsels of our Educational Committee, when we meet in June. As it seems that the effort on behalf of the first missionary child is to be only half recognized by our Auxiliary, and that the funds raised on her behalf are only, 'not refused,' I am obliged to ask those friends who have already helped us, or who intend to do so in future, to send in their contributions to our Treasurer with her name distinctly stated, by doing which their money can be put to its distinctive use and not run the risk of lying in company with the \$30 so ingloriously awaiting its fate, in helpless inactivity for still another year.

A word before I close in friendly remonstrance with our Tyroconnell sister, whose paper read at our annual meeting and since published and circulated, embodies the sentiments of those who like herself desire to oppose our keeping our missionaries in a way which they themselves most heartily desire.

So cordially am I at one with her in regard to sending lady missionaries wherever and whenever we can do so, and so thoroughly am I in accord with her views as to the need for increasing the stipends of our missionaries, that I am ready to second her in every effort she may make for both these admirable objects, and with this proviso that if I am to follow her lead she will promise not to confuse one fund with the other, and to remember that the pulling down of one building does not always result in the building up another; that we must be content with a step by step growth, lending a helping hand just how and where we can under existing circumstances, leaving larger issues humanly in the hands of the Board of Missions itself, whose duty it is to grapple with them, and spiritually to the Great Head of the Church, the God and Father of us all. And further I would implore her not to impute to our self-denying Missionaries, a spiritual pride of which they are incapable but rather to allow that their reading of that cruelly mis-used word 'Charity' is 'Love' and that gifts offered to them in whatever shape they may, or by whom sent are received as tokens of love and sympathy as if direct from the Giver of all good Himself.

Thanking you once more gratefully for your renewed kindness.

I remain, sir, very faithfully yours,
H. A. BOOMER,
Convener Educat. Committee Huron W. A. M. A.

DIOCESE OF BRITISH HONDURAS.

BELIZE.—Continued,

THE BISHOP'S VISIT.

On the Bishop's return, visits and committees were then the order of the day. The Standing Committee met on Friday evening.

On Saturday evening the Bishop held a Confirmation at St. Mary's at 4 p.m., when Eversong was said by the Rector, and the Lessons read by the Rev. E. D. Tieling. There was full choral service, every member of the choir being present. The Bishop addressed the candidates both before and after the laying on of hands, the second address being one of great force on the duty of work and prayer by every member of the Church, so as to aid the Master in conquering the world and its forces to Himself.

There were 145 candidates presented by the Rector; 45 males and 100 females. A large number had been obliged to absent themselves on account of engagements out of Belize.

On Sunday, the Bishop held an ordination at St. John's Church, when Mr. L. A. B. Swabey,

the Head Master of the Diocesan School and Lay reader, was made Deacon. The Litany was said by the Rev. E. D. Tinling, at 11 a. m., Matins having been said at 7 a. m. The Rev. F. R. Murray acted as Bishop's Chaplain, and also preached the sermon. The Rector of St. Mary's presented the candidate, who read the Holy Gospel; the Bishop's Chaplain acting as Epistoler. There was a very large congregation, all of whom were much interested as Mr. Swabey is a great favorite and is doing a good educational work amongst the poor of the Church, having an average attendance of over two hundred in his school.

This service being over we had immediately to prepare for the next, which was the confirmation for the parish of St. John the Baptist, which took place at 4 p. m. The church was literally packed. The ceremony was a very solemn one, and the Bishop again addressed the candidates before and after the laying on of hands. The Rector of St. Mary's, in the absence of the Rev. H. Nethercott, presented the candidates. The Bishop's Chaplain read the preface. There were 120 candidates, 80 males and 39 females. Again several who had been prepared were unavoidably absent. The female candidates again, as at St. Mary's, all wore the same kind of tulle veil, so that there were no distinctions, and the appearance was most pleasing.

The Bishop preached at Evensong, when there was full choral service. The pastoral staff was carried by the Rector. Talli's Festival service was sung. Bennett in F was the setting for the Magnificat and Nunc Dimittis. The anthems, indeed all the service was very well rendered, and only too soon was the bright and happy service over. The church and churchyard was literally packed. The Bishop preached a very forcible and practical sermon on the duties of the spiritual life and the need and necessity of much practical work being done by every member of Christ's Body, if the Church was to do her Master's work and to complete the Father's, in the salvation of souls and the subjection of this world to the Kingdom of Christ, His Body.

THE SYNOD.—Monday ushered in the first service in connection with the opening of the Synod, which was held in the Church of St. John the Baptist. The service was that of the Holy Eucharist, when the Bishop celebrated, who also acted as Gospeller; the Epistle being read by the Rev. F. R. Murray. There was a large number of communicants. The Bishop was assisted in the administration by the Rev. E. D. Tinling, the Rector of St. Mary's, and the newly made Deacon. Almost all the delegates, both lay and clerical were present.

I will send an account of the Synod for next week, and proceed with the account of the other good works done and meetings held during the Bishop's visit.

CONSECRATION OF ST. MARY'S.—This long looked for and much desired event on the part of this parish took place on the Wednesday, when everything went off well, with Queen's weather.

The choir Clergy and Bishop met in St. Mary's Hall and robed there. The order of the procession was: Members of the Church Committee, wardens, 16 choir boys, 12 men all vested; Messrs. Blockley and Usher, lay readers of the Diocese; Deacon Tinling, and the Rev. E. D. Tinling; the Bishop was preceded by his Chaplain carrying the Pastoral Staff.

The petition for consecration on behalf of the Rector, wardens and parish, was read by the Hon. J. H. Phillips. The deed of consecration was read by the Rector of St. Mary's, and was duly signed and placed upon the altar. The sentence of de-consecration of the old Church, now known as St. Mary's Hall, was read by the Bishop's Chaplain, and this having been duly signed was also placed upon the altar. Short-

ened Choral Evensong was then sung most heartily and the service then partook of a Missionary character; the Lesson from Isaiah being read by the Rector of Corazal.

The annual Missionary meeting was now held which was opened by a stirring address upon the need for strong Missionary efforts being made by every individual and every parish, so that Diocesan work may prosper and the Church at large increased and developed. The Bishop gave a most interesting account of Home Mission work in Jamaica, and showed that with well formed plans and earnest good work the day of small things may speedily grow into mighty results. Addresses of great earnestness were made by the Rev. E. D. Tinling and Deacon Swabey, and by Messrs. the Hon. J. H. Phillips and the Hon. B. Fairweather, a hymn being sung between each address. Before the Benediction was pronounced, the Rector of St. Mary's addressed the congregation on the subject of Missionary effort and dwelt upon the urgent need for immediate efforts being made to follow the children of the Church into the other parts of the Diocese where they lived almost eight months in the year apart from the ministrations of the Church, and readily becoming an easy prey for dissent or Rome. The service of Consecration and Missionary meeting were both of a solemn and earnest character, and we trust that the words then spoken and heard may have abundant effect upon the lives of all. The offerings were devoted to the S. P. G.

[To be continued]

CONTEMPORARY CHURCH OPINION.

The Church News, St. Louis, Mo., says:—

The one apparently incongruous thing in the keeping of the Church Year is the failure to give Ascension Day its true position and importance. The event celebrated is the crowning and consummation of the Saviour's redeeming work. It emphasizes and completes the victory of the Resurrection, and places the seal of Heaven upon the earthly life and mission of the Blessed Redeemer. The Ascension glorifies the Church of God, and illumines human hearts with an imperishable light and hope. There is no just reason why Holy Thursday should not stand on the same level in its observance by Christians as Christmas and Easter. In order that the Christian Year be rounded out in its full-orbed perfection this day should receive its rightful honor; and more, then the Church would be penetrated by a fresh and vital strength, and rise to a fuller life, vivified by the perpetual thought of its ascended Head, there in Heaven, lovingly interceding that His Church may be presented to Him a pure and glorious Church without spot or wrinkle.

The Irish Ecclesiastical Gazette says:—

We regret to hear of the secession to the Church of Rome of another member of the Church, a lady who for several years has taken part in the parochial choirs of two of our leading Evangelical churches, first in the city of Dublin and afterwards in a suburban church. As this lady was under regular Evangelical teaching in two churches where the ritual is of the lowest it can scarcely be said that her conversion was due to any Ritualistic tendencies. On a former occasion the Diocesan Synod of Dublin was convulsed when a similar event took place, and the conversion or perversion was openly attributed by a speaker in the Synod to a particular church which he named from the platform. We shall watch with considerable interest to see what notice will be taken of this deplorable event at the next meeting of the Synod. It is noteworthy that the two incumbents of the above churches were among the most hostile to the use of *Sherrard's Catechism* in our schools, as also to *Plain Reasons against joining the Church of Rome*. The result of that opposition left us in the

diocese of Dublin absolutely without any handbook to set forth before our children the errors of the Roman Catholic Church.

THE GOSPEL ACCORDING TO ST. LUKE.

A PAPER READ BY REV. L. N. TUCKER, M. A., ASSISTANT MINISTER OF ST. GEORGE'S, MONTREAL, BEFORE THE DIOCESAN S. S. ASSOCIATION, IN THE SYNOD HALL, MAY 19TH, 1890.

1. The principal factor in the establishment of Christianity in the world was the unique personality of the Lord Jesus Christ. He impressed Himself so deeply on the minds and hearts of His disciples that they literally became His—they lived and they died for Him. And thus, He was Himself the first great miracle of Christianity, what we call the Incarnation, *i. e.*, God manifest in the flesh. And by His unique personality He wrought the second great factor in Christianity, *viz.*—the divine life, through the Holy Ghost, incarnate in the Church, *i. e.*, in the lives of sinful men.

2. And the next important factor in the establishment of Christianity was the delineation of that unique personality, the record of that divine life: what we call the Four Gospels. The chief power of these writings, no doubt, lies in their subject, in the charm of this divine life, in the perfection of this ideal man. And as they were edited (to use a common word) under the guidance of the Holy Spirit, we need not wonder that just such glimpses and just such features of the subject are given us as are best calculated to make it fascinating, and to make its interest, as it were, contagious and permanent.

3. Moreover, the Jews had their Law and Prophets, their inspired standard of truth and duty. As the early Christians were Jews and as early Christianity was cradled in Judaism it was one of the *moral* necessities of the case that they also should have their Sacred Scriptures. And as the eye witnesses of the life of Christ began to be scattered abroad or taken from the world; and as the details of the story began to fade from the minds of the survivors; and as spurious and fanciful words and facts began to creep into the minds of the uninstructed it became also a *physical* necessity that this groundwork of the faith and this guide of the life should be fixed in some reliable and unalterable form.

4. And this outward form of the Gospels, apart from their divine origin, had a peculiar human genesis, growth and maturity. This it is that gives them their strongly-marked simple, popular and dramatic character. As soon as Jesus was taken from the devoted disciples they began to linger on the memory of their lost friend, and to recall with fondness his works of grace and his words of love. We can imagine with what flowing hearts Mary the Virgin and Mary the Magdalene would hang on the lips of St. Peter and St. John as they related the incidents of the public ministry and of the shameful death. Then, each of the hearers could contribute his or her quota to the sacred fund. And thus, it was in the upper room and in the assembly of the faithful, while the Church was yet filled with the Holy Ghost, before that sin or poverty or persecution had begun to mar the perfect peace of that golden age, that the structure of the Synoptics began to be laid and that the form of each separate narrative began to be cast. This accounts for the boundless sympathy, love and devotion that breathe in every line of the Gospels. They came, as it were, red hot from the furnace of the glowing hearts of the adoring and loving disciples.

5. But this was, so to speak, only the first Edition of the Gospels. In the loving memories

and on the burning lips of the disciples the words and deeds of Christ became the Gospel *i. e.*, the good tidings of great joy proclaimed to all who would listen. The message came directly from the conscience of the Church and was addressed directly to the conscience of the world. It was unavoidable, under these circumstances, that the first edition should be revised in various ways to meet the special wants of the various classes of persons whom it reached. This work of revision was done gradually, as experience suggested, and was done by the whole Christian community. The illiterate Evangelist contributed his share as well as the learned preacher and probably the lion's share. This it is that gives the Gospels their impersonal and universal character. They assumed their final form as the result of years of experience and as the work of many minds. This it is also that gives them their simple and popular character. For both fulness and simplicity in the expression of divine truth they are absolutely unapproachable. And this it is that gives them their dramatic character, *i. e.*, their power to move the feelings and to rouse the conscience both of the adversary and of the disciple. Even at the present day the most effectual way to preach the Gospel is to read from the Lectern the written life of Christ.

6 For many years the Gospel was known only in its oral form. It was printed only in the memory of the disciples. And this oral Gospel would naturally be revised and improved passing through so many minds and so many lips, and that special revision of each separate part would survive, that commended itself most to the mind of the Church at large. And here we begin to observe the divergent streams of the three first Gospels. The original oral Gospel which was, as nearly as possible, that according to St. Mark was first addressed to the Jews. It would naturally assume a form and a complexion that would commend it to the Jews. That side of it that coincided with Judaism would naturally be made most prominent. And when it had reached its perfect form of repeated amendment and improvement, before it became adulterated by human conceits, and while yet some of the Apostles lived to vouch for its accuracy it was committed to writing by St. Matthew. The original oral Gospel was also addressed to the Gentiles. It also would gradually assume that form and complexion that would commend it to the Gentiles. Its human and universal side would naturally be made most prominent here. And when it had reached its perfect form it was committed to writing by St. Luke, the disciple and companion of the Apostle of the Gentiles. This, of course, is only the human side of the formation of the Gospels. It takes nothing from their inspiration and authority. Rather does it account for their excellence. They were not the product of any man, or Church or year. They were the product of the memory, the conscience, the experience of the whole Church for nearly one generation both in its inner life and in the Missionary field. The pen of the Evangelist was, no doubt, guided and guarded from error by the supervision of the Holy Ghost. But even if that were not so; if the Evangelist had only faithfully committed to parchment the Gospel, as it was known and sanctioned by the Church in the lifetime of the Apostles, his Gospel would be none the less the inspired and infallible Word of God.

7 Now this study of the origin of the Gospels, interesting at all times, is very important on the present occasion. For it enables us to see the human part which the Evangelist played in this all important work; to realize that God Himself works by human means even in laying the foundation stones of His spiritual kingdom; to account for often puzzling differences that exist between the several Gospels; to fix the special origin and purpose of the Gospel according to St. Luke; to find a reason for the existence of more than one Gospel, viz.,

that truth is one and yet various, that no man, no teacher, no Evangelist, no Apostle, that Christ alone, grasped and exhibited every phase of divine truth, that we should study all the Scriptures to see the truth in all its bearings, that there is more than one way of preaching the Gospel and that, following the divine example, we should teach as men are able to bear, and in Sunday school and pulpit, with the young and the old, the learned and the ignorant, we are to make ourselves all things to all men that we may, at least, win some.

8. Of the personal history of St. Luke we know but little, save that for many years he was the constant companion and friend of St. Paul. He is supposed to have been a Gentile by birth, and a native of Antioch; to have been converted by St. Paul and to have accompanied him on several of his journeys. If so, there is a special fitness in his being the author of the Gospel to the Gentiles. For Antioch, his birth place, was also the birth place of the Christian name and of Gentile Christianity. And he came on the scene at that creative season in the Church's history, when it had just burst the bands of Judaism, and when it was just setting out on its glorious Mission of Regeneration to Europe and to the world. He is called the beloved Physician. From his writings we are assured that he was a man of liberal education. His Gospel is supposed to have been written in Greece. From the touching expression in I Tim. iv., 2, "Only Luke is with me," we see how much St. Paul valued his faithful attendance on him during his last imprisonment. Assuredly, as Westcott says, the distinctive characteristic of his whole life is his long companionship with St. Paul.

(To be Continued)

A FIELD FOR INDIVIDUAL WORK.

Bishop Potter writes earnestly and strongly in the *New York Tribune* for March 16th, on the "Rural Reinforcement of Cities." "The drift from the farm to the town," he says, "is one of the most marked characteristics of our American life." "That drift increases instead of diminishing, until it comes to pass that a very considerable element of the activity of almost any large community in America is composed of those who are not native to it." The increasing demand for young men in all great cities is met by boys bred in the country. And so the Bishop goes on to plead that provision be made for physical, mental and religious culture in rural districts,—recognition having been made of "the close and vital relation between the better life of our great cities, and the purifying and enriching of those streams which from villages and hamlets and homes all over the land are perpetually pouring into them."

That the young men of this country are constantly on the move is a statement that will be verified by any one's observation. Probable permanence of residence cannot be safely affirmed of a young man. In this fact lies the root of problems that force themselves upon the attention of the Church. For in the change of residence, particularly if it is a first change, there is generally involved a change of habits. The habit of church-going is so bound up with a particular church building and a particular congregation that in the change of abode it is likely to be weakened or destroyed. So it is that the Church loses the young men.

The problem will in part be solved by careful work with the boys in the home parish. The work of the country pastor becomes noble and important. The streams must be purified at their source.

Prompt work and careful attention is necessary at the time when the change of abode and of life is effected. No man who has once come under the influence of the Church should be

lost through human neglect. A careful system of reference is necessary, and no one should be allowed to move from one part of a city to another, from the farm to the town, or from city to city, without a letter in his hands to the Rector in his new neighborhood, and without care to inform the new Rector of his removal and present address. The Brotherhood offices should be utilized by Chapters in this direction. They have done good work of the kind, before, and are to some extent continually doing it.

Individual work, be it remembered, means not only work by individuals, but also work for individuals. Careful attention to each boy and each man is needed. The Church of God it has been suggested, should work as hard for the one man as the politicians do for the one vote.—*St. Andrew's Cross*

ST. BARNABAS, THE APOSTLE,

June 11.

Though St. Barnabas was endued with "singular gifts of the Holy Ghost," we cannot help having the feeling that much of his glory is reflected from his companionship with the great Apostle Paul. He was a Levite, born in Cyprus and his original name was Joseph, but when he became an Apostle his companions called him Barnabas, the "son of consolation," doubtless as an indication of his character. He was an early disciple of Christ, and probably one of the Seventy. It is supposed that he received his education with St. Paul at the feet of Gamaliel, and evidently knew the facts of his wonderful conversion; for when Saul, the supposed persecutor of the Church returned from Damascus and the disciples were afraid to receive him, St. Barnabas vouched for the wonderful work that God had wrought in him. The disciples at Jerusalem hearing that a mission, as we call it in modern days, was going on at Antioch, sent St. Barnabas thither, and he stopped on his way at Tarsus, and took up St. Paul to assist in the work. At Antioch the two were set apart, and made Apostles by the laying on of hands in the year A. D. 47. Two years afterward they went up to Jerusalem to consult the Church about a troublesome question concerning circumcision that had met them among their converts, and at this first council of the Church they were officially recognized as Apostles. And they labored together in their work and missionary travels until that "sharp contention" about John Mark; after which time we hear nothing more of St. Barnabas in the New Testament. One tradition says he was Bishop of Milan, another, that he preached in Rome and Alexandria, and suffered martyrdom in Cyprus, his birthplace. St. Barnabas is the type of the Christian who has the spirit of helpfulness, always ready to take hold of that part of the work where others shirk, and does not ask for any of the glory.—*Selected.*

WHEN the Scriptures and reason speak of God's ownership in us, they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of His own. It means that, since our possessions are His property, they should be used in His service—not a fraction of them but the whole. When the lord returned from the far country, to reach his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principle and interest—"mine own with usury." Every dollar that belongs to God must serve Him. We are under exactly the same obligations to make the best of our money that we are able to make good use of it; and to make any use of it than the best is a maladministration of trust. Here, then, is the principle always applicable, that of our entire possessions, every cent, is to be employed in the way it will best honor God.—*Our Country.*

The Church Guardian

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1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR JUNE.

JUNE 1st — TRINITY SUNDAY.

" 8th — First Sunday after Trinity. *Notice of St. Barnabas.*

" 11th — ST. BARNABAS. Ap. & M.

" 15th — 2nd Sunday after Trinity.

" 22nd — 3rd Sunday after Trinity. *Notice of St. John Baptist.*

" 24th — Nativity of St. John Baptist. (*Athan. Creed*), and of St. Peter.

" 29th — 4th Sunday after Trinity. St. Peter. Ap & M.

DIVORCE.

(From the *Southern Cross*, Port Elizabeth, South Africa.)

In a recent leading article the *Cape Argus* commends the recent Victorian Divorce Act, and suggests it as a model for this Colony to follow. The *Cape Argus* has a wide influence, especially outside the Colony, and we feel it our duty to raise a prompt and emphatic protest against the line the *Cape Argus* has adopted. We are perfectly aware that the *Cape Argus* will not be influenced by our setting forth the simple and straightforward doctrine of the Church, which is, that marriage is an *indissoluble union*. We simply state the fact that the Church of England, and its daughter Churches, cannot recognize and admit what canonists term divorce a *vinculo matrimonii*. The Church has always allowed *judicial separation*, but never has sanctioned *divorce* with permission to the parties to remarry. Canon 107 of the Church of England is very explicit upon this point. It states that, in all sentences of *judicial separation*, "there shall be a caution and restraint inserted in the Act of the said sentence, that the parties so separated shall live chastely and continently, neither shall they, during each others' life, contract matrimony with other person." This is the law which the Clergy of the Church of England have to administer. The most influential Provincial Synod in the Anglican Communion is, without doubt, the ancient and venerable Convocation of Canterbury. In 1883 the Convocation of Canterbury passed the following resolution:—

"That this House deeply regrets the existence of the Divorce Acts, and the liberty they grant for the remarriage of divorced persons, as tending to lower both the public estimate of the indissolubleness of the Marriage bond, and the tone of public morals, and as also liable to cause difficulty and embarrassment to the Clergy in reference to publishing the Banns of divorced persons, and to admitting those who have contracted such a marriage to the Holy Communion; and desires to call the attention of Churchmen to the law of Holy Scripture in this respect, as expressed by the Church in Canon 107."

The Convocation of Canterbury considers that Canon 107 is a *true expression* of the law of Holy Scripture, and not a mere expression of past ecclesiastical usage. But although these considerations are cogent enough to bind the consciences of Church people, we shall be reminded that they will not influence such public opinion as is likely to follow the lead of the *Cape Argus*.

We therefore approach the question from a totally different point of view. Marriage is the foundation of a stable and orderly social fabric. Cheap and easy divorces, for such frivolous reasons as American law permits, break up the fabric of society by invading the sanctity of the marriage bond, which is its basis. To imperil the sanctity of social and family life is to endanger the State. Mr. Phelps, who was formerly American Ambassador in London, has written forcibly enough on the subject from an American Statesman's point of view. We believe that Mr. Phelps writes words of sober and simple truth. We take the following extract from a Chicago newspaper:—

"In the December issue of *The Forum* there was a paper on 'Divorce in the United States' which deserves a wide reading and consideration. After enumerating the leading facts, the writer (late minister to England) declares that the whole business is a disgrace to our country and an alarming menace to our social order. He looks at the matter as a statesman, and solely as affecting the body politic, and it is interesting to note how the ripest political wisdom here accords with the precepts of the purest religion in the conclusion reached as to the only effectual remedy for this monstrous abuse. 'I venture to suggest,' says Mr. Phelps, 'as the result of a long observation of judicial proceedings in this class of cases, that the remedy will be found in the entire abolition of the sort of divorce that allows the parties, or either of them to marry again. Of course, provision must be made for legal separation or divorce *a mensa et thoro*, but if the right to marry again is refused, such cases of separation would be very few. The desire to re-marry is the motive, in the great majority of cases, for seeking divorce. As to the plea that such a radical measure for the cure of this scandalous evil would impose hardship upon innocent parties, it is easily disposed of by the consideration that this may be said of many other wise and necessary laws. The only question at issue is whether the promotion of the general good would counterbalance the possible disadvantages which individuals here and there might experience. This is a question which philanthropists can answer only in one way."

It is strange that the American statesman should have arrived, by a process of his own reasoning, at the same conclusion which the Church has always held. He virtually says, "Let us allow *judicial separation*, but not *divorce*, which permits re-marriage of the parties." Here is the key to the whole question. If such miserable and immoral enactments as the Victorian Divorce Act ever become general in the Empire, it will perish of social dry rot. The foundations of true morality and order will be shaken and imperilled, and if moral laxity with regard to the marriage bond is once permitted by the State, it is a case of *Vestigia nulla retrorsum*. It is the duty of every good citizen

of the Empire, whatever his creed may be, to resist by all lawful means the introduction of such legislation as the Victorian Divorce Act, and to do his best to influence public opinion against it.

THE BISHOP DOANE MANUALS OF SOUND, HISTORICAL, CATECHETICAL CHURCH TEACHING.

The following letter from one well known in the Mother Church appears in *Church Bells* of 16th May in regard to these Manuals which are having we are pleased to know extended use in the Canadian Church.—Ed.

Sir,—I have sought on many occasions and with some persistence, at various Church Congresses and elsewhere to urge the importance of the Church possessing and using a system of graduated lessons for Sunday schools, so ordered that in every department of a Sunday school, whether of infants or others, the same subject should be taught at the same time, and that this might be so throughout the whole Anglican Communion. For some years I feared there was small hope of anything being accomplished; but of later years the number of admirable works—the result of much thought, learning, and research—calculated to assist men in the extremely difficult and exhausting act of really good catechising is such that I dread to mention another, lest by so writing a prejudice may be excited against what has been done by others, though I herein involve my own efforts as well as those of other far more competent men.

I desire to draw the attention of the Church of the Anglo-Catholic Communion to a work which must already be known to many of them, inasmuch as I believe that over a quarter of a million copies of it have been sold. It forms part of a series of instruction books for schools and families, edited by the Bishop of Albany, and is called, *Manual of Christian Doctrine*, 'according to the Church Catechism, adapted to the Christian year, and in four uniform grades; with an introduction by the Very Rev. the Dean of St. Paul's, London. The work has been six years before the public, but suggests and supplies (*perhaps better than most works?*) what is needed in the present day; for, as the Dean remarks in his introduction, 'none of us probably adequately comprehend the degree of ignorance, or of half knowledge, vague, baseless, meaningless, in which multitudes of what we call our educated classes grow up. They have never had a month's real and serious teaching about the rudiments and first principles of Christian revealed truth.' Other remarks equally pungent and equally truthful and needful follow, while in the preface to the American edition by the author, I for one am glad to see a protest against the 'Sunday school' being made a 'Children's Church,' and against every form of Sunday-school service which exceeds a very brief prayerful commencement and closing of the school work.

And I may here also express regret that many hymns in our too many hymnals are arranged under the heading of 'Children's Hymns,' when many persons besides children are present and not unfitly sing them. Moreover, the effect upon persons of thirteen years of age and upwards is to keep them from participation in what is as suitable for them as for their juniors, and however much we must regret such '*fastidiousness*,' it may be better to avoid any needless irritation in such a matter. In the course of the year this manual almost secures the thorough and accurate learning of the Catechism, and also such a systematic teaching of doctrines and Church history as cannot fail to produce a very excellent effect on the coming generation; indeed, there is no reasonable doubt that if the children of the

present day were taught by this manual, or by manuals on a very similar principle, the effects would be most important and beneficial before the new century dawns upon the world.

The work before us contains one or two portions which some of us would probably regret; but where is the book with every utterance of which every reader agrees? This manual needs but a very copious index to add very greatly to its already great usefulness while possibly a suggestion or two at the end of several of the lessons whereby to render it personally applicable to the scholar might give it a spiritually useful turn more distinctly than it now possesses. The information contained in it is just what is needed, and is given in an engaging way. Whoever masters this manual will become acquainted with grand Christian truths for his soul's profit, will perceive sound Christian principles of great value, will know much Church history, will know concerning Church orders, will learn the story of the Church in England from the earliest times of Roman usurpations, and will be taught something of Church and State; also of the Catholic Church in Ireland, Scotland, the United States, and the British Dominions. There is (page 214) an Appendix I., giving the succession of Bishops from the Apostle St. John, and also from the Apostles St. Peter and St. Paul to the present Bishops of the Scottish and American Churches. Appendix II., gives the succession in Ireland from St. Patrick, A. D. 445. There is also (page 281) a simple and very useful synopsis of the Old and New Testaments. At page 78 is an interesting statement of the doings of our blessed Lord through Holy Week.

I have thus sought to draw attention to what appears to me to be one of the most valuable manuals for use in a Sunday school that I have met with, not forgetting my own far inferior efforts, and some by others of a very high order. Then there are four grades—Primary, Junior, Middle, and Senior—having the same lesson in all grades. The instruction given on confirmation, liturgic worship, and the history of the Book of Common Prayer, is just what ought to be made known. It certainly seems to be highly necessary that plain catechetical teaching should be everywhere put into force when one is told of a dying person gathering her friends around her and with the greatest confidence charging them to meet her in heaven. Far be it from me or any one to judge her, but it was not well for one whose two successive husbands were brothers (Lev. xviii, 16) to talk thus. The ready answer, too, by those who neglect Confirmation and the Lord's Supper is startling: 'They are customs in this country, but I don't hold with them and don't approve them.' Is it not marvellous that steady and respectable men can be found who talk thus? For my part, I am heartily glad that Bibles abound and that all can read them; but I much doubt whether they are known as well as they were forty years ago, and it would seem that when read it is often with the intention of cavilling, and with no desire to obedience. Manuals of Christian Doctrine, graduated, to be well used in all our Sunday schools would, I submit, do much to help the people, and while feeling uncomfortable lest I seem invidious, I have fulfilled the task which I was requested to undertake in asking attention to this important subject, and in also mentioning a work which, I must submit, is admirably adapted to the object, albeit still capable of improvement. Neither he for whom I have written this, nor I myself, have any interest whatever in the work, except only as it may promote real good; and I may conclude by stating that copies of each of the four grades are on sale at J. Masters & Co., New Bond Street, London.

GEORGE VENABLES,

Burghcastle Rectory, } Hon. Canon of Norwich
near Great Yarmouth, }
May 8th, 1890. }

THE JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

The Judicial Committee of the Privy Council is a comparatively new body. The office of the Privy Council is to advise the Sovereign in matters of State. In 1833 a Judicial Committee of Privy Councillors was created by Act 2 and 3, Will. IV., which constituted the Lord Chancellor, Lord Chief Justice, Master of the Rolls, and other legal Privy Councillors, a Committee of Advice to the Crown in all cases of appeal. In civil matters the new Judicature has worked fairly well. Lord Brougham was the chief author of the legislative reforms of 1832 and 1833, and in drafting his Bills he, unfortunately, included ecclesiastical appeals as well as civil appeals as within the scope of the newly-formed Judicial Committee of the Privy Council. The Church of England was not officially consulted in this momentous matter. Lord Brougham afterwards admitted that he had not realised the full consequences of his action, and certainly matters of faith and doctrine were never intended to come before the Privy Council by the authors of the legislation of 1832. The Church did not at the moment realise the unwarrantable invasion of her privileges which the legislation of 1832 involved. For years there had been no appellate cases involving faith and doctrine. Broadly speaking, the ecclesiastical suits of appeal in the Middle Ages never touched doctrine. They were concerned almost solely with matrimonial causes, and with disputes as to wills. At the Reformation an Appellate Court, called the Court of Delegates, was appointed to hear ecclesiastical appeals. It was created by Act 25, Henry VIII., and consisted of Bishops, Judges, and ecclesiastical lawyers, appointed under the Great Seal to deal with each case as it arose. Their decisions were not quoted as precedents, and the Court of Delegates never attempted to manufacture or manipulate the doctrine and discipline of the Church. The Court of Delegates was not ideally perfect, but it was, at all events, accepted by the Church of England as part of the Reformation Settlement. The Judicial Committee of the Privy Council has never been accepted by the Church of England as her Final Court of Appeal. Its jurisdiction has been thrust upon her by the State, and she has never consented officially to this invasion of her just rights. The Judicial Committee of the Privy Council is a purely secular Court, and it is impossible for the Church to submit to its usurped authority. The fifth Commandment bids us honor and obey all lawful authority which is set over us. But the saintly Keble said that he could never bring the Privy Council's authority in Church matters under the head of the fifth Commandment. The calm judgment of the author of the *Christian Year* condemned the usurpation by the State of the rights of the Church, which the unhappy legislation of 1832 involved, in very plain terms. 'Neither by oath nor engagement' says Mr. Keble, 'are we committed to such an arrangement. It is no part of the system to which the Clergy are pledged.' Mr. Keble says that it is the duty of the clergy to treat the ecclesiastical judgments of the Privy Council 'as Dissenters treated certain Acts of Parliament which fined them for not going to Church, *i. e.*, to disregard them and take the consequences.' Mr. Keble died in 1866, and it is not too much to say that his line of action with regard to the interference of the Privy Council in church matters, is accepted by the majority of Churchmen at the present day. Archbishop Tait found the tension so great that in 1881 he procured the appointment of a Royal Commission on Ecclesiastical Courts, which issued an elaborate and exhaustive report in 1883. The report condemned the

Court of Lord Penzance, which was created by the Public Worship Regulation Act of 1874, and also condemned the Privy Council as a Court of Appeal. Both Courts are alike secular and both alike have been forced on the Church of England by the State. In 1850 the Archbishop of Canterbury and nearly all the Bishops of the Church of England were roused to the danger of a purely civil court, like the Privy Council, dealing with matters of faith and doctrine. They introduced a Bill into the House of Lords providing that the Archbishops and Bishops of the Church of England should be constituted a final Court of Appeal in all matters of faith and doctrine. The Bill was unhappily lost. Archbishop Sumner in the course of debate said, 'It could never be satisfactory that questions relating to the doctrine and discipline of the Church should be submitted to a tribunal of laymen.' These words are a very remarkable testimony coming from so pronounced an Evangelical as Archbishop Sumner was. Bishop Blomfield pointed out that the Royal Supremacy must be exercised through proper spiritual Courts. This is the meaning of the 37th Article, which never contemplated the exercise of the Royal supremacy through secular Courts.

Henry VIII. never went so far as that.

The late Lord Derby gave his opinion in the following words; 'As he would entrust to the Judges the interpretation of the civil law so he would entrust the Bishops of the Church of England with the interpretation of the Articles of the Church of England.'

This unsuccessful attempt at legislation is at all events a distinct protest on behalf of the Church, through her natural leaders, against the usurped jurisdiction of the Privy Council. The arguments in the Bishop of Lincoln's case show that one party in the Church are determined to uphold this usurped authority for partisan purposes. Sir Horace Davey relies solely upon the decisions of a tribunal Churchmen can never accept, in urging his case against the Bishop of Lincoln. There are some people in South Africa who would like the Church of this Province to put herself under the Authority of the Privy Council, as a final Ecclesiastical Court. They would ask us to accept by our own free act and deed, a tribunal which the Church of England has never accepted, a tribunal condemned as unfit for its purpose by the Royal Commission of 1883, a tribunal which has shewn that its decisions are governed by policy instead of law, a tribunal whose decisions have contradicted each other over and over again, and finally, a tribunal we cannot accept without violating our Lord's own precept, 'Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's.' Whilst rendering due and loyal obedience to the powers that be as ordained of God, we dare not let Cæsar touch the things of God, or permit the Courts of the State to decide the faith and doctrine of the Church.—*Southern Cross, South Africa.*

A DYING TESTIMONY.

"I believe from my heart the Truth which this Gospel (that of St. John) more especially enshrines—the truth that Jesus Christ is the very Word incarnate, the manifestation of the Father to mankind—is the one lesson which, duly apprehended, will do more than all our feeble efforts to purify and elevate human life here, by imparting to it hope and light and strength, the one study which alone can fitly prepare us for a joyful immortality hereafter."

These words from the Bishop of Durham's article in the January number of *The Expositor*, were printed at the head of the funeral service-paper placed in the hands of the crowds who thronged to show their loving reverence at his grave.—*Iowa Churchman.*

FAMILY DEPARTMENT.

TRINITY SUNDAY.

Holy, Holy, Holy, Lord God, the Almighty.
Rev. 4: 8.

Ever blessed Trinity,
Three in One, and One in Three,
Prayer and praise we give to Thee,
Lord of Life and Death!

Thou of all art God and King,
Distant stars their tribute bring,
Creatures of the dust, we sing
With our fleeting breath.

Where the living creatures beam,
Where the swift winged seraphs gleam,
Where Heaven's radiant glories stream,
Stands thy Throne on high,

Where no mortal foot hath trod,
Save of Jesse's root the Rod,
'Holy, Holy, Holy, God!'
All, adoring, cry.

We, who toil and strive below,
Crushed by sin, and care, and woe,
To the Fount, whence blessings flow,
Now our voices raise!

Father, Son and Holy Ghost,
Three in One; from every coast,
Earth, and Heaven's adoring host,
Thy true Godhead praise!

—From Hymns for the Christian Year, by Rev.
John Anketell, A. M.

TWO ENDS OF A MISSION BOX.

BY LUCY ELLEN GUERNSEY.

PART I—THE EAST END.—(Continued)

'I don't see any shoes among the things,' said Miss Lilly.

'We have none as yet, but I hope they will come,' answered Mrs. Oaks. 'Mr. Tyng used to say that the difference between two or four button gloves in his congregation would build a mission chapel a year. I am sure the price of half a dozen of the murdered birds with which people dress their bonnets, as my Seneca great grandfather used to adorn his leggings with scalplocks, would keep three or four minister's families in shoes the year round.'

'Don't be sharp, Lottie,' said Mrs. Rose gently. 'We must not judge, you know.'

'I have never had any fancy for birds, so you do not hit me,' said Miss Lilly, smiling. 'I read a horrid story about men twisting the wings off wounded birds and then leaving them to perish, which has rather spoiled my enjoyment of them.'

'I could tell you a worse story even than that about the poor children who make artificial flowers and leaves.'

'But, Charlotte, we ought to encourage trade. Are not all these expensive ornaments good for business?' asked Mrs. Weed, in a somewhat subdued tone.

'No better for trade than merino and flannel. What difference does it make to the merchant whether he sells two yards of Irish point lace for seventeen dollars or three good warm dresses for the same money?'

Miss Lilly colored a little. She had just made up her mind to buying a good deal more than two yards of that same Irish point. 'I really must go,' said she, rising; you have beguiled me for more than two hours of valuable time. Will you lend me that letter, please? I should like to look it over. I cannot make any promise just now, but I will try to send something. Good bye.'

'Did you ever see such a fuss about nothing?' said Mrs. Weed, as they walked away together.

It is just so all over the parish. Even Linda Birch, who used to care for nothing but dress and dancing, is running about the parish collecting for the missionaries.'

'That is an improvement, certainly.'

'Well, I don't know. It is love of excitement, all the same, in another shape. What made you borrow that letter? I should think you had heard enough of it.'

'I wanted to read it all,' answered Miss Lilly. 'Good bye.'

'Now I do hope she is not going into it,' said Mrs. Weed to herself again. 'Because if she does, I must.'

When she retired to her room for the night, Miss Lilly took the letter from her pocket, and read it more than once, and there was something suspiciously bright hanging on her dark eye-lashes as she put it away.

The next day she made preparations for a shopping expedition. She had intended to buy herself a new winter suit and a cloak, and as she had considered the matter, looking over her accounts meantime, she had decided that she could afford two hundred dollars for her new fur circular, and sixty for her velvet dress, and yet be able to buy the Irish point, on which she had set her heart. Miss Lilly was rich—independently so for a single woman—and it cannot be denied that she was fond of dress; but then, as she said to herself, she never bought trumpery. 'Lace like that is an investment. It is not like trimming which goes out of fashion next year.' So she had reasoned with herself, but somehow the reasoning did not seem quite as satisfactory now.

Before she went out she set down on her elegant tablets all the things she intended to buy, and counted their cost. Then she went to her wardrobe and took down her last winter's street suit. It was very handsome, as good as new, and having been plainly made was not out of fashion.

'It will do very well,' said Miss Lilly, with decision, and her pencil went through one item of her list.—When she had finished all her other purchases—and there were a great many of them—at the grand shopping places in Fowerville, she could not resist taking a look at the Irish lace. It was very beautiful, and cheap at the price. She almost thought she would treat herself. 'It is an investment!' she said to herself. Just then something seemed to whisper in her ear, 'For sixty dollars a year one of those Indian girls could be kept in school, and educated for Christian work among her own people. Which investment will pay best a hundred years from now?'

'I don't think I will have any at present,' said Miss Lilly. 'I will take half a dozen of those pretty linen collars, and I will look at some gentlemen's handkerchiefs.'

I have said before that Miss Lilly had a grave in her heart of which no one knew but herself. 'That was one comfort,' she said to herself, and I fear she had never shown it even to her Lord. Indeed, she never looked as if she could help it, but had always tried to forget its existence, without success. *Forgetting* is a thing which cannot be done on purpose. This night, however, she sat down and regarded it steadfastly. "He would have liked it," she said to herself. "Perhaps he may know some day." She opened her desk and wrote a letter before she slept, and for the first time she felt comforted concerning her dead. Comfort and forgetfulness are two very different things.

'Why, Miss Lilly, I thought you had made up your mind to a cloak like mine,' said Mrs. Weed, meeting Miss Lilly in the street a few days after. Rosamond had on a new cloak which Mrs. Weed decided could not have cost more than fifty dollars at the outside.

'I changed my mind,' said Miss Lilly, simply.

'What does that mean?' thought Mrs.

Weed, as she rang at Mrs. Oaks' door. She found herself in the midst of a busy scene. A dozen or two of maids and matrons were in lively conclave over a barrel, in which Mrs. Oaks and Mrs. Rose were very carefully packing all kinds of miscellaneous articles. Floor and chairs were covered with garments of all sorts. A row of new shoes stood on the table, and might have been a row of household gods, from the loving looks directed toward them. Mrs. Weed was greeted with effusion.

'Oh, Mrs. Weed, do see the lovely new shoes!' exclaimed Linda Birch.

'Miss Lilly sent them. Wa-n't it nice?' added Bessie Bush; 'and she has given a nice new dress with all the trimmings, for Mrs. Root and each of her daughters.'

'And Mrs. Berry has sent five handkerchiefs apiece all round!' chimed in another voice. 'And Miss Thorn, the lame dressmaker, has sent four nice aprons and two jackets, made out of her poor sister's clothes. That was almost as much for her as Miss Lilly's dresses.'

'More, I think,' said Linda Birch. 'Now if we only had a warm wrap for Mrs. Root!'

'Don't be discontented, child! There is always something wanting,' said Mrs. Oaks. 'We need not close the barrel till next week, and perhaps some one may send a shawl.'

'I will see what I can do for you,' said Mrs. Weed. 'Perhaps I can find a wrap of some kind.'

Mrs. Rose cast a loving glance at her old schoolmate. She thought her heart had been troubled by that letter.

Mrs. Weed's heart was indeed moved, not by charity, but by a very different feeling. She divined at once that the new shoes and dresses had come out of Rosamond Lilly's cloak. Should Rosamond's praises be in every one's mouth, and she have no credit at all? She did not know what to do, for she had no notion of sacrificing her velvet suit, and she was short of money. Suddenly an idea flashed across her.

'There is the gray beaver shawl I bought to send Mother Weed. She knows nothing about it, so she won't be disappointed, and after New Year's, when things are cheap, I can buy her a cloak or something. The shawl will be worth as much as all Rosamond Lilly's things put together.'

When Mrs. Weed reached her own house it was almost dark. She sat down by the bright fire to rest a little before going upstairs, and while resting she fell asleep and dreamed a dream. She thought she was sitting in Mrs. Oaks' parlor, and that all the articles destined for the box were piled in one corner. She had a strange feeling of awe and uneasiness, and would have liked to go home. In a moment she was conscious of a soft, winnowing sound like that of a dove's wings, and she beheld two angels standing in the room, one of whom carried a lamp. They seemed unconscious of her presence, but she heard and understood all they said.

'We must be at work,' said the angel with the lamp. 'We have no time to lose.'

They moved to the heap in the corner, and one held the light while the other raised the garments one by one, and held them before it. The first happened to be one of a parcel of things which a lady had sent to get them out of her way. As the light of the lamp shone through the rents and moth-holes, it dropped into black ashes with a disagreeable odor. Some things showed a spot here and there, which, however, faded out in the light of the lamp. Miss Thorn's aprons and jackets and the poor widow's stockings were mixed with threads of gold. One or two articles were quite opaque.

'These are the world's,' said the angel with the lamp. 'Throw them aside. What have we here?' They were the clothes of the dead children, shining with innumerable jewels, which flashed with a soft yet splendid light. Somehow or other Mrs. Weed knew that those jewels were the tears which the bereaved

mothers had shed over the consecrated garments. At last the angel raised the shawl—the good, warm, soft wrap which Mrs. Weed had complacently said to herself would be the most valuable thing in the parcel. At that same moment she became conscious of a horrible dread which overwhelmed her, and a gathering darkness at her side, but she could not withdraw her gaze from the shawl, which was now shining indeed, but with a baleful and lurid lustre which seemed to burn her eyes.

"What shall we do with this?" said the angel sadly. "It is not even good enough for the world."

"No, it is mine!" said a voice, and a pair of dreadful eyes looked out upon her. "It was made an offering to me, and I claim my right."

As these words sounded in her ears the darkness seemed to enfold her like a suffocating vapor. She tried to scream, and the effort awoke here.

PART II.

The house before us might almost be the box itself, it was so small and so wholly without ornament. Such as it was, it was the home—the rectory, as the children liked to call it—of the Reverend Charles Root, of Cottonwood Valley, Nebraska; and very thankful was the Reverend Charles Root to have such a home to call his own, and a very cheerful object was its one window, shining with fire and lamplight, to the Reverend Charles Root when he returned from a twenty mile ride or walk through wind and rain, to attend a wedding or funeral, to visit a sick person, or to preach at one of his outlying stations. Cottonwood Valley was not a town, nor even a village. The town was ten miles off over the prairie, and boasted of a hotel, a post-office, a little chapel, where service was held at every other Sunday, and ten saloons and gambling houses, where the devil held service all day and all night. Land was dear in Smithville, and it was, moreover, quite at the extremity of his charge; so Mr. Root preferred to set up his tent at Cottonwood Valley, which was in the middle of his field, and close to his Indians, as he liked to call them—in fact, upon the reservation itself. The few genteel families in Smithville—for gentility was found there as elsewhere—wondered that Mr. Root should make such a choice, and sometimes talked of his duty to his family; but, I fear, if the truth were known, Mr. and Mrs. Root liked their red parishioners better than their white ones. The men did not drink any more, and they were always well bred when sober; and as to the children, I fear it must be confessed that the red Sunday school was better behaved than the white one. Even the pagans never disturbed public worship, but listened with immovable gravity and courtesy, whether they understood or not; for this inferior race for the most part hold the idea that all religious worship is to be treated with respect. Moreover, they liked their missionary, and considered him in a measure under their protection.

The rectory certainly did not present a very cheerful aspect on this December afternoon. There was a pretty good fire, and the room was as neat as hands could make it, but the carpet in the middle of the floor was dingy and threadbare, and the scanty furniture was a good match for it. Mrs. Root lay on the old couch, covered with a comforter which had seen its best days. She wore a faded calico wrapper, all too thin for the season, and a little worn plaid shawl. She ought to have been in bed, but there was no fire in the bedroom, and it was needful to economize fuel, which is not very plentiful thereabouts. A girl of about twelve sat at the window, reading a story book to two younger children, and an older maiden, whose black hair and dark skin showed her descent, was finishing a small ironing, glancing from time to time, with an anxious expression, at the lady on the sofa.

[To be continued.]

THE Church Review, London, Eng., under the title 'Undenominational Christianity,' and referring to some utterances of the Bishop of Bedford says:

We desire, however, at the present moment to lay more special stress on the Bishop's remarks upon the subject of undenominational Christianity. He informed his hearers that he was making arrangements for the purchase of a Nonconformist chapel which had just come into the market, and said that one of the features of the religion of the day was that people seemed enamoured of undenominationalism. He did not hesitate to declare that his experience proved that missions conducted on the line of this ism were invariably hostile to the Church. They had not that definiteness to recommend them which a Nonconformist mission pure and simple had. Indeed there was nothing whatever definite about them. No one knew what those who conducted them were going to teach, nor did even the agents themselves seem to know. Such an indictment as this, coming from such a man, is one that cannot be passed by in silence. It is so painfully true, that those who are, in the Bishop's words, enamoured of undenominationalism, would do well to see if their idol does not rest upon a very insecure foundation. If they are honest they will submit it to a searching examination, and when the test has once been applied it will reveal a very rotten state of affairs in Denmark. There is much in Christianity upon which all are agreed, from the Catholic Churchman to the Plymouth Brother. All point to one Saviour, Very God and very man; as the sole source of redemption. All believe in one Holy Spirit, Whose preventing grace alone can convert the sinner. All accept the Holy Bible as inspired and as the standard by which doctrine must be tried. But these primary truths, though enough in themselves to bring a man out of the slough of despond, will not build up either in

his faith or in the practice of his religion. Milk is the right food for babes in Christ, but those who are growing out of infancy must also be fed, and for them more substantial food is required.—Pacific Churchman.

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- THE TURN OF THE TIDE—H. W. P. & L. D.
- THE PATHLESS WAY—Annie Florida
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- THE NATIONAL HOUSE OF REPRESENTATIVES: ITS GROWING INEFFICIENCY as a Legislative Body. Hannah Taylor
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- OVER THE TRACUPS. VII.—Oliver Wendell Holmes.
- A SHORT DEFENCE OF VILLAINS—Agnes Repplier.
- GOD IN HIS WORLD, WILLIAM MORRIS'S NEW WORK. THE CONTRIBUTORS' CLUB.
- BOOKS OF THE MONTH.

The question of hours of labor is discussed by General Walker in the 'Atlantic' for June. General Walker has made social questions a study, and his criticisms and suggestions on the present "Eight-Hour Agitation" come from a man more fully fitted to speak with authority than almost any one in the United States. Charles Dudley Warner's article on "The Novel and the Common School," is a keen analysis of the duty of the public schools in the supply of reading for our young citizens.

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MISSION FIELD.

ANNIVERSARY OF THE S. P. G.

The Archbishop of Canterbury presided on Thursday at the annual meeting of the S.P.G., at St James' Hall. There was a very much poorer attendance than usual.

The report stated that the gross income of the Society for the past year had been £125 098 19s 7d. The cost of deputations exceeded that of last year. The Society has 646 ordained missionaries, of whom 124 are natives, 2,300 lay teachers 2 650 students in its colleges 38,000 children in mission schools in Asia and Africa. The report mentions that the Rev. A. Maclaren, a clergyman with ten years' experience of colonial life, had been sent as the first missionary of our Church to New Guinea, and the consecration of Dr. Corfe as the Missionary Bishop of New Corea. The report suggests that these parts of Africa being colonised by the Lake Companies is the next territory for the Church to occupy, and the Bishop of Bloemfontein has already drawn the Society's attention to the matter. Mission work was expanding greatly in India and Madagascar, while the work was developing greatly in Japan. The Society had last this year nine vice-presidents—Bishops Lightfoot, Mackerness, Rawle, and Sargent, Lord Addington, Canon Harvey; the Rev. B. Edwards, the patriarch of the English clergy; Mr. Robert Pryor, and Mr. Loftus Wigram. The committee express satisfaction at the foundation of the Bishopric of Chota Nagpore, and give interesting details of the work being carried on in India. They bespeak the sympathy of the Church for the afflicted widowed diocese of Zululand. The operations of the Society in Australia next come under review. The aged Bishop of Fredericton reports favorably of the work of the Church which has met him on all sides in his extended visitation, and after a survey of the foreign mission field in every part of the globe the committee briefly summarize the operations of the Society in connection with foreign chaplaincies.

Bishop Smythies gave some interesting particulars as to his work in Africa. He touched on the Portuguese difficulty, and said emphatically that it was untrue that Africans would not work if properly treated and paid.

The Bishop of Corea made a straightforward statement as to his position. He had not yet found a beneficed clergyman to resign his living, any cleric with private means, or any fellow of a college who would join him for nothing, but a medical man offered to work with him gratuitously for two years. He had only secured a solitary deacon, and he was in doubt whether he ought to leave England at once, or still linger in the hope of securing a staff. He had hard work before him in learning two difficult languages, and merchants said that after forty—and he was considerably more—the acquiring of Chinese was a most arduous undertaking. He asked those present for their prayers.

The Rev. R. Whitehead, Principal of Bishop's College, Calcutta, spoke on the importance of education, and said that India would never be converted except by her own sons. While the present system of education was doing what hitherto it had taken centuries to accomplish, it was to be feared the people were being brought up as clever infidels. The Hindus were, however, a religious people and he had seen in India what he had never seen in England—a cabman saying his prayers in public. He gave some details as to the progress and work of religious education in India. They had the germ of a complete system, but their schools needed to be increased in numbers and efficiency. Bishop's College, as an educational centre, would as time went on, be a tower of strength to the Indian Church. He said that converts were coming in as rapidly as it was desirable, and Christianity was making more way than Hindooism or Mohammedanism.

The Rev. H. M. Joseph, a black priest from Antigua said that those who were the backbone of the West Indian Church were descendants of Africans, and he had, therefore, listened with pleasure to the defense of Africans by Bishop Smythies. The Church must work, wait, and pray, and not give way to despair. But at the same time, as in politics you must agitate, agitate, agitate, if you would carry your measures. So you must in missionary work. The Church is a self-existing machine, a distinct Personality, no doubt a great mystery, but she has power to propagate herself. He gave some account of Church work in the West India Islands. The Rev. J. E. Marks, Principal of St John's, Ramsgate followed.



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NATIONAL TEMPERANCE LEAGUE.

At the annual meeting of the National Temperance League held in Exeter Hall, the Bishop of London occupied the chair Mr. Robt. Rae read an abstract of the report. The Bishop referred to the great question of the day—capital and labor—and expressed his satisfaction that labor was being better paid. He viewed this success with pleasure, but it was not so cheering that an advance of wages had been attended with an increase in the consumption of intoxicating drinks. The increase was not such, however, as to make him regret the rise in the laborers' wages. He did not believe workmen had deteriorated, but yet the fact was a sad one. It was often said that men drank because they were miserable, but there was no reason why, when they were made more comfortable, they should drink more. It was not that they drank because they were unhappy, but they were unhappy because they drank. As to the extraordinary consumption of rum, which the Chancellor of the Exchequer commented upon, that could only be accounted for by the fact that that particular beverage was more sought after by a particular class. He did not say that men could be made sober by Act of Parliament, but if legislators persisted in making men drunk by Act of Parliament, it was time that they altered their way and revised their Acts. He advocated the cause of temperance on the score of political economy. Money which was now wasted would otherwise flow in useful and profitable channels. Mr. Josiah Nix having addressed the meeting, a vote of thanks was accorded to the Chairman, who, in responding, said he had been asked by a gentleman to be allowed to move a resolution, and he wished to say that while he willingly gave permission, he did not agree with the resolution. He then called upon Mr. F. A. Charrington, of Mile-end, who was received with continued applause. The resolution moved by him was to the effect that the meeting entirely disagreed with any compensation being made to publicans, and calling upon the Government to withdraw the clause from their Bill, or to give more time for the sentiments of the public to be ascertained upon the question. Mr. Saunders, L.C.C., seconded the motion, which was carried with only six dissentients, amid great cheering.

ARCHDEACON MELV. SCOTT ON TEMPERANCE.

I wish to speak briefly on the subject of temperance, and I shall endeavor to speak upon that great subject temperately. But I should feel very unfaithful if I did not refer to it at this time, for it is too evident that the recent improvement in trade has been marked by a vast increase in drinking, and in many places, beyond question, by a

serious increase of intemperate drinking. The nation's drink bill last year was, I believe, greater by £7,000,000 than in the year before, and Mr. Goschen makes the most startling announcement that the larger part by far of his surplus results from the increase in the consumption of strong drink. And of this we may be sure, that when the nation is found drinking the Chancellor of the Exchequer into wealth and prosperity, it means that a very large number of persons are drinking themselves into poverty and wretchedness. And this sad process has evidently been going on, in some quarters at least, during the recent flush of good trade. And I have good authority for believing that this has certainly been the case in some parts of this great Archdeaconry. And the moral which I gather from this fact is this, viz, that our Church temperance work must by no means flag. But it is in great danger of flagging, and its pecuniary position in the diocese is at this time very unsatisfactory. I know well that the great cause of temperance in our land is by no means generally going back. The habits of the English people, as a whole, have greatly improved, and are still improving, with regard to the use of intoxicants. But the remaining evil is still very terrible, and our C.E.T.S. must go on and must be kept vigorously alive. The red danger flag must be ever kept waving in the direction of strong drink. The uninjured must be guarded and warned, and the injured must be enticed and rescued, counter attractions must be provided, and laws must be enforced. Each Churchman in his own way must show himself to be the enemy of intemperance, and each Churchman in his own way must hang to the right side in this battle. Each Churchman in his own way, I say, must do this. I would not press upon the perfectly free liberty of any man in this matter. But let the great battle against intemperance be kept up in some way throughout our land and let every Churchman take up the position which suits him and do his right part heartily. For my own part, as a most perfect voluntary act, I take liberty to abstain. It may be a wisdom or it may be a folly, but I like it, and I believe that it revives my gladness and renews my youth; and it enables me to say to some who need it, 'Come thou with us, and we will do thee good.'—Church Bells.

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