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and preach the gospel to every
creature.”



“And lo, I am with you al-
way, even unto the end of the
world.”

The Algoma Missionary News

The Official Organ of the Diocese of Algoma.



April, 1899



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MENTION

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The Algoma Missionary News

EDITOR

REV. CHARLES PILGRY, STURGEON FALLS, ONT.

PUBLISHERS

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Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

AGENT—The Rev. W. H. WADLEIGH, Toronto, is authorized to collect subscriptions for THE ALGOMA MISSIONARY NEWS.

Bishop's Appointments for April

1. *Easter Evening*.—Sault Ste. Marie.
2. *Easter Day*.—Take the services, morning and evening, in the Pro-Cathedral of St. Luke.
3. *Monday in Easter Week*.—Attend the annual vestry meeting at St. Luke's.
4. *Tuesday in Easter Week*.
6. *Thurs.*—Take train for North Bay; attend meeting of vestry.
7. *Fri.*—Train from North Bay to Bracebridge. Attend meeting of Standing Committee. Return at night.
8. *Sat.*—Tram to Sault Ste. Marie.
9. *1st Sunday after Easter*.—Take the service, morning and evening, in the Pro-Cathedral.
10. *Mon.*—Attend meeting of parishioners at Garden River.
16. *2nd Sunday after Easter*.—Take services, morning and evening, in the Pro-Cathedral.
23. *3rd Sunday after Easter*.—Take service, morning and evening, in Pro-Cathedral.
25. *Tues.*—St. Mark's Evangelist and Martyr.—Train for Toronto.
26. *Wed.*—Address Toronto W. A. in St. James' School Room.
30. *4th Sunday after Easter*.—Toronto.

Notes by the Way.

EASTER.

THE Day of Resurrection!
Earth, tell it out abroad:
The Pas-over of gladness,
The Passover of God!
From death to life eternal,
From earth unto the sky,
O, CHRIST hath brought us over
With hymns of victory.

SOME men are like pyramids, very broad where they touch the ground, but grow narrower as they reach the sky.

SUBSCRIBERS who change their place of residence will confer a favour if they notify us of the fact at the earliest opportunity.

"LET us make the best of both worlds," says man. "If any man love the world the love of the Father is not in him," says God.

It is reported that Rev. T. J. Hay, Deacon-in-charge of Murillo Mission, during the winter resident at Fort William, is in delicate health.

ALL contributions to the Bishop Sullivan Memorial Mission Sustentation Fund should be addressed to the Bishop of Algoma, Sault Ste. Marie, Ont.

"I AM not a man of extremes," says the *beau ideal* of modern fashionable Christianity. "I wish you were either hot or cold," says God. Let God be true and every man a liar.

DURING the time that Rev. Mr. Storer ministered to the people of Webbwood Mission an organ was bought and paid for by the Nairn people for their little church. The price paid was \$55.

THE Bishop of Algoma desires to make grateful acknowledgment of a contribution of \$10, with good wishes, from "A Friend" in Toronto towards "The Bishop Sullivan Memorial Sustentation Fund."

A NEW school-house is now built at the Indian village, on the Spanish River, to replace the one destroyed by fire in the spring. The Bishop has promised to get a bell for it. Possibly some one who reads this item may know of a small bell which could be secured free of charge for such a purpose.

To give it greater prominence we transfer to this column a paragraph from our Fort William correspondence "The

incumbent is making an effort towards sending from this parish a fair offering for the proposed Bishop Sullivan Memorial Fund. Already upwards of \$30 has been collected for this object.

THE Bishop of Algoma begs to acknowledge, with sincere gratitude, receipt of the following kind letter, containing \$5, from an anonymous correspondent.

This has been earned to help towards the building fund of the parsonage you made your self responsible for. Please accept and oblige.

Such a letter is, indeed, an encouragement.

THE winter of 1898-1899 has been the most severe for many years. It has been a long one, too, lingering into the lap of spring. March was very stormy, and, what occurs rarely, the snow grew in depth. The snow-storms and snow driven by high winds retarded railway traffic, notwithstanding the efforts of the railway officials and workmen to keep the road clear.

It is suggested that those persons in Algoma who received the Apostolic rite of confirmation at the hands of Bishop Sullivan should in every mission cooperate in establishing the fund with which his name is associated. Those, too, who were once within our borders, but are now scattered abroad, might also like to be associated with their one time friends and acquaintances.

REV. F. C. H. ULBRICHT, incumbent of Sudbury, went in February to the Sanitarium, Clifton Springs, New York State, to undergo a course of treatment for the rheumatic affection which for so long has prevented him from taking duty. He was accompanied by Mrs. Ulbricht. All his friends and acquaintances will sincerely wish that he may be restored to health. Though it is most unlikely that he will again be able to return to Sud-

bury, or be subject to like climatic conditions anywhere, we hope he may for years to come be able to minister in the Church in a place affording more suitable environment.

WHILE the Bishop was on his late visitation to Parry Sound District he visited Sprucedale—a growing village on the Ottawa and Parry Sound Railway. A Church spirit seems to have revived in the place and the people are anxious for regular services. They purpose to remove the little church—now somewhat distant from the centre of trade—to the village and put it in repair. This, it is estimated, will cost \$250, of which amount they have \$180 in hand, the result largely of the work of the Churchwomen in the vicinity. Such zeal is not only encouraging and worthy of commendation, but worthy of all the assistance that can be given.

IN Muskoka the Bishop found a point which might make a new centre for missionary work. On the shores of the Lake of Bays, which some day may be a tourist resort for a couple of months in the summer, are a number of families who are clamouring for the services of the Church. Living twenty miles from the nearest point where a service is held, and anxious to suffer no longer from religious famine, they sent a deputation to the Bishop while he was in Muskoka. We learn that the Bishop—sad to relate—had no open door to offer them now. Is it not more than sad that our brethren—Britons—should be denied the ministrations of the Church, the occasional service and visit of a clergyman, while so many better favoured so little realize their privileges in city and town that they do not take a more lively interest in satisfying the spiritual hunger of their fellow-countrymen?

SOME districts included in the jurisdiction of the Diocese of Algoma have been the centre of lumbering operations in the days gone or fast going, and when that industry is removed there is very little indeed to keep settlers in those districts. Once or twice before there has been an exodus to the prairies of the North-west, and this year again not a few farmers—and those among the best and Church people—are leaving their homes to start again. This means the depopulation of those parts of the diocese which have had

but little to depend upon but lumber. Indeed, it may mean the necessity of closing up some missions or changing their topographical complexion. During the month of March there have been not a few special trains over the C.P.R., conveying from all sections of Ontario farmers and stock for settlement on the wheat lands in the western parts of the Dominion.

Bishop Sullivan Memorial Sustentation Fund.

We, the undersigned members of the Standing Committee of the Diocese of Algoma, having carefully considered the proposal of our Bishop to establish a Mission Sustentation Fund as a memorial of the life and work of the late revered Bishop Sullivan, desire hereby to express our hearty concurrence with the said proposal.

It is our earnest hope that the Church throughout this Ecclesiastical Province will see the fitness of making such provision for the continuance of the work in the poor and scattered missions of Algoma, so dear to Dr. Sullivan's heart, and now imperilled by the impending withdrawal of the English societies' grants.

(Signed)

THOMAS LLWYD, Archdeacon of Algoma.

JAMES BOYDELL, Examining Chaplain.

ALFRED W. H. CHOWNE, Rural Dean of Parry Sound.

JOHN W. THURSBY, Rural Dean of Thunder Bay.

CHARLES PIERCY, Editor ALGOMA MISSIONARY NEWS, Secretary of Committee.

FRED FROST, Missionary to Indians, Garden River.

FRANK N. KEEFER, Port Arthur.

A. A. MAHAFFY, Bracebridge.

G. S. WILGRESS, Huntsville.

H. PLUMMER, Sault Ste. Marie.

Baysville Mission.

REV. A. W. HAZLEHURST, INCUMBENT.

Sunday, February 12th, was a memorable day in the annals of the history of Baysville. The chief event was the opening of the new church by the Lord Bishop of the Diocese. The Bishop was met at Bracebridge, on Saturday, the 11th, and driven to Baysville by the incumbent. On arriving at his destination His Lordship was taken to Mr. Ellis', where he was most hospitably received and entertained during his visit. After a

thorough warm, and having refreshed the inner man, the Bishop, with the incumbent and Mr. R. A. Ellis, churchwarden, paid a visit of inspection to the new Church of St. Ambrose. To say that the Bishop was pleased with the church would be to put it very mildly. He pronounced the church to be of a type that was entirely new in the smaller places of the diocese—and, to tell the truth, it would astonish some of the larger places, too—insomuch that it was churchy in every sense of the word. It is something entirely different from the barn like buildings called churches that one sees scattered about the country. The building stands on a hill, overlooking the whole village, and can be seen a long distance away by the traveller approaching Baysville. In fact, it is the first object that strikes upon the view, either by road or river, and there is no mistaking what the building is; its turret, surmounted by the cross, at once declares it to be the church where God hath chosen to put His name there. It would be pronounced at a first glance as a somewhat high church, standing as it does on the hill. From the ground at the east end it is sixty feet to the top of the cross on the turret.

The church consists of nave, chancel, apse, vestry and porch, with a crypt underneath, large enough for furnace-room and guild-room, or any purpose of that kind, if ever required. There is a beautiful triplet memorial window in the east end, which has been erected by the Sunday-School scholars, in memory of their late friend and teacher, Andrew I. Swanzy-Slemmont. This window has been pronounced by the Bishop, and, in fact, by all who have seen it, a marvel of beauty. It has been executed by N. T. Lyon, Toronto. The figure in the centre panel is the Good Shepherd, the outer ones, St. John and St. Peter. There are also seven very pretty figured windows, the gift of the incumbent and Mrs. Hazlehurst. The church is finished inside with hardwood put in diagonally, both on walls and ceiling, which not only gives it a pretty appearance, but also does away with any sameness that might otherwise exist.

The seating capacity is one hundred in the nave, fifteen in chancel, but on extraordinary occasions it is capable of seating many more; in fact, at the opening services on Sunday morning, there were fully one hundred and fifty persons present and they did not seem to be in the least overcrowded.

The first service in the new church was a celebration of Holy Communion at eight o'clock on Sunday morning, the incumbent being celebrant. The congregation numbered twenty, out of which there were seventeen communicants. It may be well to mention here that the thermometer stood at 50° below zero a little before eight o'clock.

The next service was at 10.30 o'clock, and the first part was an address by the

Bishop, explaining all about the memorial window, the reason why it was put there, etc., showing how the Church of England keeps in mind the lives and deeds of her faithful departed, not by paying to them any act of adoration, or setting them up as saints or ideal persons, but by lovingly and reverently remembering the good deeds they had done in some such way as this. Sometimes the memorial took the shape of a tablet in the wall, or a beautiful painted window, or, again, a lectern or some other piece of church furniture. After the address the incumbent took hold of the cord to unveil the window, and here one could detect all eyes directed eastward in anticipation. After the unveiling Hymn 437, A. and M., "For all the Saints," was sung.

Morning Prayer was then proceeded with, after which three young people were presented by the incumbent to the Bishop for the rite of confirmation. The Bishop addressed the candidates upon their duties, and also spoke to the congregation upon the duty of parents in regard to their children. Instead of a sermon the Bishop gave an address, in which he pointed out and explained why the Church of England made use of certain ritual in her services, and explaining the uses and position of different articles of the Church's furniture—altar, why placed in sanctuary, choir stalls, position of the priest in different parts of the service, etc., showing all these things to be symbolical. The Bishop spoke also on the position of the church, standing on the hill, and overlooking the village, as though it would cast a blessing on all around it; and with its turret pointing heavenwards, teaching everyone a lesson on the great duty of life, viz., to prepare to meet our God.

The service of Holy Communion was choral, the Bishop being celebrant; there were a good number of communicants at this service. The offertory was a very good one. I may here mention that several people from a distance, who for various reasons could not come, sent their offerings.

After the service was concluded, all those who had come any distance were invited to a substantial dinner in the Church hall, which had been provided by the members of the Churchwoman's Aid.

The evening service was choral, the Bishop read the lessons and preached, his text being I. Cor. xii. 12—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ."

The next morning the Bishop was driven by the incumbent to Huntsville.

A. W. HAZLEHURST.

We trust that the many friends and admirers of our late Bishop (Dr. Sullivan) will remember the memorial to his memory being established in the form of a Mission Sustentation Fund.

Port Arthur.

REV. J. W. THURSBY, INCUMBENT.

The usual 8 o'clock Communion was celebrated on Ash Wednesday, followed at 10 o'clock by Matins and the Communion service. In order to avoid any misapprehensions of the duties and privileges of the Lenten season the incumbent provided every parishioner with a leaflet embracing a table of the Church services and a short address, and it may be in consequence of this earnest appeal to strengthen and deepen the spiritual life, not only for forty but for all the days, "that we notice a considerable number at our daily services and this in spite of heavy snow storms and much sickness." The Ember Days have been marked in a special manner by the reading and explaining of the various Ordination services and as these are too little known and seldom witnessed by the laity in general it is to be hoped that this may call attention to these ceremonies, certainly some of the most important in our Book of Common Prayer. There is a desire in this part of the diocese that at some future but not distant date we may participate in this most impressive service.

The departure from town of Mr. C. H. Shera and family is a decided loss to the community. He was for several years churchwarden and when not serving in that capacity made himself useful in other ways, his helpful hand being ever ready to assist in any work that needed to be done, his kind heart ever ready to assist a fellow creature. Mrs. Shera was during the past year president of the Woman's Auxiliary and was at all times a most efficient and cheerful worker in any cause to which she gave her attention and presence. It is with sincere regret we bid them "farewell," with our hearts full of hope we bid them God speed. May the new country in which they make their home be the better for their influence and good example.

We regret to hear of the continued indisposition of the Rev. T. Hay, of Oliver. He has now been off duty for three weeks and we are hoping to hear better accounts very shortly. The services have been maintained in his absence by Mr. Forde, lay reader, and taking into consideration the state of the barometer during the winter it certainly is more than kind of him to consider those less fortunate than ourselves who are able to enjoy the full complement of services at all times without fail. Do we really appreciate our advantages?

St. Matthias' Day.

B.S.

Fort William.

REV. E. I. HARPER, B.A., INCUMBENT.

FORT WILLIAM, ST. LUKE'S.—This parish has, by removal to Winnipeg, lost one of its foremost families in Church work. Mr. and Mrs. Samuel Phipps,

daughters and young son have for the past eight or nine years been closely identified with the progress of all that has gone to make the mission self-supporting. For about three years Mrs. Phipps was president of the local branch of the W.A. To show their appreciation of her services in this connection the members presented Mrs. Phipps with a handsome fern *jardiniere* and five o'clock tea kettle. The presentation was made at the home of Mrs. C. W. Jarvis, whither a large number of the members of the W.A. had been invited to wish *bon voyage* to their friend.

Mr. and Mrs. Nibloch and young family are also about to set out for the far west, Mr. Nibloch having received an appointment on the C.P.R. near Revelstoke. As parishioners and friends they will be much missed. Two years ago Mr. Nibloch was appointed one of the Select Vestry of St. Luke's Church. It is to be hoped that Church families may soon move in to take up the work left unfinished by these removals.

Under the leadership of Mr. Harry Sellers, the choir gave a sacred service of song or sacred concert in the church just before Lent with the view of paying off a balance on the organ. A devout congregation was present who appreciated the numbers, which were very creditably rendered. The amount taken up as voluntary offering was upwards of \$21.00. Though this did not cover the balance due on the organ, Mr. J. J. Wells, people's warden, generously made out a receipt in full for the whole amount.

Storms and cold weather have seriously interfered with church attendance since early in January.

WEST FORT WILLIAM — ST. THOMAS' CHURCH.—This mission has recently been presented with a handsome solid silver communion set, consisting of chalice, paten and glass cruet, in a neat oak box nicely lined with velvet, from the St. Matthew's Branch of the W. A. of Quebec. Since coming to Fort William, the incumbent has many times wished that some Churchman or Churchwoman might come to the rescue and provide St. Thomas' with decent vessels for the celebration of the Holy Mysteries. This is now an accomplished fact, and all interested are devoutly thankful to the kind friends for their beautiful gifts.

Rumors are in the air that West Fort is on the eve of a little share of prosperity, through the building of the P. A. & Rainy River Railway, which is likely to employ men in its shops in this immediate neighbourhood. If this be true, St. Thomas', which has suffered much by removals, may yet rejoice in well-attended services, and good congregations.

During Lent, the Rev. Mr. Hay, of Oliver, who has moved to West Fort for the winter, has kindly conducted services on Wednesday and Friday evenings. Mrs. Hay ably assists Mrs. Geo. Cleaver, the veteran Sunday-School teacher, in her work with the children.

In Memoriam.

THE LATE BISHOP SULLIVAN.

[From the Montreal Diocesan Theological College Magazine.]

The death of Bishop Sullivan in the full vigour of his intellectual, and the mature experience of his spiritual, life must be viewed in the light of the rest of Paradise, and of that alone. It is the only light that can steal round and beautify the loss of one dear to so many hearts. For in truth, apart from this, the death of such a man is in every sense a loss; a loss to the whole Canadian Church; a loss to the Canadian Episcopate, of which he was notably the brightest ornament; a loss to the Canadian pulpit, where he stood head and shoulders over all; a loss to the intellectual force of the Church, where questions deep had to be grappled, and the Church dare not remain silent; a loss to that spirit of allegiance to the Church of England which, with heart hot within, loves her with a devotion that admits no rival, yet is large enough to feel that all the jewellery of God is not in her diadem alone. Wherever brother met with brother—a loss. Wherever the strong word was needed to arouse, or give courage—a loss. Judged in the sense of time, of things material and of the earth earthy—a loss every way; and yet, in the light of Christ a gain inexpressible, inexhaustible, a gain—for him. For "blessed are the dead that die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works follow them."

He rests the rest that his Lord bestows for duty nobly done and rendered. He worked till he fell with his hand on the plough, he rose again to work, and never did that great mind think more clearly, or that eloquent lip speak more persuasively, than in the last year of his working life. Then the call came, and, gathering his own around him as of old Jacob gathered his, the great "Hush" fell on him, as, one by one, it will fall on us. The labourer received his hire, and passed into the "rest that remaineth for the people of God." But, thank God, we have not seen the last of him, or heard the last of him, for we believe in Christ.

J. C.

From the opening article of the same paper we clip the following:

"Mention will be seen elsewhere of the death of Bishop Sullivan, late of the Diocese of Algoma, but subsequently for a short time rector of St. James' Church, Toronto. He began his ministerial work as an agent of the Colonial and Continental Church Society in a new parish a few miles to the north of the city of London, Ontario. He was a sound, earnest preacher of the Gospel, and, like his great Master, attracted large congregations wherever he went. It is to be feared that continual strain of mind, exposure in all weathers, and anxiety about shortness of mission funds which he was called

upon to endure in Algoma, brought on the infirmities which have carried him away. Diocesan funds always ran short, and the responsibility of providing for the missions already occupied, and the pain of leaving others neglected, weighed heavily on his mind. But he fought his fight and finished his course, and we must think of him as having received his reward."

[From the Great Britain Messenger.]

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Space is too limited to enlarge upon the personal qualities of the Bishop. He had a singular power of attracting the warm regard of those with whom he came in contact. In the providence of God he had of late to bear severe trials, but he never lost the brightness and buoyancy of his genial and loving disposition. And, above all, he was thoroughly loyal to the Church of his fathers, the Church of the Reformation. The last pulpit utterance of his that the writer of these lines heard was a few months since at a small church on the west coast of Ireland. Only about ten minutes before the service commenced he was asked to preach, and with his usual kindness consented to do so, even on so short a notice. His text was St. John xii. 32: "I, if I be lifted up, will draw all men unto me." It was a finished discourse; one could see running through it the thought and reasoning of the scholarly mind, and yet it was so simple as to arrest the deep attention of everyone in that rural congregation, even the young people belonging to the orphanage in the neighbourhood, whose eyes never wandered from the preacher. "Such is the preaching we want in the present day," was the comment of the rector of the parish, after the service. It will doubtless find an echo in many a heart in these troublous times.

A. S. H.

Maganetawan Mission.

REV. D. A. JOHNSTON, INCUMBENT.

The Church of St. George the Martyr, Maganetawan, has been thoroughly repaired at a cost of nearly \$200. Great praise is due to the ladies of the congregation, who raised the greater part of the money. The re-opening, which took place on the evening of February 17th, was a great event for Maganetawan. The Bishop was present and preached an appropriate and instructive sermon. Appropriate hymns and chants, and the anthem, "Praise ye the Father," were exceedingly well rendered by the choir. The congregation filled the church beyond its seating capacity.

St. Peter's Church, Midlothian, has now got an organ; a good one, and paid for, too. Mr. Rowsell, of Midlothian, who has for many years led the singing with the 'cello, now accompanies the organ.

D. A. J.

Parry Sound Mission.

REV. WM. EVANS, INCUMBENT.

The Parry Sound *Canadian*, reporting the Bishop's late visit to that rising town, says: The Bishop of Algoma arrived in town from Dunchurch to hold services in Trinity Church on the following day. Sunday morning the sun shone brightly and a large number of members of the Church of England in Parry Sound and surrounding country flocked to Trinity Church to welcome their Bishop. During the morning service a class of sixteen were confirmed, after which his lordship preached a most interesting and eloquent sermon on the Prayer Book, showing it to be the manual of the members of the Catholic Church and the directory of the year's work that each should follow during the different seasons of the year. At the close of the service about fifty partook of Holy Communion. In the evening the church was again filled to its utmost capacity and a sermon on the words "Lord, teach us to pray" was preached by the Bishop. He dwelt strongly on prayer in the family as well as by individuals. At the close of the service the Bishop gave a special address to members of the congregation, on topics of interest to them. The various services were largely attended and greatly enjoyed by all present, and we feel sure that much good will result from this visit. The only thing to be regretted was that owing to other engagements and his time being so fully taken up the Bishop was unable to remain in town over Monday. We were glad to hear that Church work in the Diocese of Algoma was moving onward and that all the Missions were working steadily to extend the gospel through its vast and thinly populated territory.

We may add that Depot Harbour, the terminus of the Ottawa and Parry Sound Railroad, about four miles from Parry Sound, is becoming quite a busy village. The townspeople have doubtless hoped that there would be no rival community so near to them and that the work people at the Harbour would reside near to the town and trade there. In this it would seem they are disappointed. In order that the Church may minister in Depot Harbour, Rev. W. Evans, incumbent of Parry Sound, is undertaking to "spy out the land" and make the best possible arrangements for Church services.

Huntsville Mission.

VEN. ARCHDEACON LLWYD, INCUMBENT.

On Thursday, March 10th, the Ven. Archdeacon Llwyd visited Fox Point, a settlement in the Township of Franklin on the north shore of the Lake of Bays. A service was held at 2.30 p.m. in the school-house, Haystack Bay. There were present the representatives of ten families,

comfortably filling the school-house. The service was joined in very heartily by those having prayer books, and was much appreciated by all present. A sermon, an offering of eighty cents to the General Fund of the Diocese and the benediction closed what was evidently a great enjoyment to everyone.

A meeting followed—to which all present remained—to talk over the question of a resident catechist being sent and a weekly Sunday service to be permanently established among them. After much discussion, in which the archdeacon set before the meeting that the diocesan necessities and requirements made a local quota to the stipend of the catechist—should one be sent—an imperative matter, a resolution was moved by Mr. Hungerford, seconded by Mr. C. J. C. Crump, "That the settlers in the neighbourhood of Fox Point pledge themselves to provide and to pay the sum of \$100 per annum as a local quota to the stipend of a resident catechist who will supply to this station a regular weekly Sunday service; and that the archdeacon be requested to kindly convey this resolution to the Right Reverend the Bishop of the Diocese." Carried unanimously.

Recent storms of wind and snow have made the roads very heavy. Owing to the distance—about twenty-eight miles—we had to stay the night, being hospitably entertained by Mr. Hungerford and family.

In the journey out and returning we were many times in great straits, meeting and passing "cadge" teams taking loads of food and provisions to the lumber camps. The only way to pass was for us to unhitch the ponies from the cutter, tramp the deep snow for a place to stand the ponies in, and then lift the cutter bodily on to the crust, until the laden teams went by. One of the ponies wrenched off a shoe. After four hours in the return journey we reached home safely.

Port Carling Mission.

REV. F. E. CHILCOTT, B.A., INCUMBENT.

On the 24th of January the incumbent drove to Bracebridge to meet the Bishop, who had already driven in from Uffington with Rev. A. H. Allman, a distance of twelve miles. After transacting some business and a comfortable dinner with the genial incumbent of Bracebridge, the Bishop started for Port Carling, accompanied by the Rev. A. H. Allman and his son. On the way the Bishop stopped at the house of Mr. Wolstan Riley, where Mrs. Riley had prepared a cup of tea. The Bishop held a short service, assisted by Mr. Allman. All present were deeply impressed by the earnest words of the good Bishop. After the service the Bishop and company pushed on for Port Carling, a distance of ten miles, and reached the parsonage about 11 o'clock that night. Owing to the arduous day's work the Bishop suffered from a nervous headache.

On the following day (the Conversion of St. Paul) the party set out for the other end of the mission, and went to the home of Mr. Gregory Allen, where quite a company sat down to lunch. A very pleasant time was spent conversing with the Bishop. Service was held in the church at half past two o'clock. Rev. A. H. Allman and the incumbent read the service, and the Bishop read the lessons and preached. During his discourse he spoke in the highest terms of the energy and zeal shown by the members of the congregation, praising the members of the W.A., who had done much useful work since their organization last summer, and told them how pleased he had been to receive from them a contribution towards the Sustentation Fund of the Diocese. He also praised the young men for the way in which they had turned out and put up a shed for the horses, which, it is said, is the best of its kind in Muskoka.

On the way back to Port Carling the Bishop and company stopped at Port Sandfield, where Mrs. Rogers and Mrs. Burgess had kindly kept a cup of tea waiting. After a very pleasant talk with the wardens—Mr. Rogers and Mr. Cox—about Church matters, the Bishop returned to Port Carling, the headquarters of the mission, for evening service. The incumbent and Rev. A. H. Allman again assisted the Bishop. A large number of people had assembled to hear the Bishop preach, and, as at the other points on the mission, he gave a most powerful and impressive sermon.

We are in hopes of seeing our good Bishop again next summer, when the incumbent hopes to present a number of young people for confirmation.

Mission of Emsdale.

REV. A. W. H. CHOWNE, INCUMBENT.

On February the 23rd the Bishop of Algoma arrived in Emsdale Mission, and on Friday, the 24th, visited Sprucedale, holding service in the Agricultural Hall and administering Holy Communion. After dinner he met the people and heard what they could do towards building a new church at Sprucedale, and, being convinced of the necessity of it, informed them what he would do to help them in their undertaking. In the evening he returned to Emsdale.

On the following Sunday morning both the Bishop and the incumbent drove to Sand Lake, where six candidates were confirmed and Holy Communion administered. The Bishop expressed himself well pleased with what was done and being done. He returned for service in the evening at Emsdale, where he confirmed some others. It is to be hoped the candidates may long remember what was then said to them. The church was full to the doors. We all look forward to his return.

ALFRED W. H. CHOWNE
Emsdale, March 20th, 1899.

Temiscamingue Mission

From a report rendered to the Bishop by Rev. F. J. Brittain-Storer, deacon, it appears that, despite the very cold weather during the first two months of 1899, the missionary has been busy in his new field, and feels cheered at the prospects before him. During the period above mentioned the missionary held thirty-two services at Haileybury, Thorneloe, Dawson's Point, Ville Marie, and Fort Temiscamingue, and in several camps, travelling 240 miles, nearly all afoot, in so doing. The numbers that attended the services were, on the average, fully up to those to be found in backwoods and scattered missions. Five baptisms and one burial are also reported.

North Bay Mission.

REV. W. A. I. BURT, INCUMBENT.

On Friday evening, March 10th, after Evensong a meeting was held in the vestry of St. John's Church, and a Chancel Guild was formed with the following officers. President, Mrs. Montgomery, vice president, Miss McArthur, secretary, Mrs. McIntyre, treasurer, Miss Cains. The guild will meet on the last Wednesday of each month, at 4 o'clock in the afternoon.

The Saturday Lenten lectures have been fairly well attended and thoroughly appreciated.

"To the Jew First"

Pray for the peace of Jerusalem,
They shall prosper that love thee.

—Ps. cxxii.

Christian people owe debts to the Jewish race to which their eyes seem shut. However, in the present day there is some more stir in the Church tending to a realization and more general recognition of the debts, and the sacred duty of doing something—would we could say all possible—to live up to our obligations as soldiers of the Cross, whose allegiance to the Captain of our salvation is very imperfect, while we are indifferent to or negligent of our missionary duties to that race—the Jewish race—which of all peoples has the strongest claim upon the Church of Christ. "From the despised Jew the Church received her Bible, her Gospel, her first great Leaders, her earliest Missionaries, her Liturgy, her Order, her sacred Psalmody, and above all her Blessed Lord and only Saviour, born of a Jewish Virgin, Himself, therefore, 'according to the flesh,' a Jew."

Not a few things conspire to bring the Jews to the front of the world's stage at this time. The political strife in France is much concerned over the fate of a Jew. The recent visit in state to Jerusalem of the German Emperor pushes the Jew forward, while a stronger impetus may be found in the visit to Jerusalem of the

Bishop of Salisbury (duly appointed to represent the English Church) to consecrate in the Holy City for ever to the worship of Jesus Christ the newly-erected Church of St. George. And in the last days of the 19th century the electric wire conveys particulars of such events to the press, which prints it for us and gives us particulars within a few hours. The Zionist movement is making comparatively gigantic strides in the resettlement of the Holy Land with those of the Hebrew race. So great is the influence exerted by this movement that there is no reason in believing that the Turkish (Mohammedan) authorities are taking steps to prevent the acquirement of land by Jews in the land of their fathers. Is it because of our unfaithfulness that the Crescent is thus able to obstruct the banner of the Cross in Palestine?

How long the holy city
Shall heathen feet profane?
Rejoice, O Lord, in pity,
Rebuild the walls again.

Among Christian people the Roman Catholic has made a failure in approaching the Jew. On the other hand we fear no contradiction when we say that the English Church has so far been the most successful missionary agency in the hands of God in the conversion of Israelites to a confession that Jesus of Nazareth is the Messiah. And yet how little we have done. Our successes only emphasize the "what we might have done."

In England there has been a number of agencies working for the conversion of Israel, of which the best known are the London Society for Promoting Christianity among the Jews, and the Jerusalem and the East Mission Fund—the latter under the due and regular episcopal supervision of the Anglican Bishop in Jerusalem (Dr. Blyth). Both of these agencies receive help from the Canadian Church, whose members on Good Friday contribute to their several funds through the means of offertories and collections. In this matter we may have taught the Mother Church a lesson, since collections for the Jews on that day are now advocated in England.

PAN-ANGLICAN CONFERENCE ON MISSIONS TO JEWS.

In the Lambeth Encyclical Letter, which was the outcome of the Pan-Anglican Conference of 1897, and which was signed by His Grace the Archbishop of Canterbury, are to be found the following weighty words:

"The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the

conversion of the Gentiles. The conversion of the Jews is also much hindered by the severe persecution to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work."

One of the resolutions adopted at the conference runs as follows:

"That a more prominent position be assigned to the evangelization of the Jews in the intercessions and almsgiving of the Church, and that the various Boards of Missions be requested to take cognizance of this work; and particularly to see that care be taken for the due training of the missionary agents to be employed in the work."

IMPORTANT WORDS AND ACTION—CANTERBURY CONVOCATION.

On Thursday, February 9th last, an interesting discussion took place in the Lower House of Canterbury Convocation, when the Bishop of Shrewsbury moved that the House should agree to consider the resolutions submitted by the Committee on Missions to Israelites. It is much to be desired that Church people generally should have a knowledge of the proceedings, which occupy a full page of the *Guardian* of February 15th. We are obliged to give the facts in small compass, and in summarizing shall aim at giving a fair epitome of the speeches and resolutions adopted.

The Bishop of Shrewsbury had hoped that Bishop Mitchinson might have taken it in hand before his departure from amongst them. Bishop Blyth had asked the Prolocutor to consider how more interest could be aroused in Jewish Missions. And, as a result of that, in May, 1896, the late president appointed a committee to consider that question. The committee was also to report as to what efforts the Church of England was now making towards bringing Jews to a knowledge of our Lord and Saviour Jesus Christ. That committee had rather suspended its work in view of the assembling of the Lambeth Conference, which, in its Encyclical Letter, observed that the Jews deserved far more attention than they received; also mentioning that there were difficulties in this work, but that the greatest difficulty of all sprung from the indifference of Christians to the duty of bringing them to Christ; and that there were special reasons for hopefulness in this work when undertaken by English-speaking people. The committee had since

reported, and he hoped the report would now be considered. There were about

TEN MILLIONS OF JEWS IN THE WORLD,

and unevenly distributed, for Europe took about eight out of the ten millions. In England there were from 200,000 to 250,000 Jews, and about half of these were in London. Jews had a tendency to congregate in particular parishes. In five parishes of the rural deanery of Spitalfields, there were about 34,000 Jews, and, in fact, in some parishes in the east of London, it was almost the case that there were more Jews than Gentiles. As to means taken for work amongst the Jews, they had the London Society for Promoting Christianity among the Jews, founded in 1809; its patron was the Archbishop, and the vice-patrons were the Bishops of the home and colonial Churches, its committees were members of the Churches of England and Ireland, and so on. It ought to be considered a Church society. Of later foundation (1875) was the society known as the Parochial Missions to the Jews at home and abroad. Its founder was a predecessor of the Prolocutor's in the chair of this House, the late Dean of Lichfield. Then there was the East London Mission to the Jews, a work carried on in a remarkable way by the Rev. Michael Rosenthal. The work was carried on under the direction of a committee, but had a very independent position, and centred around the individual worker with whose name it was associated. And, lastly, there was the Mission to Jerusalem and the East, the Missions to the Jews in their own land, an important work connected with the name of Bishop Blyth. The committee at the disposal of the organizations named was entirely out of proportion to the work to do in hand, and he wished to direct the attention of the Church to the inadequacy of the support at present given to Jewish Missions. He trusted it would be recognized that they had a solemn duty towards God's ancient people, especially to those domiciled in this country. Perhaps aggressive mission work was not the most fruitful in this field; work carried on on the sober, well considered lines of parochial work seemed more hopeful. And it was a cause of thankfulness that one of the organizations named did aim at this very thing, providing curates conversant with Jewish ways to work amongst them on the ordinary plan of parochial work. He moved

1. That Missions to Israelites should receive special recognition from the Boards of Missions of the Province of Canterbury, who shall be requested to entrust them to the charge of a sub-committee of their bodies.

After a brief discussion as to whether or not the term Jews should take the place of Israelites, the motion was adopted as above.

The Bishop of Shrewsbury then proposed,

2. That an endeavour should be made to co-ordinate the several agencies which exist, so as to prevent the overlapping of their operations and to save expenditure of effort and money, which is wasteful and hurtful.

The Rosenthal Fund was to be reorganized under a sub-committee of the East London Church Fund, and Mr. Rosenthal was to have charge of a parish in Whitechapel. Work amongst the Jews in that particular parish would have special attention, but the fund would also be available for the work in other parishes.

Archdeacon Salmon strongly favoured the resolution. Laymen sometimes pointed out that religious work was extravagantly managed.

Archdeacon Sheringham said the London Jews Society endorsed the principle of the resolution; but whether that society would bring £37,000 a year—spent partly at home, and partly abroad—into a common fund with the others, was another matter.

The Dean of Worcester thought no society could be more economically managed than the Parochial Missions to the Jews.

Archdeacon Lane wished it to be remembered that amalgamation might possibly mean a decrease of individual interest in the work. He would suggest that the wording of the resolution should read, "save wasteful and hurtful expenditure of effort and money."

The alteration was agreed to, and the resolution was adopted.

The Bishop of Shrewsbury next moved,

3. That the presence of so many Israelites in parishes of the United Kingdom lays a grave responsibility on their incumbents, which calls for wider recognition and more sympathetic action.

There were many Jews in other places beside London—in Manchester, Leeds, Hull, Glasgow, Edinburgh, Dublin, Cork, and so on. The object was to suggest to incumbents to

REGARD JEWS AS PARISHIONERS

with claims upon them. Mr. Rust, in his East London parish, had a number of agencies equally for Jews and Gentiles. He had a dispensary, and clubs, and other organizations, open to all alike. In this way the feeling of estrangement, at all events, was broken down; and happily in England race antagonism did not exist. Jews sometimes lived very cheaply, and were apt to undersell Englishmen in their labour. Some difficulty might arise at times from that source, but the more they were brought into full contact with Gentiles, the more all parochial organizations and privileges were opened to them, the more, it might be hoped, would all causes of friction be removed.

Archdeacon Sutton said the resolution really expressed the reason for the existence of the Parochial Missions to the Jews Society.

The Dean of Chichester referred to the effect produced at a Church Congress by a speech from the Rev. M. Ben-Oliel describing how he had come to be a Christian, having been formerly a Jewish Rabbi, and stating that

A HUNDRED CONVERTED JEWS WERE WORKING AS TRIPLES

in the Church of England. Now, if a paper setting forth how the difficulty in becoming a Christian had been conquered in these cases could be put in the hands of clergymen working amongst Jews, surely the experience of these converts would be most helpful in showing clergymen how to approach Jewish parishioners.

The Dean of Worcester said that, under the Parochial Missions to the Jews, men were set apart for this work who not only knew Hebrew, but also the vernacular of the people. He had been in Mr. Rust's dispensary, and had been interested to notice that quite half the people who came were Jews, and that Mr. Rust was on the best of terms with them. He believed that when Mr. Rust went to that parish not a single Jew attended the church service, and that now on a Sunday night there would be as many as fifty Jews in the congregation.

The resolution was adopted.

Canon Jelf moved as a rider,

And that, in the opinion of this House, the Kilburn Mission to the Jews, endeavouring, as it does, to reach the upper and middle classes of Jewish society, is an important effort, which demands acknowledgment and support.

He felt very much that this work, carried on for thirty years by the Rev. M. Ben-Oliel, demanded recognition. The upper and middle classes were in one sense the strength of the Jewish community, and supplied means of support to many of the Jewish people. Of the Jews he might say that, as it was their genius to be rich, so it was their grace to be generous. Christians, however, ought to help them with "the true riches."

The Prolocutor—We will treat your proposal as an addition to the resolution, not a rider.

Canon Rhodes Bristow seconded the addition to the resolution. The missions that had been principally referred to that afternoon were carried on, of course, mostly amongst the humbler classes of Jews. It would be acknowledged that, in their work amongst their own people, the Church sometimes gave the most scrupulous care to the poor, and regarded the upper classes almost as if

THEY HAD NO SOULS.

The same fault had happened about work amongst the Israelites. Mr. Ben-Oliel tried to rectify this, a good deal of his work being done—in the first instance, at any rate—by correspondence. If the Dean of Rochester were present he would testify to the value of a course of sermons preached by Mr. Ben-Oliel in Rochester Cathedral on topics connected with the Israelites.

The Dean of Worcester did not quite sympathize with his friend, the Dean of Chichester. He could not help feeling that the association of Jews with infidels and heretics in the collect was most unfortunate and was a cause of very great offence.

The Bishop of Shrewsbury did not know how it happened that the Kilburn Mission was overlooked in the report, for they had tried to discover all the existing organizations. Any reparation they could make to Mr. Ben-Oliel the committee would be most willing to make.

Canon Jelf then withdrew his proposal, and the resolution was adopted.

The Bishop of Shrewsbury next moved

4. That on the annual Day of Intercession, prayer should be expressly and earnestly asked for the salvation of Israel; and that suitable Collects be prepared for use on that day and at other times.

Archdeacon Sandford moved as an amendment that after the words "for the salvation of Israel" the resolution should read: "and that it is desirable that special collects should be sanctioned by authority for use on that day and at other times." He wished to insert something which intimated their wish that special prayers should be offered. He very much agreed with the Dean of Chichester as to his point that new prayers were not always as good as the old; but he was very anxious that they should not in any way sanction the notion that the Church had not the power of making prayers in modern times as in old.

The amendment having been seconded was carried unanimously and the whole of resolution No. 4 as altered by the amendment was agreed to

COLLECTIONS ON GOOD FRIDAY OR OTHER DAY.

5. That their Lordships of the Upper House be respectfully requested to consider the propriety of suggesting to their clergy Good Friday as the day on which the alms of their people may be collected for missions to Israelites; but in any case not to deprive these missions of a share of their peoples' almsgivings.

The Bishop of Shrewsbury, as mover, said there was no doubt that, although there was now a greater recognition of the duty of bringing foreign missions before the people on the part of the parochial clergy than there used to be, still it was only a comparatively small minority of the clergy who made any collection for work among the Israelites, or brought the claims of the Israelites before their congregations. The only question that had been raised with regard to the present proposal was based upon a fear that if the matter was pressed particularly on Good Friday the offertory on that day might not be so large as a Sunday offertory. If there was anything in that objection the resolution could be altered so as to make it apply only to clergy not at present giving a Sunday offertory. But in any case it was important that a pronouncement should be made by the Bishops, and that they should encourage their clergy not to deprive their people of an opportunity of contributing to the mission to Israelites.

Archdeacon Salmon said that if the mover would be content with the first and last portions of it he thought that he would carry the House with him; but there were some members of the House who would strongly deprecate the pro-

piety of suggesting Good Friday to the clergy as the day on which alms should be collected. In some parishes there was no celebration on Good Friday and no collection. All the clergy would wish to obey their fathers in God when they suggested a special collection; it might be very desirable where there were no collections on Good Friday to introduce one on that day. They wanted to encourage attendance at church on Good Friday as much as possible. There had been great difficulties both in town parishes and in country parishes in getting a good attendance on Good Friday, and for that reason it would be, he thought, a pity to introduce collections on that occasion. He would move that the words "Good Friday as the day on which the alms of their people may be collected for Missions to Israelites, and in any case," be left out.

Archdeacon Ainslie seconded.

Archdeacon Sutton opposed the amendment. He thought that Good Friday, the day on which they were, as had been said, under the very shadow of the Cross, was of all days in the world the one on which it would be well to have prayers and alms on behalf of the salvation of Israelites.

Archdeacon Kaye had been in the habit for forty years of asking his parishioners to contribute yearly towards the promotion of Christianity among the Jews; but he had always preferred to keep good Friday perfectly distinct from any undertaking of that kind, so that the congregations might concentrate their thoughts upon the great event.

The Dean of Chichester was grateful to the Bishop of Shrewsbury for not having introduced the word "offertory" into his report, although it did slip into his speech. He did not think much of the difficulty which had been suggested as to the collection of alms. For many years he had had collections of alms on Good Friday, but the collections had been made at Matins.

Archdeacon Bathurst was in favour of the amendment. It did not cut out anybody from having a collection of alms on Good Friday.

The amendment was then carried.

On the motion of Archdeacon Lightfoot the House agreed to substitute the words "Missions to Israelites" for the words "these Missions."

TO PROVIDE SPECIALLY TRAINED CLERGY.

The Bishop of Shrewsbury then proposed the final resolution of the report:

That the attention of divinity professors of the universities and of principals of theological and missionary colleges be directed to the need that exists of clergy to undertake the Jewish side of parochial work, and that they be requested to make provision for the due training of such candidates for Holy Orders as have a desire to be employed in this work.

He said that, if the intention of the House was to be fulfilled, that the parochial system was to be the means where-

by the Israelites were to be brought to the knowledge of Christ, it was quite clear that there must be some preparation made for those of the clergy who were to minister among them.

Archdeacon Sutton said that the committee of the Parochial Missions to Jews, of which he was secretary, had already called the attention of divinity professors to the subject, and they had offered scholarships for three years to candidates who might desire to devote themselves to Jewish evangelization in order that they might secure special training.

Canon Worledge moved the substitution of the words "consider how provision can best be made" for the words "make provision." The Bishop of Shrewsbury had rather anticipated another suggestion which he was going to make—namely, to include the junior clergy as well as candidates for Holy Orders. He would also include that addition in his amendment.

The amendment was seconded by Archdeacon Ainslie and immediately agreed to. The sixth resolution, therefore, stands as follows:

That the attention of divinity professors of the universities and of principals of theological and missionary colleges be directed to the need that exists of clergy to undertake the Jewish side of parochial work, and that they be requested to consider how provision can best be made for the due training of such of the junior clergy and such of the candidates for Holy Orders as have a desire to be employed in this work.

It was further resolved,

That the prolocutor be requested to take these resolutions to the Upper House, with the humble request that their Lordships will give them their consideration.

The House was then prorogued.

For the Children.

THE CHRISTIAN YEAR.

Advent tells us Christ is near;
Christmas tells us Christ is here!
In Epiphany we trace
All the glory of His grace.

Those three Sundays before Lent
Will prepare us to repent,
That in Lent we may begin
Earnestly to mourn for sin.

Holy Week and Easter, then,
Tell Who died and rose again;
Oh, that happy Easter Day!
"Christ is risen again," we say.

Yes, and Christ ascended, too,
"To prepare a place for you!"
So we give Him special praise
After that "great forty days."

Then He sent the Holy Ghost,
For the Day of Pentecost,
Ever with us to abide;
Weil may we keep Whitsuntide!

Last of all we humbly sing,
Glory to our God and King,
Glory to the One in Three,
On the Feast of Trinity.

We are unavoidably compelled to hold over "Acknowledgments" and other matter.

My Heart to Thy Day.

Day of the Lord, our Living-Bread,
Day to the first disciples dear;
O day the best, O day of rest,
Which finds each faithful soul the guest
Of Jesus now drawn near!

Day of the Altar and the Feast,
Day of the risen life for man;
O day most blest, our heart's arrest,
And turn them to our Saviour, lest
We lose what grace began.

Day of the Eucharistic song,
Day of the prayer in Offering made;
O day of days, O day of praise,
While thee we keep in holy ways
Our hearts are not afraid.

Day of the Christian hand stretched out,
Day of the lip pressed to the Cup;
O day of Meat, of Wine most sweet,
The Body and the Blood we greet
Of Christ the Lifted-up!

Day of the Pledge to sinners given,
Of that good work in them begun;
O day of grace to those who trace
Their lineage as God's chosen race
From His Incarnate Son.

Glory to Thee, O Father, Son,
And Holy Spirit, Three in One;
For days of vision here below,
Figures of bliss which Thine shall know.
When days on earth are done.—Amen.

J. W. T.

Mr. Simmers, seed merchant, sent us one of his spring season's catalogues. It is not only a good article in a typographical sense, but seemingly well calculated to show the farmer and gardener where he can obtain every kind of seed or plant.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of....., to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphans' Fund; (3) The Superannuation Fund; (4) Bishop Sullivan Memorial Mission Sustentation Fund, etc.

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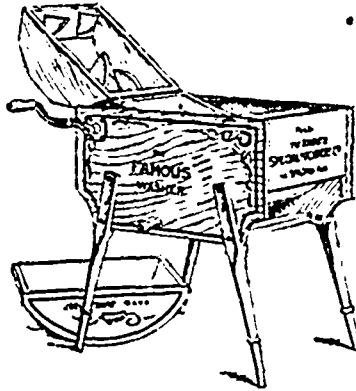
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