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The Church of England Weekly Illustrated Family Newspaper



Dominion Churchman, Church Evangelist and Church Record (Incor.)

Vol. 40,

TORONTO, CANADA, THURSDAY, MAY 29th, 1913

No. 22

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## The Outlook

### Crisis in Religion

The place and power of a definite event or crisis in religion is much more widely admitted now than it was a few years ago. Crisis is often seen in politics, warfare, patriotism, and even literature. There is a decision from which there is no return. In the same way with religion, if a man decides definitely to break with the past, to face the present, and to surrender wholly to God, his safety is assured. Drifting is fatal and insincerity perilous. To call men to decision is one of the prime objects of the Christian service of ministers and lay people. As Seely pointed out in "Ecce Homo," the Church stands or falls by the article of conversion.

### Our Juvenile Courts

Commissioner Starr said the other day that over 90 per cent. of the juvenile offenders who have come up before him since the court was inaugurated last January have made good. They have been looked after by truant officers, and the Court is proving a good weapon, because it has jurisdiction over the parent or

guardian that neglects a child or contributes to his delinquency. But further developments are necessary in the shape of a home for the feeble-minded and a farm for bad boys. We must do our utmost to make a strong, true manhood and womanhood out of the warped childhood around us, and all who have the welfare of the country at heart must use every endeavour to have juvenile courts of the right kind established and men of the right kind appointed over them. No city or country can afford to neglect its young life.

### Two Wills

A great contrast recently appeared in two wills which were printed in the papers on the same day. One was the late King of Greece's. This is how it reads in part:—

Be always calm in your thoughts, and never forget that you reign over an Oriental people, whose anger and irritability are liable to flare up, and who in such moments may say and do many things that they forget on the morrow. It is preferable for this reason for the King to suffer, even morally, than to allow his people or country to do so. Place always first the country's interest before anything else.

The other will was that of the late Colonel Astor, who left 85 million dollars, and yet did not name a single public institution to which a single cent might go. To people outside his own family he left \$17,500, and to his son, who recently came of age, 75 millions out of the 85. Comment on the contrast seems needless except to say that what a man is, not what he has, constitutes manhood.

### A Quebec Reformer

Under this title an interesting sketch of Mr. Godfroy Langlois has just appeared, telling the story of his prolonged and resolute warfare on behalf of the education of Quebec. Mr. Langlois believes that this question is at the root of the lack of progress in that province. The facts are certainly startling. There are over 150,000 children of school age who have never been to school, and over a quarter of a million of people who can neither read nor write. The schools are badly attended, the teachers are miserably paid, and thousands of the teachers have had no Normal school training. According to one inspector, 47 per cent. of the teachers in a certain district are unqualified, and half of these are "of no earthly use at all." One text-book of English history, "revised and corrected and approved by the Council of Public Instruction the 15th of May, 1912," tells the children of the state of things in Canada as they were before Confederation. "York" and Kingston are said to be the principal cities of "Upper Canada," and Quebec is the "capital of all Canada," with the residence of the Governor-General! The information about the rest of the British Empire is on a par with this "information" about Canada. It is almost incredible that such a deplorable state of affairs should exist in any part of the British Empire. Whose fault is it? Is it a civil or an ecclesiastical responsibility? Whosoever it is, the matter should receive instant attention. How a Council of Public Instruction could approve such a book within a year or so is beyond comprehension. It is manifestly unfair to the children of Quebec to keep them in such unutterable ignorance. No wonder Mr. Langlois is in earnest in waging warfare on this stupendous mass of error. But what are we to say to the oppo-

sition he is receiving from his co-religionists? Is it so that a Church can thrive for long on ignorance?

### Truth and Error

A thoughtful writer has just expressed a solemn truth in these words:—

Love of error is an automatic recoil of indifference to the truth. Man's soul is so made that every rejection of the truth weakens it against the assaults of temptation; the heart that refuses to melt, automatically hardens; and the faculty of discernment between good and evil becomes blunted and atrophied with disuse.

Scripture and experience bear clear testimony to this truth. As Browning says, we "pay the price of lies" by being "compelled to lie on still." The final chastisement of sin is deeper sin. Righteous retribution is seen in renewed and more terrible wrong-doing. And so Scripture says, "Be sure your sin will find you out." Not necessarily "Will be found out," but *find you out* in an inevitable Nemesis and certain punishment.

### What is "New Thought"?

During the last few years, among the theories put forth to attract mankind, much has been heard of Christian Science, "New Thought," and similar movements. While they differ among themselves, they are all at root one and the same in their relation to the Christian doctrines of Sin and Redemption. The point was well taken by a writer a little while ago:—

The essential difference between much of what is called "New Thought" and the truth of God as revealed by Christ is in the view that it gives of the nature and cure of sin. "New Thought" looks upon sin as partly a mistake and partly a disease, and it is to be cured by adopting truer ideas of life and putting these ideas in practice. The teaching of the Bible is that sin is an awful thing, the most awful fact in the universe; that sin is imbedded so deeply in man's nature that he is the bond-servant of sin, and cannot free himself from his bondage to sin. He needs to be "born again," to be "created anew in Christ Jesus unto good works." And he needs to be reconciled to God by the atonement for sin made by Christ on the cross. "New Thought" does not believe in an atonement for sin and it does not believe in the necessity for a new birth.

From this it is clear that "New Thought" is no re-statement of old truths, but a definite repudiation of essential verities of the Bible. Almost every heresy, ancient or modern, turns on the questions of Sin and Salvation. Christ is more than a Revealer; He is a Redeemer and a Recreator.

### "Anywhere, Only Forward"

This is what Livingstone once said. He had been sent to a mission field which proved too small for the force at hand, and he set out for another place, hoping that the directors at home would approve of his decision, but telling them he was at their disposal "to go anywhere, provided it be forward." This was characteristic of the man. And this ought to be true of all men. "Forward, be our watchword." This is the fundamental question, not whether our task is big or our place important, but whether we are going forward.

This applies to individual life, to Church life, to national life. A man said once to another concerning his church, "We are holding our own." The reply came, "But who is holding the others." Be it ours to say and to mean it when we say, "Anywhere, only forward."

### The Great Commission

In May and June missionary campaigns, summer schools, synods, and conferences abound, and in many forms the Great Commission to the Church comes under review. In Carver's "Missions and Modern Thought" it is thus explained: "In the Greek of the Great Commission the command to go into all the world is secondary, expressed by a participle, the imperative injunction being to make disciples of all nations. The relation of the two ideas would be suggested by rendering, 'As ye go into all the world, make disciples of all the nations.' Thus the commission is generalized, and the great privilege and duty belongs to every disciple in all his goings." It is well to remember, in all our meditations on our missionary duty, that the Church claims to be "catholic," and is engaged in world-conquest. Wherever or whoever we are, or whatever we do, our aim must always be the same; i.e., world-conquest, or "making disciples of all nations." And we must pursue this under all circumstances wherever we may be, or (as Dr. Carver says) "in all our goings." The emphasis is not on the going, but on the object in view, and this may be accomplished by a sick saint praying at home as much as by an active missionary in heathen lands.

### The Negro

Dr. J. R. Hawkins, of North Carolina, Commissioner of Education for the African Methodist Episcopal Church, was reported in the Detroit "Free Press" as asserting that the American negroes in fifty years acquired over one billion dollars' worth of property in real estate, and they own and publish four hundred self-supporting newspapers, daily and weekly, and have three thousand physicians of their own race practising among them, and two thousand negroes have been admitted to the Bar as practising lawyers, and not less than three hundred and eighty negroes are authors of repute. These figures are certainly startling, and, although negroes are comparatively rare in Canada, yet these figures warn us of the hidden powers and mighty possibilities of the black race, and should dispose us to do our best to befriend and uplift the black man if we find him at our doors or within our reach.

## BRITISH STUDENT MOVEMENT

The visit of Rev. Tissington Tatlow to Toronto on his way to a committee on the Conference on Faith and Order, gave the opportunity of hearing first-hand many fresh details about the success of the Student Movement in Great Britain and on the Continent.

The British Movement (B.S.M.) is one of the five original groups, of which Canada and the United States formed one, which constituted themselves into the World Christian Student Federation about twenty-one years ago. Dr. John R. Mott, the missionary apostle to the students of the world, is the Secretary of this Federation, and Rev. Tissington Tatlow has been General Secretary of the British part of the Federation for fifteen years.

The beginning of the British Student Movement was first with university students, who volunteered to become foreign missionaries. In spreading this Volunteer Movement among the schools and colleges of secular foundation, where absolutely no religious instruction of any kind was given, it was necessary to create Voluntary Religious Associations. These were, as called, purely voluntary for the students. They became the centres for Bible Study, Mission Study, and Social Study. In addition to this there was commenced a special organization for the theological colleges. This is a department unknown in North America. The success of the department in England has placed it beyond the experimental stage. Last year 1,700 divinity students were in conference. During the year they study missionary and social problems, and meet in small groups to discuss matters on which the Churches of Christendom differ. These small groups are intentionally made up of two from each denomination, Anglican, Baptist, Congregational, Presbyterian, Methodist. Their influence is to disabuse the mind of prejudice and to implant respect for one another's viewpoint. This influence has been recognized by the nominations of the Archbishop of Canterbury to committees for the Conference. He appointed no less than five members of the B.S.M. Executive, for no men were more in touch with the aims of such a Conference.

Interdenominationalism is now the watchword of the B.S.M. In the first few years they tried undenominationalism. That did not succeed. There is a difference. In undenominationalism we enter on the common basis of our agreements, leaving out all matters debatable. This common basis may be too small to be a working basis. For instance, the Quaker has not much in common with the Churchman—no sacraments, no orders, no liturgy. In interdenominationalism everybody brings everything they have. There is no compromise whatever. Free discussion and ventilation of opinions is the order of the day. Any speaker can lay emphasis on any point he wants. The Quaker will not be offended if the Churchman emphasize the means of grace in the growth of the spiritual life, and the Churchman will not be offended if the Quaker speak on the supremacy of spiritual communion. No speaker is muzzled. Is not, then, confusion the result? Not at all. Men come to understand and respect each other's opinions and beliefs. The unity of spirit is emphasized as a net result. For many years now the B.S.M. has been conducted on this principle, and its success has been unclouded. The strongest point in this method is the close connection maintained with the Churches. There is no danger or tendency to supplant the Church by the B.S.M. The student still has his religious life in his Church and its connections. The organization becomes an auxiliary to the Churches and not a student church.

The World Student Christian Federation has grown rapidly in numbers and territory. Beginning in 1895 with five national groups, it now has twelve. The smaller nationalities are grouped to keep down the number of representatives on the Executive Committee and still to give the smaller nationalities some place. Norway, Sweden, and Denmark form one group, Holland and Belgium another, France and Italy another, and so on. No country can come into the movement until it has five Christian student organizations. At present there are 2,200 college organizations and 150,000 students in the Federation.

In not one single country is the religious life of the students declining, as judged from the returns of the Federation. In England, since 1892, more than 4,000 men and women among the students have recorded their desire

to become foreign missionaries. Of these, 60 to 64 per cent. ultimately have reached the field. This is a high average compared with other countries. The rising tide of spiritual life is shown by the fact that some years ago the average number of declarations was one hundred, now it is two hundred and sixty. The B.S.M. is touching the life not only of Oxford, Cambridge and Durham, but also the new Universities of Manchester, Liverpool, Leeds, Bristol, London, and Birmingham.

In Holland, strangely enough, the greatest membership is found among the medical students. In France and Switzerland the Federation has been represented for about five years and is making good progress. In Germany the growth has been slow on account of the division between the Pietistic and Liberal camps. The Hungarian movements are now applying for admission. In Austria, with nine nationalities within its borders, the student movements have been working for three years, but progress is slow, as may be imagined, where national prejudices must be removed. The Balkan States are an encouraging field. In 1911 the World Conference of thirty-five nationalities was held in Constantinople, and through the influence of that movement have been started in Serbia, Sophia, Bucharest and Athens. In Sophia, particularly, conditions are promising. Only eight men could be found to start a Bible Study Group. After three months more than eighty members professed allegiance to our Lord and Saviour Jesus Christ. In Russia, with its 103,000 students collected in the great student centres, St. Petersburg, Moscow and Keff, a beginning has been made which, when it wins the approval of the Greek Orthodox Church, promises great things among the Slavs. This is not half the story of the Movement. It is also in India, China, Japan, and almost every country in the world.

Nothing is more significant than student organizations. The students of to-day are in control to-morrow. We thank God for the Federation, with its high ideals of service and consecration, moulding and directing student thought in the high allegiance to our Master and Saviour.

### MY FOUR-FOLD COMFORT.

**My Father loves** me spite of all  
My sin and doubt and fear;  
And when the shadows o'er me fall  
He whispers words of cheer.

"The Father Himself loveth you"—*Jno. xvi. 27*  
"I have loved thee with an everlasting love."—*Jer. xxxi. 3*

**My Father knows** the way I take,  
Each step He plans for me,  
Nor will He e'er His child forsake  
Where'er my lot may be.

"The Lord knoweth them that are His."—*2 Tim. ii. 19*  
"He knoweth the way that I take."—*Job xxiii. 10*

**My Father cares** for all my needs,  
And 'mid life's strain and stress  
To pastures fresh He ever leads,  
And seeks my soul to bless.

"Casting all your care upon Him: for He careth for you."—*1 Pet. v. 7*  
"Your Father knoweth what things ye have need of."—*Matt. vi. 8*

**My Father keeps** me day by day—  
In His strong hand held fast,  
He'll guard me through my pilgrim way,  
And bring me Home at last.

S. E. B.

"No man is able to pluck them out of My Father's hand."  
"Kept by the power of God."—*1 Pet. i. 5* [*Jno. x. 29*]

# CHANTS AND HYMNS

By DR. ALBERT HAM, F.R.C.O.

(Organist and Choirmaster of St James' Cathedral, Toronto.)

(The Second Part of an Address to the Students of Wycliffe College, Toronto.)

GOOD chanting can be ensured if careful attention is given to the two following points:

1. To clearly articulate the words to be sung on the reciting note, and to accent the syllable or word indicated in all good "pointed" Psalters.

2. To feel an accent on the first note after the reciting parts of the chant; that is, at the beginning of the mediation, and at the first note of the reading.

It is not always necessary to dwell upon the accented note in the reciting part of the chant, this emphasis must not be overdone, but it must be realized; unsteadiness will inevitably follow if attention is not paid to this point.

The speed should be entirely regulated by the time occupied in ensuring distinct enunciation.

The reciting note should not be too high, especially in Psalms of a penitential character or where occasional unison passages are introduced. In a short Psalm, or portion of a Psalm, of a joyful character a fairly high reciting note would not be objectionable.

Keys: Great care should be exercised when selecting chants for consecutive Psalms—there

produce the impression when sung to several words, of causing a distressing effort to the singer. A comfortable reciting note in a chant is a great inducement for the congregation to join in the singing. Extremely bald, and extremely florid chants are equally to be avoided; nor is there the least reason, with our modern resources, why we should choose or retain either extreme. When studying the art of chanting in the early stages, it is very advisable to limit the number of chants—four or five single, and the same number of double chants, with solid, firm diatonic harmonies should be selected, and learnt by heart. The object of this is that the singers may be able to concentrate their whole attention on the words of the Canticle or psalm to which the music is sung.

By degrees the words of the Psalms become quite familiar, and the rules of Pointing and Expression more readily grasped. It is then when chanting becomes a pleasure and a delight to singers and listeners alike.

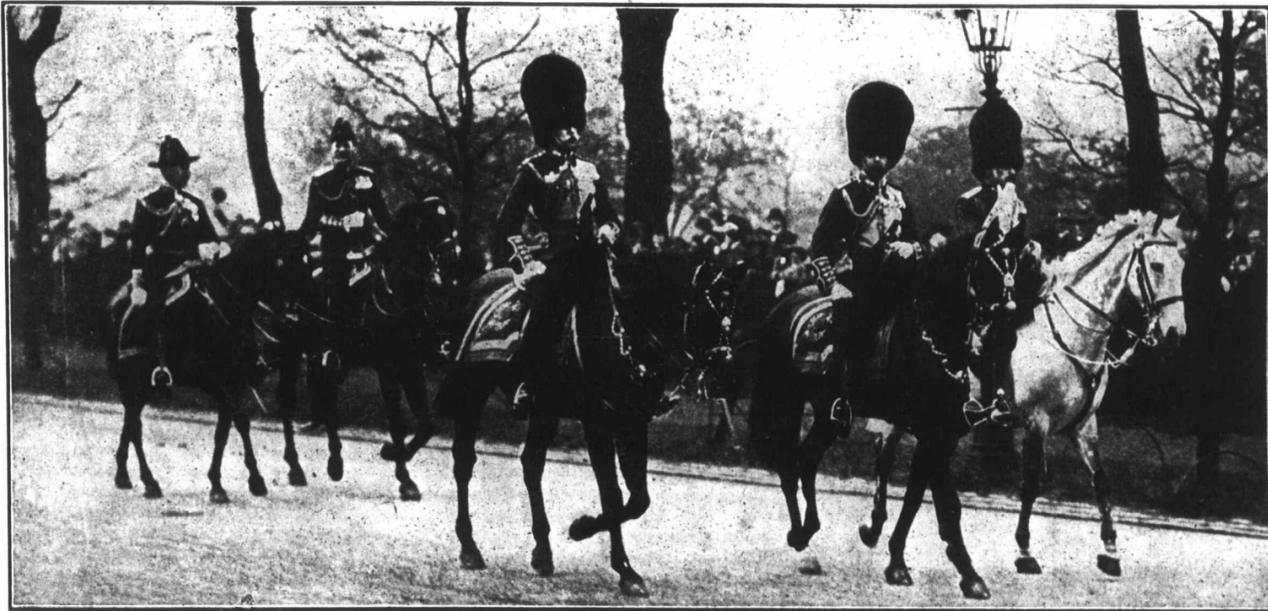
There is a fault which is quite common nowadays—that loud, expressionless, irreverent race through hymns and psalms, which is so often dis-

not antagonistic, but they must always be distinct. Of course every church must so arrange its own music, that the congregation can appreciate and understand what is good and acceptable in one place, may not prove as successful and helpful in another church. Although uniformity is very desirable the general musical ability of a congregation must, I think, be the standard of selection.

The late Sir Joseph Barnby in a paper read before the Church Congress in England some years ago—spoke very severely of the attempt to attract a congregation—at the regular services by mere music.

"Of all the errors which cry aloud for remedy, the worst, to my mind, is perpetuated in the endeavour to draw a new congregation to a church, or to fill up the thinned ranks of a decreasing flock, by the exhibition of startling novelties, and what I should call musical "tours de force"—I should wish music to occupy its rightful place, and no other; nor can I see aught but disadvantage and ultimate failure, in the attempt to make the musical part of the Church service more than an accessory."

Of course to some people, the anthem and the Canticles, and even the Psalms, are looked upon as a mere musical performance, but to others they will be sermons, full of meaning, especially if properly prepared and carefully rehearsed by the choir—not as a performance to air their own skill, but as an act of worship. The Church Concert party is a bad institution as a rule. It is neither good for Art; nor for the worship of the Church.



HIS MAJESTY KING GEORGE AND THE DUKE OF CONNAUGHT, GOVERNOR-GENERAL OF CANADA, GOING TO HYDE PARK REVIEW IN LONDON.

should be some near key relationship between them. To change from one key to another having no connection with it, is very distracting and even painful to a musical ear.

Perhaps the most common fault in chanting is an inarticulate rush over the words which go to the reciting note, with a sudden pull-up at the first bar-line—a hasty break and a perceptible thud on the first note of the mediation or change, as if some material obstacle like a five-barred gate had been cleared.

The secret of successful pointing lies in making the true accent of the words coincide with that of the music; but with every care, it is not always possible to avoid assigning an unaccented syllable, or unemphatic word, to a note on which the musical accent falls—in such cases it is the part of a good chanter to minimize the bad effect, by keeping the musical accent as light as possible.

In opposition to the opinion which retains its vitality here and there, that all pointed Psalters are mistakes, I maintain that an ill-pointed Psalter is better than the Psalter, not pointed; dire and disastrous confusion is the invariable result of the absence of marks of pointing, and of a blind trust in tradition.

Chants, short as they are, should nevertheless exhibit the characteristics of good vocal part-writing. Again I would lay stress on the fact that the recitation-note of a chant should be well within the compass of each voice, so as not to

guised and excused as hearty singing. This is highly objectionable.

The truth is, that chanting, like everything that is worth doing—is worth doing well. And to become an efficient chanter is not an easy matter! It takes time and thought, and self-sacrifice to master all the little intricacies that crop up from time to time. It is in the matter of detail—in the due regard paid to the so-called minor points that we all should strive to excel.

### CONGREGATIONAL SINGING.

It will, I think, be conceded on all sides that the congregational services of our Anglican Church are based, or ought to be based, on the principle that everybody in the assembly has a perfect right—yes, more than a right, an obligation—to take a part in the service beyond that of a mere listener. The arrangement of the beautiful Liturgy of our Church—the Confession, the Responses, the Litany, all seem to point to this important and fundamental rule. In Cathedrals, and in the larger churches it is possible to introduce one or more choral pieces for the choir alone, sung as an act of worship and therefore to be well rendered, but when the congregation are asked to join, everything should be done to help and encourage them, by selecting music which is characterized by simplicity and breadth of outline and not beyond ordinary vocal compass. The Anglican Church has provided for both uses of music in her service. The two are

The following verses, if very sarcastic, are apropos:

"If pulpit utterance won't suffice  
To win the people from their sins  
You'll find a method more concise  
Than preaching: play on violins.

Or if you see devotion sink  
Beneath the organ's solemn tones,  
Increase th' attractions of your jinks  
And to your fiddles add trombones.

If still the people keep away,  
And if to church you'd have them come  
There is one effectual way  
To catch them—try the kettledrum."

### HYMN TUNES.

Some people have a notion that the best hymn tune is that which common people take up most heartily and readily. They adapt airs from all sources, with the proviso that all tunes must be of a strongly marked character and easy rhythmic outline. I agree with the late Sir J. Barnby who traverses this idea. He says: "Church music is distinctly an offering dedicated to God. It therefore requires to be purer and deeper than that which is offered by man for the delectation of his fellow men; and this entirely disposes of the specious argument sometimes used, that because a congregation sings a certain tune with fervour and evident enjoyment it must be good."

May 29, 1913.

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of Christ's Church. For, apart from the diversity of views held by scholars on its character and extent, as sanctioned by the New Testament, there is one great outstanding fact concerning episcopacy which is of supreme and cardinal importance, viz., the fact that God Himself does not limit His gracious operations within its bounds. He pours richly, and without stint, His showers of blessing upon non-episcopal Churches. He inspires psalmists and prophets within their gates. He rears saints within their sanctuaries—saints compared with whom some of the saints canonized in episcopal calendars are saints of meagre saintliness. In prisons non-episcopal martyrs have testified by their sufferings to Christ's sustaining presence. In missionary lands they have rejoicingly died for their Redeemer. Never in the history of non-episcopal Churches, such as Presbyterianism and Methodism, have such dishonour and shame been brought upon the Gospel of our Lord and Saviour Jesus Christ as, through many centuries, that Gospel suffered at the hands of the all dominant episcopal Church. I believe profoundly in episcopacy—its ancient descent, its continuity, its priceless historic worth—but I would rather renounce episcopacy than profanely seek to limit the Church of Christ to its boundaries, or describe non-episcopalians as schismatics, or deny them a rightful and noble inheritance in the gifts and graces of the true Catholic Church. To do this would seem to me to be fighting against God, and to ban those whom He quite manifestly blesses.

**Vestry of St. Paul's, Toronto.  
(Rector, Archdeacon Cody.)**

"Believing that, if organic union cannot be attained, a closer fellowship in Christian work is desirable; and that the proposals in the 'Appeal for Unity' now signed by above three hundred ministers of the Church of England in Canada, while compromising no essential principle of the Church, will, as a tangible and official recognition of other denominations as fellow-workers in Christ, tend to bring that about; we, the Vestry of St. Paul's Anglican Church, Bloor Street East, heartily approve of the proposals in the said Appeal and hope that the proper authorities may give them effect. We also heartily approve of the position taken by our rector in this connection."

**A Layman.**

Amid all the discussion concerning Unity, there seems to be no unity of idea as to what the desired unity of the Church of Christ amounts to. Some persons seem to consider that little more than unity of name is desirable, combined with mutual love. Others regard unity of faith as essential, and as necessarily included in the recognition of the ancient creeds, but do not look for unity of received meaning of the words of the creeds. Then there is the unity of episcopacy, which some seem to regard as the most essential bond of all; but what does it amount to when the Bishops themselves are not always joined together in one mind and judgment. But besides all this confusion of ideas concerning the kind of unity required, let us consider what the unity is required for. Is it needed for the salvation of individual souls? Surely not,—we see that the Lord gives His blessing to all sorts and conditions of men, of whatever denomination, and even blesses the work of their various kinds of ministry, though invented by themselves, and having no analogy to the pattern of heavenly things. If, then, unity of doctrine and discipline is not absolutely necessary for the salvation of individual souls, what evil is caused by the want of it? I answer—variation of doctrine, and variation of doctrine leads to indifference and departure from apostolic unity, and finally to infidelity and to apostasy. This has been going on since the days of St. Paul and St. John, until now it is about to cause the "falling away" of the last days as described in the Apocalypse and as predicted also by St. Paul in II. Thess. 2. In what, then, does Christian unity consist? It is surely in that which is called Catholicity. And what is true Catholicity? It is not unity of organization and doctrine under the Pope, or any earthly appointed headship, but it is that unity of faith and organization which Christ set forth as one Lord, one Body, one baptism, by which each member is united individually in one body. That body, under the heavenly organization then given, was destined to grow up to perfection, we are told. I venture to ask, why it has not done so in the course of the last 1,800 years?

**Church Unity League Formed in Toronto.**

At a meeting of the signatories of the Circular Letter held in Toronto on May 22, the following constitution was adopted, defining the name as

the Church Unity League and explaining the objects of the Society as follows:

"a. In accordance with the high priestly prayer of our Lord 'that they all may be one.'

"b. In conformity with the resolutions of the Conference of all the Anglican Bishops held at Lambeth in 1908 'that every opportunity should be welcomed of co-operation between members of different communions in all matters pertaining to social and moral welfare of the people,' the members of the Anglican communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding. As a means towards this end the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion and prayer should be frequently held in convenient centres.

"The constituted authorities of the various churches of the Anglican communion should, as opportunity offers, arrange conferences with representatives of other Christian churches and meetings for common acknowledgment of the sins of division and for intercession for the growth of unity.

**TO PROMOTE CHRISTIAN UNITY.**

"(1) To promote by all constitutional means the cause of Christian unity.

"(2) To examine and set forth by meetings, sermons and literature the grounds upon which our divisions rest and discover the lines of demarcation between those things that are always and everywhere essential and those which are expedient."

It is provided that the officers of the society shall be Patron, Hon. President, President, one or more Vice-Presidents, Secretary, Treasurer, an Executive Committee consisting of the officers,

together with eight clergymen and eight laymen. Seven members shall form a quorum.

**WHO ARE ELIGIBLE?**

All members of the Church of England in Canada, male and female, above the age of twenty-one years, are eligible for membership.

There is to be an annual meeting to be held during the last week in May or as near thereto as possible. Other meetings may be held at the discretion of the Executive Committee, or on the written request of twenty-five members.

The Executive Committee is to encourage and aid in the formation of branch societies wherever it may be possible.

The following cable message from Earl Grey, former Governor-General of Canada, was read at the meeting of the Church Unity League:

"To Dr. Symonds, Christ Church Cathedral, Montreal:

"Heartly congratulations on splendid list of signatories. My best wishes are with you.

"(Signed) Grey."

**OFFICERS CHOSEN.**

The following officers were elected: Hon. president, Geo. E. Drummond; president, Rev. H. Symonds; vice-presidents, Archdeacon Cody, Canon Plumptre, Canon Tucker, Dean Coombes, Rev. F. A. P. Chadwick, Rev. Canon Plummer, Rev. G. A. Kuhring, Rev. Prof. Griffith Thomas, Chancellor Cronyn, Principal Hutton, Judge Ermatinger, Dean Adams, H. Brock, Prof. Wrong, Charles Jenkins; hon. secretary, Rev. A. P. Shatford; treasurer, Mr. E. L. Brittain; executive committee, Revs. J. A. Elliott, R. J. Moore, T. W. Savary, Dr. R. J. Renison, C. J. James, Lawrence Skey, R. W. Norwood, Judge Harding, and W. S. Campbell, C. A. Moss, Prof. O. Smith, D. Creighton Jackson, Adam Shortt, Lewis Clark.

**SERVICE, NOT SERVITUDE**

**The Mission of the Christian Endeavour Society in India**

By the Right Rev. Henry Whitehead, D.D. (Bishop of Madras)

THE Christian Endeavour Society stands for a great principle, which greatly needs emphasizing. The churches all over the world have become too official. Perhaps they were so from the very first. But certainly at the present day the idea is universally prevalent that the work of the church is the business of its officials, and that the function of the vast majority of church members is to receive rather than to give. So a religious selfishness has crept over the life of the church and paralyzed its energies. The work of the church in each place is carried on by its ministers with the help of a small body of church workers. The general body of the church lives to be ministered unto rather than to minister.

The striking success of the Christian Endeavour Society all over the world is, I think, due to the fact that it is a protest against this unscriptural and selfish ideal of the Christian life. Every Christian is baptized into Christ to be a member of Christ, a soldier of Christ, a follower of Christ, an imitator of Christ, and a fellow worker with God.

The work of the church is to carry out the purpose of the incarnation, to establish throughout the world the kingdom of Christ, to bring all men into fellowship with God. And this is the work of the whole church, not merely a part of it. Different members of the church have different functions, like the different members of a body. But all must have some function. There can be no true Christians who in some way or other are not fellow workers with God.

I believe also that the Christian Endeavour Society has a special message to India. The false ideal of a passive form of Christianity has been greatly fostered here by the fact that Indian churches have been in the past founded, supported, paid for, ruled, and organized by foreign missionary societies and foreign missionaries. There is, therefore, a great need for the higher ideal of Christian service to be brought vividly before the minds of Indian Christians; and undoubtedly the Christian Endeavour Society is on the right track by beginning with the children, but I hope that the lesson it has to teach will not be lost on the European missionaries themselves.

A large part of the blame for this false ideal of Christian life in India must fall on us. Our very earnestness and zeal and efficiency have been in some ways a snare to us. We have been so eager to make our converts what we want them

to be, and teach them what we think they ought to know, that we have dominated instead of guiding and stimulating them.

We need to study more carefully the art of education, which consists in inspiring people to do things for themselves. In India, and in the mission field generally, the tendency of the foreign missionary has been to do things for people. He builds their churches and schools, organizes their pastorates, appoints, pays, and supervises their pastors and teachers, and makes the whole work of his district dependent on himself and revolve around himself. The result is that the people become more and more incapable, as time goes on, of doing anything for themselves. Instead of training our congregations for freedom and independence, we train them for servitude.

The Christian Endeavour Society is a most wholesome protest against this false educational method. It leads us to begin by asking even at the very earliest stage of the Christian life, "What can these people do for themselves?" It impresses upon us the important truth that the Holy Spirit can get a great deal more out of the very poorest and most ignorant of our people than we can ever pour into them. It teaches us to take for our ideal not the potter moulding the clay, but the sower sowing the seed.

**"THE GATE BEAUTIFUL!"**

- O tired, halting feet, already travel-worn,  
So are you freed from many a rock and thorn.
- O helpless, empty hands, that have no toiling  
skill,  
Though idle,—to Creation nearer still.
- O shoulders, bowed and old, and lacking strength  
in war,  
There echoes peace from battles won before.
- O bruised and troubled heart, the stars are in the  
night,—  
They that are whole are farther from the light.
- O soul with crippled wings, have now no fear to  
wait,  
So that One brings you daily to the gate!

Frances Beatrice Taylor.

# The Spirit of Controversy

By the Rev. W. B. RUSSELL CALEY, M.A.  
Vicar of Havering-atte-Bower, Essex, England.

CONTRIVERSY has always been an integral part of human life; diverse minds, opposite temperaments, dissenting opinions, and these facts split disagreement and dispute. Controversy is a condition of life we must admit to be inevitable, even beneficial, but it must be kept within certain limits, and aided by proper methods to desirable ends. We desire to turn our attention to religious controversy, and ask ourselves what guidance have we in the Word of God with regard to it. What ought we to avoid, and how should we argue, when we are called on to do so? That we should have clear direction in God's Word about so necessary an element of human life seems only reasonable and to be expected, and we are not disappointed in our quest.

The Bible is full of controversy. The prophets of Old Testament clanked with all the eloquence they could muster against the erroneous opinions and mistaken conduct of their fellow-countrymen. But controversy did not die with them; in the brighter light of a new dispensation, with an authority and convincing power far beyond that of the mightiest of the prophets, arose One, who, with gracious words such as man had never listened to before, nor has heard since, came to earth as the great Controversialist, and entering the arena of religious debate with Scribes and Pharisees—the exponents of the religious belief of that generation—with unanswerable logic, keen retorts, apt simile, and telling quotation, exposed the flimsiness of their assertions and the falsehood of their doctrines.

There is not a sermon of our Divine Lord nor an epistle of any of His Holy Apostles which is not a live, which does not throb with the purest, truest, most keen spirit of controversy, which does not breathe peace before us the real aim of all true controversy, and also leads us into the atmosphere in which we should live if we are successfully and unshakably engaged in it.

The controversy of our Lord was entirely with three classes of opponents. He never, as far as we know, was engaged in any argument regarding heathenism or idolatry; it did not fall within the sphere of His ministry. These opponents—Pharisees, Sadducees, Herodians—were exponents of formalism, legalism, and worldliness. Our Lord met each of them with the same courage, the same clear, unvarnished statements of truth, and it is noteworthy that while He fully recognized their different mental and social conditions, yet He never in the least altered the basis of His message. Neither flattery (Mark xii. 13, 14), misrepresentation (Matt. xxvi. 69-73), nor malicious invective (Mark iii. 22-30), had any effect in making Him change His message or qualify His assertions. We may say, generally speaking, that Christ sets us an example in six ways of how to conduct controversy.

1. He always met His opponents on their own ground, and never sought to change the battlefield to suit His arguments (Matt. xii. 2-8; xv. 1-6; xvi. 1-4; xxi. 23-27; xxii. 15-33, etc.).
2. He never watered down or compromised any single truth in order to conciliate them or gain their assent or applause (Matt. xxiii. 33-35; Mark x. 2-12; John vi. 52-53, 65-67; vii. 36-43; x. 30-33).
3. He used every possible means to explain His doctrines and assertions, by parable, proverb, quotation, natural phenomena, or current events. No effort was spared, no opportunity missed, to bring conviction and light to those who disagreed with Him. The instances of this are innumerable.
4. He has a most touching sympathy with those who honestly desired to know the truth, but had genuine intellectual or moral difficulties. Note the young ruler (Mark x. 21); the inquiring scribe (Mark xii. 34); the learned Rabbi (John iii. 1-14); the simple-minded believer (John ix. 35-38).
5. He had the sternest and most solemn warning and denunciation for those who obstinately and for selfish and wicked ends opposed the truth. See His controversy with the Pharisees (Matt. xxiii. 10-25; Mark iii. 2-5).
6. His one changeless weapon in controversy was the Word of God. He taught that that was the one eternal basis for all truth as regarded

either doctrine or practice. In controversy with the devil (Matt. xvi. 17), the Sadducees (Matt. xxiii. 23), the Pharisees (Matt. xvi. 3; Luke, xvi. 14-17), the people generally (John vi. 39), with His disciples (Luke xxiv. 27, 44-46); cf. Matt. xxvii. 34), this was the one Divine standard by which every dispute was to be judged, every controversy determined.

Leaving now this brief and necessarily incomplete survey of how our Divine Lord conducted the controversies in which He was ceaselessly engaged during the whole course of His earthly ministry, and when He never shrank from, because He evidently regarded them as an essential part of it, let us consider the measure in which His immediate disciples followed His steps in those discussions which instantly arose, and which only increased in intensity as time went on.

The only controversialists of whom we are told much are Peter, James, Stephen and Paul. Other younger disputants doubtless adopted their principles and methods. We have the speeches of St. Peter and St. Stephen in the opening chapters of the Acts, the Great Council at Jerusalem (Acts xv.); the speeches and Epistles of St. Paul; the Epistles of St. Peter, St. James, St. John.

Taking a broad view of the controversies of those early days—controversies which dealt first with the Jew, then with the Jewish Christian, and in later times with the errors of doctrine and practice which were the necessary consequence of contact with heathen life and thought—we note:

1. The immense value set on truth before unity—there is no question of easier terms for doubtful, puzzled, or influential converts (Acts viii. 37; xxiv. 25; 2 Cor. xiii. 8; Gal. i. 4-5; iii. 10; 1 Tim. vi. 20; 2 John 10-11). No consideration of worldly advantage weighed with these men full of the Holy Ghost and wisdom, as it so often does now. The truth as taught by Christ was an irreducible quantity, and its price above rubies. There was no specious false charity. "Love rejoiceth with the truth" (1 Cor. xiii. 6, R.V.).
2. Our Prayer Book and Articles are absolutely loyal to this conception of primitive Christianity; they always place "truth" before "unity and concord." Prayer for the Church Militant. But the spirit of the age is against the spirit of the Prayer Book.
3. Error is tenderly but firmly dealt with. Both as regards fact and consequence, the error is clearly defined and exposed in all its naked hideousness, stripped of all extraneous, deceitful, and alluring adjuncts (Gal. iv. 9; v. 4; 1 Thess. ii. 7-9; 2 Tim. ii. 17-18, 24-25; iv. 3-4; Tit. ii. 10, 11; 1 John iv. 1-3).
4. The standard by which all opinion and doctrine was to be tested was Holy Scripture. This was not explicitly stated, it was generally and quietly assumed as admitting of no question. The Scriptures of the Old Testament were accepted with a unanimity and deference which is strangely at variance with the way in which they are spoken of and appealed to at the present day. The New Testament was then, of course, in an embryonic state, and probably not in any set form available for controversial purposes. The Canon of the New Testament may have owed much to controversy (Luke i. 1-4; Gal. i. 7, 8). The Early Church displayed an intense conviction that purity of life and doctrine went hand in hand—there was no specious illusion that a right life could be linked to a wrong belief, and therefore controversy was not a mere intellectual pastime, but eminently practical and absolutely necessary to secure holiness of life and clearness of thought.

There is, however, a solemn warning in Scripture against indulging in controversy for the mere sake of argument—we are told not to "strive about words" (1 Tim. ii. 14-17, 23; cf. 1 Tim. vi. 3-5). Trivialities and technicalities are to be avoided, principles are of consequence not words. Let us, then, not fail in our duty of "contending earnestly for the faith once for all delivered to the saints." (Jude iii. R.V.). But let us do it in the same spirit our Divine Master and His Apostles displayed, with the same courage, definiteness, faith, earnestness, and controversy will only prove to be the storm that clears the air for the bright shining of the Sun of Righteousness.

# The Churchwoman

OTTAWA.—The annual meeting of the Diocesan W.A. was held May 12-16. The reports presented showed most satisfactory progress in all branches of the work. Seven new branches have been formed during the year, at Carp, Lancaster, Lennox, Cobden, Smith's Falls, Pakenham and Arnprior. The diocesan treasurer reported the total receipts for the year from all sources as \$4,153.46, and a balance from the preceding year of \$974.44, making a total of \$5,127.90. The expenditure for the year was \$3,911.91, leaving a balance on hand of \$1,215.99. The Dorcas secretary reported a very active year in the Dorcas work. 54 bales were sent out, one parcel and two co-operative bales, the total cost of which amounted to \$1,248.20. \$534.40 was expended in furnishings sent to churches and hospitals. Four beds were provided for the Women's Hospital at Kaifeng, and \$124.25 spent in furnishings for the new hospital at the Peigan Reserve. Other articles supplied were nine sets of communion linen, 2 portable fonts, one church font, one church bell and four sets of communion vessels. The Diocesan Thank-offering amounted to \$456.30. Mr. W. Fitzgerald, of Ottawa, gave a donation of \$100. The total membership of the Senior Auxiliary is now 2,380. Rev. Dr. R. J. Renison was the special preacher at the opening service, and gave addresses at the public missionary meetings for Seniors and Juniors. Rev. J. Antle, the skipper of the "Columbia" illustrated his address on Pacific Coast Mission Work by limelight views. Canon Gould, the general secretary of the M.S.C.C. spoke on the new plan of the W.A. being responsible for women's and children's work. Archdeacon MacKay gave an address on his work among the Cree Indians, who, he declared, were on the increase. The following officers were appointed for the ensuing year:—Hon. president, Mrs. Hamilton; hon. vice-president, Mrs. Tilton; president, Mrs. George Greene; 1st and 2nd vice-president, Mrs. Muckleston and Miss Wickstead; treasurer, Mrs. F. H. Smith; secretaries, corresponding, Mrs. Capp; recording, Mrs. W. J. Coder; Dorcas, Miss McNab; literature, Miss Low.

COLLINGWOOD.—ALL SAINTS.—The closing meeting of the Anglican Junior Auxiliary on Thursday evening, May 15, was of a specially interesting character, all the life and activity of the younger element of the congregation being thrown into the gathering. It was the occasion of the annual distribution of prizes and certificates for attendance. After the tea which had been partaken of by nearly eighty children and maidens, the programme was proceeded with, Rev. R. Macnamara presiding. Reports were received from the different departments, Mrs. Irwin presenting that of the treasurer and Mrs. Cottle a capital and interesting account of the recent annual meeting of the Auxiliary held in Toronto.

COLUMBIA.—At the annual meeting of the junior branches of the Woman's Auxiliary Saturday afternoon at Christ Church Cathedral, Mrs. Luxton, diocesan president, occupied the chair, and the business of reading reports, etc., was carried through with commendable dispatch. The proceedings were opened with prayers by Rev. W. H. Dowe. The reports of the various branches were submitted. These on the whole were very satisfactory, that of Christ Church Cathedral, read by Miss Wollaston, showing a membership of 123. The six other branches in the diocese have 107 members. Mrs. Luxton gave a short but encouraging address. In the afternoon the Rev. G. H. Andrews, of St. Mary's, Oak Bay, addressed the children.

KOOTENAY.—Further reports regarding the seventh annual meeting show 23 Senior Branches with 305 members, and 6 life members, 8 Junior with 150 members. Treasurer's report showed total of \$118.30, with all pledges over-subscribed. The united thankoffering was over \$50.

Curious Custom.—The month of December is ushered in at Colchester at midnight on November 30 by the town crier perambulating the wards with the cry:—

Past twelve, and a fine morning!  
Cold December hath come in,  
And poor men's backs are clothed thin;  
The trees are bare, the birds are mute;  
A pot and a toast would very well suit.

The origin of the custom seems to be quite forgotten, but it is known to be of great antiquity, and it is said to be without parallel in this country.

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## Church News

### PREFERMENTS AND APPOINTMENTS.

*We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.*

SANDERSON, Rev. F. C., to be incumbent of Conqueral, N.S.

TOWNSEND, Rev. J. D., to be incumbent of Neil's Harbor, C.B.

WALLACE, Rev. F., to be incumbent of Ecum Secum, N.S.

WOODS, Rev. Chas., to be incumbent of Country Harbour, N.S.

DEATHE, Rev. Wm., to be incumbent of Guysboro, N.S.

WILLIAMSON, Rev. F., to be incumbent of Sharbot Lake.

HURFORD, Rev. R. D., to be incumbent of New Boyne.

TESKEY, Rev. E., B.A., to be incumbent of Westport.

BULTEEL, Rev. R., to be incumbent of Coe Hill.

GOODHAND, Rev. C., to be incumbent of Bancroft.

PRINGLE, Rev. H., to be incumbent of Pluna.

MADILL, Rev. A. S., M.A., to be special clerical secretary for Superannuation Fund Committee.

BELFORD, Rev. M. O. N., to be rector of Elgin, Man.

WOOLLEN, Rev. John, to be incumbent of Melita, Man.

HORTON, Rev. Jas. M., rector of Burford (Niagara), to be rector of Kingsville (Huron).



### NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

HALIFAX.—ALL SAINTS' CATHEDRAL.—On Trinity Sunday the following deacons were ordained priests by Bishop Worrell: Rev. J. M. C. Wilson, B.D., son of Rev. Canon Wilson, of Springhill, a graduate of King's College, Windsor, and of the Cambridge Theological College, Mass.; Rev. George Harrison, of Halifax, a graduate of King's College, Windsor, and during his diaconate assistant at St. John's Church, Truro. Rev. F. C. Sanderson, of St. Paul's Hostel, Barfield, England, who is to be priest incumbent of the new parish of Conqueral, where he has been serving as a deacon. Rev. J. D. Townsend, of King's College, who as priest will return to Neil's Harbour, Cape Breton, where as a deacon he has been ministering to the people during the past year. Rev. F. Wallace, a graduate of King's College, Windsor, who will return to continue his work at Ecum Secum. Rev. Charles Woods and Rev. Wm. Deathe, of the Irish Church Missionary Training College, Dublin, who are to serve as priests at Country Harbour and Guysboro, respectively. The preacher at the ordination service was the Very Rev. the Dean of Niagara. In the evening a confirmation was held at the Cathedral. About forty persons received the rite of the laying-on-of-hands.

ST. PAUL'S.—At the C. and C.C.S. Conference held in this city, May 18th-25th, the principal feature, by far, has been the sermons and lectures of Rev. Dr. Griffith Thomas. He preached in St. Paul's and Trinity Churches, and Christ Church, Dartmouth. In the mornings of the week he gave lectures on Fundamental Doctrines, the Church, the Ministry, the Lord's Supper, Life after Death. In the afternoons he spoke on Christian Certainties, Christ, the Bible, the Church, Christian Experience. In the evenings popular addresses were given on such timely subjects as:—Genesis, the Monuments and the Old Testament, the Doctrine of the Sacraments and the Problem of Reunion.

On May 18th, this church lost by death one of its oldest members, John C. Mahon, at the age of 68 years. A native of Windsor, N.S., Mr. Mahon had spent 40 years in business in Halifax. He was frequently a member of the vestry of the church and was for many years superintendent of the Sunday School, retaining to the last the deepest interest in all relating to the work, not only of the parish or of the Synod, but of the whole church. His death removes another of the city's

veteran merchants—men who carried with them into the transaction of business high standards, and a detestation of "short cuts" to success and whose names in the business world stood for conservatism and stability. Mr. Mahon married Miss Emma Woodill, of this city, who, with one daughter, the wife of Dr. F. G. Zwicker, survives him.

ALBERTON.—The Bishop of Nova Scotia will hold confirmation services in the parish of Alberton as follows:—Tuesday, June 3rd, Christ Church, Kildare Capes, 10.30; Trinity Church, Alma, 3 p.m.; Wednesday, June 4th, St. Luke's, O'Leary, 10.30; St. Peter's, Alberton, 7 p.m. His Lordship will be in Summerside on Sunday, the 8th. He will consecrate St. Mary's Church in the morning at 10.30, and at 3 p.m. will administer confirmation at St. Eleanor's. There will be confirmation and sermon here the same evening at 7.

CHARLOTTETOWN, P.E.I.—ST. PAUL'S.—The Rev. Dr. W. H. Griffith Thomas, Professor of Old Testament Literature in Wycliffe College, Toronto, visited this parish last week. He preached three times on Whitsunday and lectured twice each day on the four following days. The services and meetings were all well attended, not only by members of our own church, but by all denominations. The large percentage of our leading professional and business-men were in the audiences. At the close of the meetings the ministerial association of Charlottetown waited upon Dr. Thomas, and formally thanked him for his helpful teaching and the good his visit had done to all the churches in our city.



### MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

MONTREAL.—CHRIST CHURCH CATHEDRAL.—An impressive service was held in Christ Church Cathedral by the Right Rev. the Lord Bishop of Montreal last Sunday morning, when two young men were made deacons and nine deacons, priests. The candidates were presented to the Bishop by the examining chaplain, the Rev. H. E. Horsey. The Very Rev. Dean Evans preached the sermon, outlining the duties and responsibilities of the sacred ministry: Arduous though the work of a priest of the Church was, and though much worldly advantage had to be sacrificed by those who responded to the Divine call, Dean Evans thought the noble character of the work and the splendid opportunities it afforded for service to humanity, more than compensated for the work and sacrifice. Those presented were:—For the order of deacon:—A. T. Phillips and A. Little. For the order of priest:—The Rev. Frank Guy Coombs, M.A., B.D.; the Rev. William James Ellis, the Rev. George Forshaw, the Rev. Edwin Hawkins, B.A.; the Rev. Reuben Kenneth Naylor, B.A.; the Rev. William Thomas Payne, the Rev. Charles Ernest Scrimgeour, M.A.; the Rev. Oliver Thorne, M.A.; the Rev. John Alexander Richardson, M.A., B.D.

ST. MARTIN'S.—During a sermon on "The Secret of Peace in Church and State," Col. 1:20, Canon Troop took occasion to refer to the subject of "Christian Unity." It is a strange anomaly that the baptism of other communions is recognized as valid in the Church of England, while the administration of the Holy Communion is considered invalid when administered by non-episcopally ordained persons.

"We have no monopoly of the Bible, Baptism, or the Holy Communion; they belong to the whole company of believers. We have no monopoly of the pulpit; the Gospel is preached by all believers everywhere. We have no monopoly of the Holy Spirit; He is as free as the air, 'the wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh or whither it goeth.'"

DIOCESAN COLLEGE.—The financial statement of the Montreal Diocesan Theological College, read at the concluding meeting of the Board of Governors yesterday, showed that the deficit which has existed for fourteen years has been cleared off. There is a surplus of \$1,000. Owing to the absence of the Bishop of Montreal, the Dean presided. A. G. Willis, chairman of the committee of finance and honorary treasurer, read the statement. In addition to the surplus, the accumulated debt has been practically wiped out by a promised subscription of \$5,000. The Governors have raised the salaries of the professors by \$500 each. They are also increasing the salaries of the tutors. Two newly elected governors, Edgar Judge

and Geo. Harrower, who fill the vacancies caused by the death of G. F. C. Smith and Dr. Arthur Johnson, were present. The vacancy caused by the retirement of Leslie Grant is filled by Lansing Lewis. Owing to Principal Rextord's absence the meeting had to be held pro forma, postponement being until the autumn.

The following resolution was passed at a meeting of the joint board of the co-operating Theological Colleges:—

"Resolved that the board make an appeal to the public for an amount, not less than \$500,000, for these purposes:

"For increase of salaries of professors,  
"Lectureships and bursaries,  
"Building (an amount not to exceed two-fifths of the whole),  
"Endowment for maintenance of building,  
"Library and other equipment."

The proposal for a neutral building for joint lectures and classes comes not from the laymen, but from the theological authorities themselves. It was said that there could be no doubt such a building was needed. The present college buildings were built for smaller individual needs, and were still used for such. Also, students of one denomination going to lectures in the building of another denomination could not get over a certain feeling of discomfort and the feeling of a sacrifice of individualism. A neutral building would obviate this. It would also house the equipment of neutral classes, and give an opportunity of building up a really adequate and up-to-date library instead of four duplicate libraries, all starved, and each largely duplicating the other.

SUTTON.—A simple, quiet and unobtrusive ceremony was performed in the village of Sutton, in the province of Quebec, reviving many tender recollections of a worthy and faithful man of God. On Wednesday, the 21st of May—being the twenty-fifth anniversary of his death—a tablet set up on the wall in the sanctuary of Grace Church, Sutton, was dedicated to the memory of its first rector, the Rev. John Smith, for twenty-six years in charge of that parish and for the greater part of the time Rural Dean of Brome. The life and work of the late Rural Dean should form an inspiration to those who, after so long a period, are able to find it still a force in the community. The size of the congregation on a weekday, consisting of many elderly people who had themselves received the ministrations of Mr. Smith in baptism and Holy Communion, as well as the descendants, old and young, of others, bore witness to the remarkable permanency of work that had been so faithfully carried on a quarter of a century ago in the county of Brome. Mr. Smith was born in Manchester, England, in 1817, and he came to Canada in 1840 while still a layman. He eventually settled at Knowlton, giving himself to scholastic work, for which he and several members of his family who followed him, were eminently fitted. Under the wise tutelage of Bishop Fulford there was developed in him so clear a vision of Churchmanship and vocation that in 1862, at the mature age of forty-five, he was led to enter the ranks of the sacred ministry. He began and continued ceaselessly, until his death in 1884, a faithful ministry in the very district in which he had found his vocation. Remaining in Knowlton—the scene of his scholastic labours—for two years after his ordination, he took up in 1864 his permanent residence in Sutton. There are monuments there erected to him which will not easily be effaced. A chancel to the already existing church at Sutton, a dignified church at Abercorn, the founding and development of the now flourishing mission at Glen Sutton, the endowment fund of the parish of Sutton amounting now to about \$5,000, and the constitution of Sutton into a self-supporting parish so soon after he began his labours there—all bear witness to the effectiveness, from every point of view, of his ministry.

The ceremony of dedication in several respects was very touching, but notably from the marks of earnest reverence for the name of Mr. Smith on the part of old and young, which the numbers gathered together showed. The service was taken by the Rev. Herbert Charters, the present rector of Sutton, assisted by Mr. French, of St. John the Evangelist's, Montreal. In the course of an address made by the latter, he renewed in the minds of those who were present, fond recollections of him whose memory they were called together to witness to. Mr. French, though very much younger, in conjunction with Mr. Wood, had been in close touch with Mr. Smith and ever since with the members of his family. He spoke, therefore, with feeling and appreciation of him who had always been held up to the younger clergy as one of Bishop Fulford's most faithful and worthy men.

Mr. Smith left behind not only a name and a work, but also a family, two of whom, at least,

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The Rev. W. F. Fitzgerald, M.A., vicar of St. Paul's Church, from Luke 13:37: "With God nothing shall be impossible." Before beginning his sermon, Mr. Fitzgerald spoke feelingly of Bishop Mills. Men needed to remind themselves now at least, as much as in any previous age, that a reduced and attenuated Christianity was not the Gospel which had inspired the whole world and could redeem it. With God nothing shall be impossible. That was secret message of Redemption of the Divine forgiveness. If they attempted to fortify their hopes of pardon by any materialistic explanation of the gradual disappearance of the consequence of sin they should be miserably disappointed. The candidates for the diaconate were presented by Venerable Archdeacon Carey. The Litany was said by Dean Bidwell. Canon Starr read the Epistle and R. D. Hurford, of Wycliffe College, read the Gospel. The deacons have been posted in the following incumbencies in the Diocese of Ontario: F. Williamson, to Sharbot Lake; R. Hurford, to New Boyne; E. Teskey, to Westport; R. Bulteel, to Coe Hill; G. Goodhand, to Bancroft; H. Pringle, to Plevna. Rev. A. E. Smart, who was priested, takes charge of the Children's Aid work in Kingston.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

KINGSTON—ST. GEORGE'S CATHEDRAL.—On Trinity Sunday an Ordination service was held at St. George's Cathedral, when His Lordship, Bishop Mills, ordained six deacons and raised one deacon to the priesthood. An able and eloquent sermon was preached by the Rev. W. F. Fitzgerald, M.A., vicar of St. Paul's Church, from Luke 13:37: "With God nothing shall be impossible." Before beginning his sermon, Mr. Fitzgerald spoke feelingly of Bishop Mills. Men needed to remind themselves now at least, as much as in any previous age, that a reduced and attenuated Christianity was not the Gospel which had inspired the whole world and could redeem it. With God nothing shall be impossible. That was secret message of Redemption of the Divine forgiveness. If they attempted to fortify their hopes of pardon by any materialistic explanation of the gradual disappearance of the consequence of sin they should be miserably disappointed. The candidates for the diaconate were presented by Venerable Archdeacon Carey. The Litany was said by Dean Bidwell. Canon Starr read the Epistle and R. D. Hurford, of Wycliffe College, read the Gospel. The deacons have been posted in the following incumbencies in the Diocese of Ontario: F. Williamson, to Sharbot Lake; R. Hurford, to New Boyne; E. Teskey, to Westport; R. Bulteel, to Coe Hill; G. Goodhand, to Bancroft; H. Pringle, to Plevna. Rev. A. E. Smart, who was priested, takes charge of the Children's Aid work in Kingston.

ST. PAUL'S.—Rev. W. F. Fitzgerald, M.A., vicar of this parish, was the recipient of a purse of gold presented by Alderman Elliott, on behalf of some of his friends after Evening Prayer, on the 18th inst. in recognition of his successful efforts in building up the church. The congregation recently voted an increase of salary for the vicar.

BROCKVILLE.—On Trinity Sunday the Rev. F. Deatry Woodcock, celebrated the 25th anniversary of his ordination to the ministry of the Anglican Church. At the morning service a brass tablet to the memory of the late Jacob P. Willtich was unveiled.

GANANOQUE—CHRIST CHURCH.—On Sunday, May 18th, a large number of members of Court Thousand Islands Canadian Order of Foresters attended their annual church parade. They attended Christ Church for the morning service.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

OTTAWA.—CHRIST CHURCH CATHEDRAL.—Rev. Lennox I. Smith, vicar of Christ Church Cathedral, announced his acceptance of the rectorship of the church at the annual vestry meeting held Saturday night. Rev. Canon Kittson, the rector of the Cathedral, whose resignation made some time ago had been accepted by the Archbishop, occupied the chair for the last time. The warden's report showed that there was

...the Rev. W. L. Baynes-Reed, the rector of St. John's, Norway, preached an eloquent sermon to the Sons of England in this church at their annual church parade on Sunday afternoon last. PALESTINE EXHIBITION.—The officers of "Palestine in Toronto" were generous with pulpit help last Sunday. Their addresses were much appreciated on all sides. The manager, Rev. S. Schor, preached in St. Anne's and St. Simon's; Rev. F. B. Müller, in St. Barnabas'; Chester, Mr. G. J. Byrnell, the secretary, spent the day at All Saints' Church, Collingwood, speaking at both services and the Sunday School. TRINITY.—A.Y.P.A.—On Monday evening, May 10th, this branch of A.Y.P.A. held their regular fortnightly meeting. The treasurer's report was presented showing a balance on hand of \$121.57. The election of officers resulted as follows: President, Mr. A. E. Lanning; vice-president, Mr. H. Hinton; secretary, Miss C. Dawson; treasurer, Miss G. Gould. CHURCH OF THE EPIPHANY.—The Rev. S. Schor, of Palestine, will preach his farewell sermon to Torontonians at this church on Sunday evening, June 1st. Arrangements have been made for an overflow service in the old church in the case of need. Mr. Schor has proved a remarkable exponent of Bible truth, and this will

TORONTO.

James Fielding Sweeny, D.D., Bishop. William Day Reeve, D.D., Assistant.

TORONTO—ST. JAMES' CATHEDRAL.—Three subjects have engaged the attention of the Canadian Council of the Laymen's Missionary Movement for the past twelve months, and at a meeting held at the St. James' Parish House, May 20th, a report was brought in by Mr. J. H. Gundy. The three subjects are: (1) The every-member canvass and its relation to the spiritual and financial life of the Church's work; (2) the county conference and the best methods of securing the attendance of representatives of every church in the county; and (3) a statement of policy for the coming year. The sub-committees working on the latter part report a programme which includes a county conference in every possible county in Ontario during the first and second weeks of November, to be followed by an every-member canvass of just as many churches as will undertake it the first week in December. After consultation with the men in the west it has been decided to conduct a campaign of inspiration and education in the western provinces in February and March, to be followed by an every-member canvass. The mission boards in the United States are also planning a campaign to cover the entire winter with a series of conventions and conferences to culminate in an every-member canvass of churches all over the United States in March, 1914. In conjunction with the churches in Canada this should mean a tremendous impetus to the mission work and the spiritual life of the churches of the entire continent. It is expected that there will be about forty meetings in Ontario and fifty or more in the West, with two or three teams going from place to place. Mr. John A. Paterson, K.C., vice-president of the Canadian Council, presided, and there was a large and representative gathering of clergy and laity.

The Rev. W. L. Baynes-Reed, the rector of St. John's, Norway, preached an eloquent sermon to the Sons of England in this church at their annual church parade on Sunday afternoon last.

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...prove an unusually interesting service. Mr. E. J. Byrnell will address the Sunday School at the afternoon.

ST. JOHN'S.—On May 18th the Lord Bishop of the diocese confirmed 44 candidates in St. John's, Norway. His charge was as usual full of fatherly feeling and advice to the young Christians. The candidates presented a large Prayer Book to the church, which the Bishop dedicated at the service. The Boy Scouts acted as a guard of honour to the Bishop.

ST. PAUL'S.—Next Sunday morning His Grace, the Most Reverend John Charles Wright, D.D., will preach in this church. Dr. Wright has been Archbishop of Sydney and Metropolitan of New South Wales since 1909. Prior to that, as rector of St. George's, Hulme, Manchester, he was canon of the Cathedral, and examining chaplain. He previously held vicarages in Leeds and Alverstone, Lancashire. While in the city Archbishop and Mrs. Wright will be the guests of Miss Knox, Haverhill College, who is giving a reception for them on Friday, May 30th. The Archbishop preaches also in St. James' at evening service.

ST. JOHN THE EVANGELIST.—Bishop Reeve confirmed twenty-five candidates in this church on Sunday last.

WEST TORONTO—ST. JOHN'S.—The officers and teachers of this Sunday School tendered their superintendent, Rev. R. S. Mason, a farewell banquet before his departure for the diocese of Niagara. He left last week to take charge of a parish at St. Catharines after four years' service in this parish, first as assistant curate, and after his ordination as curate-in-charge of the St. Clair Avenue mission. Under his charge the Sunday School became perhaps the largest in Ward Seven, and his untiring, energetic efforts as chairman of the finance committee of the new parish house will be greatly missed. After the banquet the teachers and staff presented him with a purse of gold, and Mrs. Mason with a large bouquet of roses. Addresses were given by the rector and several prominent members of the congregation, which conveyed the good wishes which will follow them to their new home.

BOWMANVILLE.—The Bishop of Toronto held a Confirmation in the church here on Sunday morning last.

The number of candidates confirmed by the Bishop on Sunday last in this church was fourteen.

IVY.—Mr. T. J. Dew, of Wycliffe College, will shortly assume charge of the parish of North Essa, left vacant last January by the removal of Rev. W. F. Carpenter, B.A., to the parish of West Mulmur.

BEETON.—The churches here and at Tottenham will be under the care of Rev. T. N. Lowe, of Bondhead and Tecumseth, during the summer, a Wycliffe student assisting him.

HALIBURTON.—The Rev. F. E. Farncomb, B.A., formerly incumbent here, and recently of Stayner, has been in temporary charge of this Mission for several weeks. The Rev. P. B. De Lom, who has been in England for his health, is expected back early in June.

CREEMORE.—The Rev. A. C. Miles, B.A., rector of this parish for the past fifteen years, has resigned. He will leave on July 1st.

COLLINGWOOD.—ALL SAINTS'.—The rite of Confirmation was administered in this church by the Lord Bishop of the diocese on Whitsunday, there being nineteen candidates, of whom sixteen were males. The last previous confirmation was held in October, 1912, so this number is remarkable.

STAYNER.—The Ladies' Guild had a successful sale of work on May 20th, the proceeds being for parsonage repairs. The Diocesan W.A. has made a grant towards the same object.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—About one hundred members of the Church of the Ascension A.Y.P.A. assembled in the guild room for a banquet on May 21st; Rev. Dr. Rennison presided. After a short programme, Rev. Arthur Howitt, who will sail this week for England, and who, upon his return, will take up the office of assistant-parish minister, gave an address. A. L. Hamilton, of Lorne Park, a brother of Bishop Hamilton, who is engaged in missionary work in mid-Japan, was the speaker of the evening. He said there was a large number of his hearers who, now that they were reaching the time in life when they are assailed

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with worries as to what manner of business they would follow, were in need of some friendly advice, and he, being that adviser, would recommend that they make their investments the missionary field. At first the idea struck him that Christianity was being forced upon the natives, but when attending a meeting in a hall built for that purpose, he found that in order to seat all those who wished to attend the front wall had to be torn out. Later he went to a meeting held in the opera house of a neighbouring city, where another religious meeting was being held for the purpose of raising funds to fit out a Protestant orphanage home, and he was surprised to see that 2,500 Japanese attended. This firmly convinced him that his first surmise was incorrect, and since then he has been using his best endeavours to advance the work.

Under the will of the late Canon Wade, Holy Trinity Church received a legacy of \$500.

ST. CATHARINES.—The agenda paper has been issued for the annual meeting of the Synod of Niagara, which will be held next week in the parish house of St. George's Church in this city. The report of the investment committee which will be submitted to the Synod shows that the sum of \$473,254.15 was invested by the diocese, and of this amount the sum of \$463,105.75 was in mortgages and \$11,148.40 in debentures. The income from invested funds for the year amounted to \$27,534.59, and was sufficient after paying expenses and reducing the debenture expense and general expense account, to fix the rate at 5.66131 per cent. During the year there was received for investment \$2,261.66, and loans amounting to \$78,591.25, part of which was at 6 per cent., 6½ and 7 per cent. The committee reports that the commutation trust fund had a credit balance of \$1,394.20 at the end of the year. The report expresses regret at the deaths during the year of Charles Lemon, Rev. Dr. Johnson and Rev. Rural Dean Godden, to the families of whom letters of sympathy were sent, and also to the Rev. James Thompson and Rev. A. C. McIntosh on the death of their wives. The committee in charge of the widows' and orphans' supplementary fund reports that the total subscriptions were \$34,629.80, and the amount of cash received, including interest earned, \$19,042.43.

MEN'S MISSIONARY CONFERENCE.—The National Committee of the Laymen's Missionary Movement has arranged a missionary conference for Anglican men at Bishop Ridley College from 27th of June to 29th of June. The object is to gather Churchmen from all over Ontario from city, town and country parishes for thorough and intimate discussion of the problem of arousing our laymen to larger activity in missionary work. Among those who will take part in the programme are: The Bishop of Niagara, Rev. C. Ensor Sharp, Rev. Dr. Tucker, Rev. Canon Gould, Mr. G. C. Copley, Mr. Dyce W. Saunders, Mr. R. W. Allin, Dr. Archer of Ranaghat, India. The chairman of the conference is Mr. W. D. Gwynne, of Toronto. Particulars were fully given in our issue of May 15th.

BURFORD.—Rev. Jas. M. Horton, who has been rector of Holy Trinity for the last three years, preached his farewell sermons on Sunday, May 18th. Large congregations listened to his earnest appeals for deeper interest in the things of Christ. During Rev. Mr. Horton's rectorship the membership of the church has steadily grown, the different organizations in connection with the church also being in a prosperous and flourishing condition. Mr. Horton goes to be rector of Kingsville.

HURON.

David Williams, D.D., Bishop, London, Ont.

ST. THOMAS.—The branch of St. John's Church held their second annual banquet in the school room of the church, Tuesday evening, when about sixty members and their friends sat down to enjoy the good things provided. The toast list and programme was presided over by the rector, Rev. W. F. Brownlee. The Association begins another year with every prospect of financial, social and spiritual gain.

SIMCOE.—The Sunday School Association of the Rural Deanery of Norfolk was held on May 20th, in Trinity Church, Simcoe. The president, Rev. H. J. Johnson, rector of St. Paul's Church, Port Dover, presided. Reports from the superintendents of the home, font roll, teacher training and missionary departments, and each school were given. These were all of a most encouraging sort. Mr. A. W. Crysler, of Delhi, gave the first address, dealing with the Home Department. He was followed by Rev. T. B. Howard, B.A., the diocesan

secretary for Sunday School and Young People's work, who led the gathering in a discussion of the work of different departments of the school.

KIRKTON.—The funeral of the Rev. Geo. W. Racey, rector of Kirkton and Saintsbury, took place from the residence of his son, Dr. G. W. Racey, in Parkhill, on May 15th. The remains were taken to St. James' Church where the beautiful funeral services of the Episcopal Church was recited by Rt. Rev. D. Williams, D.D., Bishop of the Diocese of Huron, assisted by Rev. W. J. Taylor, of Galt, and the rector, Rev. C. M. Farney. The following clergy of the diocese were present: Revs. D. J. Cornish, Forest; H. R. Diehl, Adelaide; W. J. Ecclestone, Granton; T. B. Howard, Woodstock; R. J. Perkins, Ingersoll. Over one hundred of the members of the churches of Kirkton and Saintsbury were present to pay their last respects to the memory of their beloved rector. The pallbearers were chosen from wardens of these churches.

WATERLOO.—The annual meeting of the deanery of Waterloo County was held in St. Saviour's Church here on May 20th, presided over by Rural Dean Rev. J. W. J. Andrew, of Berlin. Over one hundred representatives of Anglican churches in the county were in attendance. Reports from organizations were received. Rev. C. E. Whitaker, of Herschel Island, delivered an address on missionary work in the far north. Miss Charles, Toronto, spoke on the work of the Girls' Friendly Society in that city. Papers on Font Roll in Theory and Practice, by Miss D. A. Bray, Hespeler, and Aims of the A.Y.P.A., by Rev. H. W. Snell, Ayr, were read.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg.

WINNIPEG.—ST. MATTHEW'S.—Rev. J. F. Cox writes that the first service in St. Matthew's parish was held in a mission hall on Sunday, June 19th, 1898, conducted by Rev. E. R. Bartlett and himself when catechist students.

ST. LUKE'S.—Extensions are about to be made to St. Luke's Church in the form of a rectory and a parish house, at a total cost of \$60,000. The rectory will be J. D. Clark's houses in Stradbrook Place, which has already been purchased. The parish room will be constructed of stone, and will be utilized for Sunday School purposes, men's club, etc. There will also be fitted up a gymnasium, swimming bath, reading room. Plans are now being prepared and a start will be made as soon as possible.

ST. JOHN'S COLLEGE.—Rev. Canon Phair has found it necessary to ask for leave of absence for a year on account of the illness of one of his children. He left with the child for England this week. The Diocesan Synod meets here June 3rd-5th.

HOLY TRINITY.—The congregation presented W. R. Howland, who has been a member of this church for 28 years, with a gold watch, locket and chain in recognition of past services.

ELGIN.—Rev. M. O. N. Belford, formerly rector of Gladstone, Man., has recently returned from the United States, and has been appointed to the rectorship of Elgin, Man.

MELITA.—Rev. John Woollen, recently rector of a church in the Midlands, England, has accepted the incumbency of the parish of Melita, Man., rendered vacant by the resignation of the Rev. H. S. Ram, who is leaving for England.

OAK RIVER.—The day school of the Oak River Reserve at Griswold, which has been closed, is being re-opened by Miss Havard, of Lower Slaughter, Lancs., England, who has already commenced her duties.

Correspondence

PARISH BULLS.

To Editor:—  
In the minutes of a branch of the C.E.T.S. in Toronto diocese, the secretary (an Irishman) made the following entry, which he read out with unmoved face: "The speaker of the evening gave a strong address, in which he earnestly urged that total abstinence was the only safe way of using whiskey."

Reproving a congregation in the same diocese for its lack of hearty responding in the service

of worship, a visiting clergyman (not an Irishman) told them that he was "surprised at the many silent voices he heard in that large congregation." "Rector."

THE "GUARDIAN" AND THE WEST.

Sir,—In your issue of last week you quoted a statement from "The Guardian" to the effect that at the present rate of increase of our church-membership, as shown by the last census, in ten years or more we would rank next to the Roman Catholics. A great number of people have already remarked to me on the wonderful increase of our membership. But does not this increase vary with reports? Note, for example, in British Columbia the Church only returns about 40 per cent. of what the Dominion census returns. From a Church standpoint, where are the 60 per cent.? Further are we justified in saying that our increase will be so much in ten years when we fully understand the facts? I am inclined to think that if the Church does not change her method of work on the Prairie and in British Columbia the returns for the next ten years, as compared with the past decade, will be a distinct disappointment. For this reason: Our increase for the last few years has been made up largely from immigration. These new-comers for the first year or more will sign themselves as Churchpeople, but if they do not become actively interested in the Church will they continue to do so? Hundreds and hundreds of our people in the West are either attending no church at all or churches belonging to other bodies. Take a single instance of what is happening. In one of the districts of the city of Edmonton, a communion other than ours, has started services in a church built by their Mission Board. In their Sunday School they have 55 children; out of that number six belong to the church conducting the Mission, the rest are members of our church. Will these children and their parents be returned as church members ten years from now? No! and this same thing is happening on a smaller or greater scale in scores of places. You will say, why does not the Church start work in these places? We have neither the men nor the money to do so? The Methodists and Presbyterians, etc., are spending \$100 to our \$1. They have the money and the men, and with their bold, successful policy they are not only holding all their own people but capturing hundreds of ours. The prosperous East must do more to help the West. We need Canadian dollars and Canadian men. Through a gift of \$60,000 from a wealthy member in Toronto the Methodists have been enabled to build a splendid Divinity College in Edmonton, and they have now over 100 young Canadians and Englishmen in training for the ministry. We have not even the sign of a faculty in the whole Province of Alberta. I would ask our rich men and brainy leaders of the East, how much money have you given and thought expended on the upbuilding of the Church in the West? You can draw big returns from investments out here, but apparently that is about all the interest that many have in the country.

The Presbyterians have a two million dollar campaign on for the establishing of colleges, building of churches, and the entrenching of herself in the West. We have the people, we have the wealth. Have we lost our vision and our soul?

The work in the West is gigantic. We need big men and big means. The most ambitious expanding scheme that we can possibly devise will not be big enough.

Let it not be said that the Church of England is too small for her work, that another must take her place. The flood is upon us. We must breast the rising tide now!—or perish!

The crisis is here! What are we going to do about it?

Yours truly,  
C. Carruthers.

Holy Trinity Rectory,  
Edmonton, May 14th, 1913.

AN APPEAL ON BEHALF OF THE SUPERANNUATION FUND OF THE DIOCESE OF TORONTO.

May 20th, 1913.

To the Clergy and Laity of the Diocese of Toronto.  
Dear Brethren,—In furtherance of the object of a Resolution moved by the Chancellor of the Diocese, Dr. J. A. Worrell, seconded by the Hon. S. H. Blake, and unanimously carried by the Synod of the Diocese of Toronto in June, 1912, to

increase the Endowment of the Superannuation Fund, at the request of the Superannuation Fund Committee, I have appointed the Rev. A. S. Macdonald to undertake the work of carrying out the purpose of the Fund.

The amount aimed at by the Committee is \$50,000. No more important undertaking has been before the Church in this Diocese for many years, as it touches the very heart of the emergency of the Church by enabling the Bishop to place on the Superannuation Fund assignments who are no longer able to carry on active service for the Church. Many of our older clergy who have served in the Sacred Ministry for years have been unable, out of a miserably small remuneration, to lay aside anything for the future, and have, therefore, been compelled to remain "in harness" long after the time when they might have expected to retire.

A strong, healthy Superannuation Fund is all that is needed to remedy this state of affairs, and it will, furthermore, make it possible for the Bishop to secure and maintain a staff of clergy of the highest standard of efficiency. This is what the Laity of the Church are demanding. For this reason, the Fund is essential. A FUND IN THE INTERESTS OF THE LAITY. I earnestly hope, therefore, that your response to the efforts put forth will be hearty and generous.

Commending this appeal to the prayers and liberality of the Church, believe me,

Your faithful friend and Bishop,  
James Toronto.

## Books and Bookmen

The third series of "The Scholar as Preacher" has opened well with a volume of sermons by John Clifford, M.A., LL.D., D.D., under the title of "The Gospel of Gladness." (T. & T. Clark, Edinburgh, \$1.35 net). Gladness is not always the dominant note of the Christian life, and it is well to be reminded that it should be. All the sermons in this volume, however, are not covered by the title, and we are given a fair sample of the general line of preaching at Westbourne Park Chapel. As was to be expected from Dr. Clifford, every sermon is thoughtful, clear and vigorous, and rings with a strong, evangelical appeal.

Few men have done more to make the "Royal Road" to Bible knowledge easier, than Dr. Campbell Morgan, and one wonders when his analytical mind will find no more that it can do. His latest production is "Thessalonians to Revelation," in the Messages of the Books of the Bible series, (Hodder and Stoughton), and it is marked by the same acute analysis and illuminating exposition found in all the previous volumes. Dr. Morgan makes no question of the inspiration and authority of the Word of God; his purpose is to give the essential message of each book as he sees it,—and he gives it well.

Congregations, as well as preachers, owe a debt to T. and T. Clark for facilitating expository preaching—the kind that never grows stale—by three new volumes in their short course series, 125 pp., 60 cents each, at the Upper Canada Tract Society, Toronto. Dr. James Stalker writes with his usual grace on the Twenty-third Psalm. It is difficult to write anything new about such a well-worn theme, but Dr. Stalker shows again the sweet confidence of the psalm, and his treatment of the third verse is particularly good. Dr. W. G. Jordan, of Kingston, Canada, writes a volume on the Missionary Idea in the Old Testament under the title of "The Song and the Soil." How did the missionary idea of the whole world's final allegiance to Jehovah reach any practical significance in spite of Jewish particularism of the law and the Jewish abhorrence of all things heathenish? This is the thesis. Dr. Jordan constantly applies his subject to present religious and social conditions. We do not agree with all his constructions of the course of Hebrew literature, but he has written many good and true things here. He constantly insists on spirituality and faith. His chapter on "The Missionary Servant" is very fine. In the eight chapters he shows how the movement towards universalism prepares for the fuller expression of Christ. Dr. George M'Hardy, of Kirkcaldy, writes on the Higher Powers of the Soul. Conscience, Reason, Memory, Imagination, Will, Inspirational Force of Faith and Hope, are some of the topics. The treatment is intensely practical, and would suggest a course for Sunday mornings. The book abounds in references to historical characters, and is written in not at all an abstruse style.

## The Family

### THE LADIES' AID.

The door which had long been cracked;  
Its casement was not a groan;  
It opened to a funeral knell  
With every broken tone.  
"We need a bell," the brethren said,  
"But taxes must be paid;  
We have no money we can spare—  
Just ask the Ladies' Aid."

The shingles on the roof were old;  
The rain came down in rills;  
The brethren slowly shook their heads  
And spoke of "unimprovable bills."  
The chairman of the board arose,  
And said, "I am afraid  
That we shall have to lay the case  
Before the Ladies' Aid."

The carpet had been patched and patched  
Till quite beyond repair,  
And through the aisles and on the steps  
The boards showed, hard and bare.  
"It is too bad!" the brethren said:  
"An effort must be made  
To raise an interest on the part  
Of members of the Aid."

The preacher's steeple was behind;  
The poor man blushed to meet  
The grocer and the butcher as  
They passed him on the street;  
But nobly spoke the brethren then:  
"Passer, you shall be paid!  
We'll call upon the treasurer  
Of our good Ladies' Aid!"

"Ah!" said the men, "the way to heaven  
Is long and hard and steep;  
With slopes of ease on either side,  
The path 'tis hard to keep;  
We cannot climb the heights alone;  
Our hearts are sore dismayed;  
We never shall get to heaven at all  
Without the Ladies' Aid!"

### CHILD LABOUR.

One of the most tremendous questions facing us to-day is that of the waste of human life as compared with our care of animal life. By this, I mean, not merely the care of the cattle-man or herd-man to produce from his flock the best that is in them, so much as I mean our neglect of our own race. The theme has been almost worn out. We have had articles on eugenics, and again articles, yet we remain blind as to the waste of human life in factory and sweat-shop. Nothing is so cheap nowadays as human life. The pedigreed dogs' puppies have almost a better chance than have the little human children. A woman inspector of factories recently made the statement that the children would rather work in sweat-shops or factories than go to school, the main reason given being that it is easier to work in factory than to learn in school; likewise that "they ain't always pickin' on you because you don't know things in a factory;" again, "The boss he never hits yer, or slaps yer face, or pulls yer ears, er makes yer stay in at recess." And finally: "School ain't no good. When you works a whole month at school, the teacher she gives you a card to take home, that says how you ain't any good. An' yer folks hollers on yer and hits yer."

A dozen reasons for preferring factory to school life, follow: "You can go to the nickel show," "You can buy shoes for the baby," or that any child can paste labels, strip tobacco, make button-holes, knot threads in the spinning mill, or feed a rip saw."

Perhaps, if the school-teacher infused a little more of human sympathy and caringness into the treatment of that wonderfully psychic being, whom Mr. Chadband facetiously called "the human boy" (or girl), school would make its appeal to those small individuals.—"Kit," in Canada Monthly.

### THE NEW TESTAMENT IN ESPERANTO.

By the Rev. John Cyprian Rust, M.A.

During the third International Congress of Esperantists, held at Cambridge in August, 1907, a meeting of persons interested in the translation of the Bible was held, and a small committee appointed to consider the matter. The first idea

was to issue a monthly magazine containing specimens of translation and inviting discussion by correspondence on debatable points. In April, 1908, one number of such a magazine was actually printed at Geneva, but after the correction of proofs, difficulties arose about its publication and it was never actually issued to the public. The matter then dropped till the next international Congress, held at Dresden in August, 1908. There another meeting was held and another attempt made to form an international committee. But by this time it had become clear that, besides the difficulty of finding Greek and Hebrew scholars in various countries who were also competent Esperantists and were willing to devote their time to translation-work, there was another inevitable difficulty, namely, that if all doubtful points had to be settled by correspondence spread over various countries, the task would never end. Consequently, at a meeting of British Esperantists held at Leeds at Whit-untide, 1909, it was resolved that a translation committee should be chosen consisting solely of British Esperantists, who should undertake to prepare a translation of the New Testament only. It was felt that the demand for the New Testament was so urgent that it would be better to produce it as soon as possible. In January, 1910, Dr. Zamenhof, who had already published translations of Psalms, Proverbs, and Ecclesiastes, wrote expressing his wish to undertake the translation of the Old Testament in order, and to ask whether, by so doing, he would interfere with any work that was already in hand. All Esperantists were glad to hear of his intention and to assure him that the field was quite clear for his work. He has now finished Genesis, Exodus, and Leviticus, and has begun Numbers.

To translate the New Testament has taken longer than was expected. There were many preliminary questions to be considered, such as the transcription of proper names, and the rendering of certain difficult words, e.g., elder, offence, tribe, Gentiles. Then it was necessary to bring the portions set in by the various translators into something like the same Esperanto style and into something like uniformity in the rendering of Greek words. All this process involved not only the frequent use of the Greek concordance, but the constant study of the best Esperanto authorities, especially the works of Dr. Zamenhof himself. Now more it involved the typing of the whole New Testament twice over, (1) after the first correction of the translators' work, and (2) after the whole had undergone a second careful revision. Even then a third revision was found necessary, chiefly relating to punctuation and a few words that had been left over for a final decision. However, on August 2nd, 1912, the whole New Testament was placed in the hands of the Bible Society.

Before undertaking the printing of it, the Committee of the Bible Society required to be satisfied that the Esperanto used in it was the same language as is used by Esperantists in other countries. In order to comply with this requirement, specimens from various parts of the New Testament were sent to Esperantists in France, Germany, and elsewhere, and satisfactory replies received.

It has been arranged that the National Bible Society of Scotland shall join the British and Foreign Bible Society in the publication of this translation.

The Greek text chiefly used was Nestle's, and there was a general understanding that in doubtful cases the English Revised Version was to be followed. Some clauses, however, that are omitted by Nestle and relegated to the margin of the Revised Version have been inserted because they have been familiar to generations of Christians, e.g., in St. Luke ix. 54, 55, 56. In some passages, too, the rendering of the A.V. has been preferred to that of the R.V. for similar reasons.

Perhaps it is as well to add that in no case were translations of various portions of the New Testament which have previously appeared consulted, as it was thought best that the new translation should be entirely independent.

The translators feel assured that the sale of the Esperanto New Testament will be prompt and extensive, as a great demand for it exists. Last year in the Caucasus a Russian colporteur of the Bible Society was asked for it in several towns and villages. (See "The Bible in the World" for July, pp. 196, 206). They hope that it will not only induce many persons to study the Word of God who might otherwise neglect it, but that it may be used in many religious gatherings where Christians of different nations meet for prayer and praise and mutual edification; and so may prove in its measure a help towards uniting together all who love the Lord Jesus Christ in sincerity.

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**Personal & General**

Rev. A. P. Shatford, of Montreal, visited Toronto last week.

This is the last week for Palestine, an opportunity none should miss.

Rev. Dr. Symonds, of Christ Church Cathedral, was in Toronto last week.

Further news of the Duchess of Connaught's progress is very encouraging.

The Emperor of Japan is reported out of danger by his attendant physicians.

The Synod offices will shortly be removed to 60 and 62 Front Street West, Toronto.

Sir Cecil Spring-Rice, the new British Ambassador to the United States, made his first official visit to Ottawa on Saturday.

The Rev. Canon and Mrs. Macnab have returned from a trip through Canada and the United States, chiefly by motor, visiting Pasadena, where they have many friends.

The Hon. S. H. Blake has so far recovered from the effects of his late operation that he was able to leave the hospital on Monday last and return to his residence in Rosedale.

The three emperors of the British Empire, Russia and Germany, meeting at the royal marriage in Berlin made a noteworthy incident of a memorable occasion.

Sir Hamilton Gool-Adams and Lady Gool-Adams (formerly Miss Elsie Riordon) have returned to London from Cyprus, where the former was Governor of the island.

We regret to hear that two of our prominent musicians, Dr. Edward Fisher and Dr. J. Humphrey Auger, are both very critically ill. Further news will be anxiously looked for.

The annual decoration of the monuments to the dead heroes of the Militia of Canada by the several Canadian Veterans' Societies in Toronto took place in Queen's Park, Victoria Day, May 24.

Miss Janie Thomas and Miss Louy Thomas sail shortly for England, where they will spend the summer together. In August the former returns to Canada, and Miss Louy Thomas returns to her work in Chili among the Araucanian Indians.

His Grace the Archbishop of Sydney, N.S.W., and Mrs. Wright will, during their stay in Toronto, be the guests of Miss Knox at Haverall College. The Archbishop will preach on Sunday next at St. Paul's, Bloor Street, at 11 a.m., and at St. James' at 7 p.m.

Sir John Gibson, the Ven. Archdeacon Cody, and Colonel Denison, were the chief speakers on Victoria Day to the Veterans of '66 and '85, who paraded to decorate the monuments honouring their departed comrades who died for their country years ago.

The twenty-fourth annual games of Ridley College, St. Catharines, were held last week on the campus. The senior championship was won by Arthur Farmer, of St. Catharines. Henry Cassels, of Toronto, won the intermediate championship, and Ings, of Calgary, the junior. A large crowd of interested spectators were present.

News from Halifax, speaking of the visit of Prince Arthur, says: Being given the opportunity of choosing between a triumphal procession through the decorated streets, to Government House, there to be received in State by the Lieutenant-Governor of the province, and playing tennis with a number of cadets of his own age, Prince Albert, second son of King George, now visiting here, chose the tennis. Many thousands who waited in the streets to see the young prince pass were disappointed

by the cancellation of the visit to Government House.

One of the most pleasing events in connection with "Palestine in Toronto," was the announcement on Saturday last of the engagement of Miss Frances R. Schor, daughter of the Rev. Samuel Schor, founder and general manager of the Exhibition, to Lieutenant Richard S. Stephens, of the Admiralty Court of the Royal Canadian Navy, Ottawa. Both were the recipients of many hearty congratulations from their hosts of friends in Toronto, as they have won a deservedly warm place in the hearts of all who know them.

The Rev. Principal Lloyd, of Emmanuel College, Saskatoon, left Liverpool on the Allan liner "Victorian" on Friday, May 23rd, with a party of student missionaries for the West. Mrs. Lloyd and a daughter will accompany the party on the journey. These students are the first result of the arduous campaign in England during the past winter. Another party of students will follow about September 5th, and will go into Emmanuel College before going on to the missions next spring. Principal Lloyd will travel with the party as far as North Bay, when he turns south for a few days to attend the meeting of the General Synod Board on Divinity Degrees to be held in Toronto the first week in June.

Col. J. A. Currie, M.P., last week presented a largely signed petition in behalf of Charles Gibson, jun., to Hon. Charles Doherty, the Minister of Justice. Gibson is the young man who was recently convicted for the murder of Joseph Rosenthal in Toronto on the 25th of November last, and was sentenced to be hanged on July 29th. The petition cites that the young man was convicted purely on circumstantial evidence, and as there might be some reason for doubt as to his guilt and his family are not in a financial condition to fight his case for a new trial, a commutation of his sentence is asked for. No opportunity should be lost, we believe, in giving every chance to the condemned to prove his innocence.

"Angel Doctor" is Dead: Takes Secret to Grave.—The lowest East Side, in New York, is in mourning for "the angel doctor" is dead. Thirty years ago he came to little Hungary and since that time had endeared himself to the poor of the district by administering to their ills and steadfastly refusing pay. Few of his neighbours knew more of him than that, but when he died in his barren room recently they hastened out to spend their pennies for candles. They marched up the narrow stairs by twos and threes and stood in awe about the blanket-covered figure. "The angel doctor's" real name was Dr. Karoly. He was born in Hungary sixty years ago and came to United States in 1881. In 1883 he settled on the East Side. He is said to have been able to speak seventeen languages, and was a profound student of medicine. He was chatting with a friend, when suddenly he started from his chair. "Joe, I'm going; before it's too late I want to tell you the great secret of my ——" That is as far as he got for he fell forward dead.

The wedding of Miss Margaret Laura Williams and Mr. William Raymond Smith, C.E., of Edmonton, took place Wednesday, 21st inst. at London. The bride is the eldest daughter of the Bishop of Huron and Mrs. Williams, and the groom is the second son of Mr. and Mrs. Arthur Smith, of London. The service at St. Paul's Cathedral, where the marriage was solemnized, was conducted by the bride's father, assisted by Rev. W. T. Hill, of Petrolea, the wedding march being played by Dr. T. I. Palmer, of Toronto. Mrs. A. C. Patterson sang "Calm as the Night," and, after the signing of the register,

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the wedding party went to "Bishopstowe," where the reception was held. Among the many guests were Mr. and Mrs. Arthur Smith and daughter, who have just returned from a two years' stay abroad. The groom is in charge of railroad construction along

the shores of the Lesser Slave Lake, and there the honeymoon will be spent. Mr. and Mrs. Smith left by motor for Sarnia, whence they sail for the West.

The 1913 business of The Great-West Life Assurance Company is, so

far, largely in excess of the equivalent of any previous year. The company report large expansions in many new districts in process of development, collections good, and prospects for future business most satisfactory.

### British and Foreign

Miss S. J. Hill has been elected sexton of Crowland Abbey, Lincolnshire, the post having been in her family for 153 years.

The Rev. J. Stephenson Woolf, for eight years the minister of Southport Congregational Church, has resigned his pastorate, and is to be ordained shortly to the diaconate by the Bishop of Liverpool.

An ancient font, which is believed to date from the thirteenth century, has been discovered at Norwich, in the garden of St. Andrew's parsonage, which has been occupied by Vicars of the church since 1570.

The Bishop of Birmingham has appointed the Rev. Canon G. L. H. Gardner to the Archdeaconry of Aston, vacant by the resignation of the Venerable Walter Hobhouse, on appointment as Canon Residentiary of Gloucester Cathedral.

The late Vicar of Bishopsworth, England (the Rev. Walter Molesworth) for nearly forty years had a large dinner-bell rung outside the vicarage at 8 a.m., 1 p.m., and 6 p.m., in order that the labourers working in the fields and the parishioners generally should know the time. It was thought that the best memorial to him would be a clock in the church tower.

The New Bishop of Lichfield.—The King has been pleased to approve of the appointment of the Right Rev. J. A. Kempthorne, D.D., Bishop Suffragan of Hull, to the Bishopric of Lichfield, vacant by the death of Dr. Legge. Dr. Kempthorne was born on May 26th, 1864. He is the son of the late Rev. John Kempthorne, Fellow of Trinity, Head Master of Blackheath School, and Vicar of Trumpington. From Haileybury he proceeded to Cambridge, where he was a Scholar of Trinity College, and was a Scholar in 1883. The following year he was in the First Class Classical Tripos, Part I, and in 1886 obtained honourable mention for the Chancellor's Medal, as well as graduating with First Class Honours, Part II. In 1890 he was ordained by the then Bishop of Newcastle-on-Tyne, being admitted to the priesthood by the then Bishop of Durham. In 1910 Dr. Kempthorne was selected by the present Archbishop of York to succeed the late Dr. Blunt as Bishop of Hull. He takes a very prominent part in the work of the C.E.M.S.

### Boys and Girls

#### JAPANESE CHRISTIANS.

By the Rev. O. H. Knight, M.A.

The other day I went out for a week's tour in the country around my station, and took with me Sato San, a travelling tinsmith. He knew the district well. Since his conversion he has faithfully preached there while peddling his wares. Often he would leave me by the wayside, saying, "Here is So-and-so, who was much convicted when I was here last," or, "There lives So-and-so, who is reading the Bible. I must just go and have a word with him."



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I am amazed at his zeal and prayerfulness and knowledge of the Bible, and when I remember that only seven years ago this man was wallowing in all sorts of filth, vice, and idolatry, I can only praise God and say to myself, "Well, if God can save this man, He can do anything."

Sato San's strong point is his power in showing up the follies of idolatry and explaining local objections to Christianity. Having been through it all himself, he knows exactly what to say and how to say it. This is his style: "You people worship idols, do you? Well, what sort of thing is an idol? It is a kind of doll you put on a shelf with offerings in front of it. And what then? Why, a rat comes along and scatters filth over it. Fancy worshipping a thing that even a rat can defile!"

### When Drugs Fail to Cure

Thousands of sufferers from Constipation and all its attendant ills, strive along from day to day, vainly endeavouring to shake off their affliction by the use of drugs. In the end they are still sufferers and what is more they are slaves to the drug habit. If only these people could learn for themselves how truly efficient Dr. Charles A. Tyrrell's J. B. L. Cascade treatment is for afflictions of this kind they would shorten their sufferings by many days and soon know again the joy of stalwart, perfect health.

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doesn't know your stomach as well as you do—he hasn't lived with it as long as you have—but he will tell you that a well-cooked cereal eaten every morning for breakfast will strengthen the digestive organs and keep the bowels healthy and active. And if he is wise he will recommend

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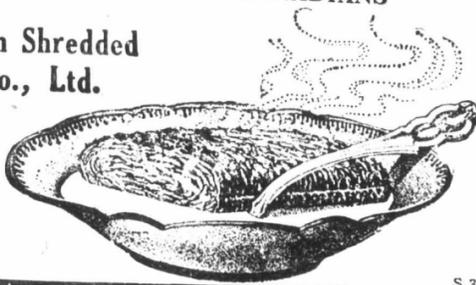
For breakfast heat the Biscuit in the oven a few moments to restore crispness; then pour hot milk over it, adding a little cream; salt or sweeten to suit the taste. It is deliciously nourishing and wholesome for any meal with stewed prunes, baked apples, sliced bananas, preserved peaches, pineapple or other fruits. At your grocer's.

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During the tour I stayed at a tiny village many miles from Matsuye, where there is a girl with the most shining and lovely faith that I have met since I came to Japan. Her name is Tanabe, and she first heard the Gospel through a young Christian schoolmaster. Propriety, of course, prevented them from meeting very often, but he did his best to help her, and one day, seeing a missionary, Miss Head, on the beach, Tanabe spoke to her, and told her that she wished to become a Christian.

Having lived in remote places, Tanabe has had but little human aid. Until lately there was no other Christian nearer than ten miles, but

The last time we went there she was mourning over the hardness of her village, and had written a tract specially for the villagers. In the hope that we might give it away after our preaching-meeting, she had made twenty copies of it. Not being a very short tract, you can imagine the labour that meant. She is very concerned for the salvation of her mother, who cannot read a word, and great was her delight the other day when the mother prayed for the first time. There are few things that touch me more than the thought of that lonely girl, without human helper, striving to show forth among those who are still in the shadow of death the glories of Him Who hath

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**She's a wonder**



is Mrs. Edwards, when she gets going in the kitchen. She pops that home-made Irish soup of hers on the stove to boil, and then sets to work. Out come all the little bits of cold meat and cold potatoes. Into the stewpan they go. Over them she pours the boiling soup. And in half an hour or so she's turned out a tasty, appetising stew, piping hot and ready to serve; the two-or-three-helpings kind, you know; or you soon will, if you lay in a supply of Edwards' Soup.

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its attendant ills,  
a day to day, vainly  
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of drugs. In the end  
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Write Dr. Tyrrell to-  
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Man of To-day is  
Efficient," and full  
I will address him  
Tyrrell, M.D., Room  
re Street, Toronto.

now there is another Christian wo-  
man only two miles distant.

I was able, with Miss Head, to visit her twice last year for Holy Communion. I suppose her salary as teacher is about ten yen (£1) a month, out of which she has to dress and feed herself, and also support her mother who lives with her; yet she insisted on paying our hotel bill. I felt I could not let her, but she burst into tears and said, "Oh, let me at least do this for the Lord. You come all this way just to see me, and there is nothing else I can do for you in return."

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called her out of darkness into His marvellous light.

I have lately baptized three deaf and dumb children in my district. Two of them have been pupils in a school for such afflicted ones. One of them was a very passionate boy, but a remarkable change has taken place in him, and when anything occurs that is likely to make him angry, he is always seen to put his hands up to his eyes, which means that he is praying.

The baptismal service was very touching, for not being able to speak, the children had either to write their responses on a blackboard before the congregation, or answer by deaf-and-dumb sign language. I began with the first method, but it took so long, for they are only taught writing with the utmost difficulty, that I had to resort to the second.

By the time of their confirmation, however, they had been taught by

that wonderful deaf-and-dumb method to speak the answer "I do" in response to the Bishop's question. One was rather indistinct, but the elder one could be quite easily understood.

Miss Happyfield, the founder and principal of the Deaf and Dumb School, used to be a school teacher, but is now in receipt of a small Government pension. Being much touched with the sad condition of deaf and dumb children, she had herself instructed in the method of teaching them, and was led step by step to establish this school. She is a most capable woman, and while carrying on her institution on strictly business lines, has a very real desire for the spiritual welfare of the children. She has succeeded in obtaining a grant of £15 a year from the Town Office. She was offered a largely increased grant if she would allow her school to be taken over by the city, herself to remain in charge; but she would not hear of it, for in that case, the school being an official institution, religion would have had to be banished. She prefers liberty to tell her children about Christ, rather than to be relieved of money anxieties but yet found in the most important matter.

Does not the zeal of these Japanese Christians make our hearts burn

within us, and resolve that by God's grace we will do more to make Christ known to those who have not heard of Him? There is so much that we can do: we can pray for missionary work; we can read one of the Church Missionary Society's magazines and try to interest others; and

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