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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

A WORTHY DEED.—Bishop Temple, London, Eng., has collated the Rev. Canon Liddon to the Chancellorship of St. Paul's, vacant by the death of Bishop Anderson; and the Rev. Canon Scott Holland to the Precentorship, in succession to the late Rev. Charles A. Belli.

AN AFFECTING SCENE.—At the diocesan Synod of Moray, Ross, and Caithness, held in Inverness Cathedral during the last week in October, a strange and affecting scene was witnessed. Bishop Kelly, in the course of his charge, read aloud a series of farewell injunctions addressed to each individual member of the Clergy by the late Primus, Bishop Eden. The injunctions were of a most solemn character, being directed to each clergyman's special circumstances, individual and parochial, and during the reading of them all remained standing. A correspondent says that the scene was most affecting. "All seemed to be listening to a saintly voice from the other world, and old and young were bathed in tears as the affectionate words of their late Bishop were poured forth to them severally."

A SALVATIONIST BIBLE.—General Booth, of the Salvation Army, has issued a "Mutilated Bible," which he calls the "Salvation Soldier's Guide." As a specimen of the omissions we cite I Tim., 1: 3-10, 18-20; ch. 3: 4: 1-7; parts of 14-16; ch. 6: 1-14. It is believed that the work is an adaptation for a purpose, though it is declared not to be intended as a substitute for the Bible. If not so intended it is already so used.

"SISTER DORA'S" STATUE.—A statue has been erected in Walsall Cemetery of and to the memory of Dorothy Wyndlow Pattison, better known as "Sister Dora," who died about eight years since. She is represented in her sister's cap, dress and apron, holding a partly unrolled bandage in her hands. The likeness, carved in Italian marble, is very striking. The entire town seemed to turn out to join in the procession. The streets were decorated, and the music was rendered by a choir of 500 children. The occasion gave evidence of the reality of the popular affection for the noble lady who gave her life for God's poor.

PEOULIAR STYLE.—The Bishop of Liverpool manages to keep the world aware of the fact that he is protesting against the creation of more Bishops, one who signs himself "Clericus" writes to the *Daily News*: "There is the case of Liverpool, for example, and I challenge contradiction in what I am about to state. When the clergyman wishes to see his Bishop on business he must wait until the appointed day and hour; and when he goes to the office, as he would to the office of any man of business, he must write down his name and state the nature of the business he came to transact with the Bishop. This printed form, being filled up, he hands to the clerk; it is taken into the room to the Bishop's solicitor, who peruses the paper; it is then taken to the archdeacon, who also peruses it; and, finally, it is placed before his Lordship."

HENRY WARD BEECHER.—The *Irish Ecclesiastical Gazette* says: It was not only in Dublin that people discounted the heresies of Mr. Henry Ward Beecher. In his matutinal prayer at the Tabernacle, during the presence of the Brooklyn Lecturer in London, Mr. Spurgeon indulged in what has been called "personal prayer." He thus spoke: "Lord, shut the mouths of blasphemers, especially of those who pretend to be preachers of the Gospel and yet only blaspheme. God have mercy on them and turn their hearts, that they may yet know Thy truth, love it, and may be able to preach in the power of it." Mr. Edward White, says the *Church Times*, declared that he would leave the chair of the Congregational Union if Mr. Beecher were invited to attend its meetings. What the other great Independent sects think of him may be gathered from Mr. Spurgeon's pious orison quoted above. Nor can Dr. Parker, who has undertaken to go bail for Mr. Beecher's orthodoxy, be altogether pleased at Mr. Spurgeon's public utterances—in fact, Mr. Beecher has contrived to set the "Temple" and the "Tabernacle" by the ears.

THE GREAT EASTERN.—On a Sunday morning lately, a religious service was held in one of the tanks of the Great Eastern. Some two hundred persons were present, chiefly seafaring folk; but a few ladies—several of them captain's wives—also attended. When the ship's bell ceased to toll, the service began with a hymn. Mr. DeMattos, jun., accompanying it upon a very sweet-toned American organ. Some collects from the Book of Common Prayer and the 15th chapter of St. Luke (as the Lesson) having been read by the Rev. Albert C. Fowler, Chaplain of Missions to Seamen, an address was delivered by the Rev. J. S. Fletcher, M.A., Rector of St. Barnabas, in whose parish the vessel is berthed. Dissatisfaction was afterwards expressed by some at the mutilated form which the prayers took, and a desire was felt that the service should be more conformed to the regular service of the Church of Ireland.

BISHOP WOODFORD'S MEMORIAL.—At the Cathedral, Ely, an altar cross, in memory of the late Bishop Woodford, subscribed for by many friends were placed in position. The Lord Lieutenant of the county made the present Bishop (Lord Alwyne Compton).

THE BOOK FOR SAILORS.—As a book of devotions, meeting the various exigencies of life, furnishing prayers for use at sea, in fine weather and in storms, for the sick and dying, for spiritual communion with God, for giving Christian burial to the dead, and for the various trials, temptations, persecutions, sorrows, anxieties, and difficulties of life, the Prayer-Book contains an unequalled wealth of helpful suggestions. People on shore have so many other aids to Godly living they can hardly realize what the Book of Common Prayer is to those who are cut off from all other spiritual helps, save that in the Church's best book, the Bible. Hence the Church's system intelligently used, is specially advantageous to sailors.

NOBLE ACTS.—Miss L. A. Nichols, of Brook-

lyn, Long Island, U.S., has given \$1,000 to endow a bed in the Orphanage of the Church Charity Foundation. It is to be considered a memorial of the saintly young princess Elizabeth of England, daughter of Charles I.

The Misses Maurice have purchased the building originally erected for Calvary Church, on North Fifth Street, Brooklyn, at a cost of \$75,000, and are repairing it at their own expense. When completed it will be the centre of missionary work under the direction of the Missionary Committee of Long Island.

[We have not learned of any conditions in either case, such as characterize gifts in some Canadian Dioceses.—Ed.]

ANOTHER CHOICE.—The Rev. Ellison Capers, rector of Christ Church, Greenville, S. C., has been elected Bishop of Easton. Mr. Capers was a deputy to the General Convention from South Carolina and made a most favorable impression of his ability in the debate upon work among the colored people.

AN ADVENT MISSION, Brooklyn.—It is the intention of some of the clergy of Brooklyn to hold an Advent Mission. The project has been discussed at an informal meeting, and several clergy have gone so far as to secure missionaries. The Mission is approved by the Bishop.

BISHOP H. C. PORTER.—The Assistant-Bishop of New York has been advised by his Physician to take immediate rest, and will soon go abroad for several months. Ever since he entered upon his office his toil has been unceasing, winter and summer, and the strain has been too great. The Diocese and indeed the country at large could ill-afford to have him sacrificed through over-work, and all will pray that health and strength may be vouchsafed to him to carry on his most arduous work for years to come.

CHICAGO CONVENTION.—The expenses of the General Convention, lately held at Chicago, amounted, in round numbers to \$7,000. This sum was raised before the meeting of the Convention, and to the credit of the Churchmen of that city there was no deficit to be made up.

WHAT'S IN A NAME.—A good story is told relating to the consecration of Bishop Paret. It appears that Presiding Bishop Lee has a horror of recessional, and especially stipulated that naught of this character should be employed. His opposition, however, as in all cases of like character, was more to the name than the thing, and the master of ceremonies for the day, the Rev. Mr. McElroy, realized the fact. So when the time came for the clergy to leave the chancel, he turned to the congregation and bade them remain quietly in their seats while a closing hymn was sung, offered his arm to Bishop Lee, and motioned to the other Bishops and Clergy to fall in behind. Thus quietly and impressively all made their way to the vestry room. And the Bishop, delighted at the ease with which it had been accomplished, said to his companion, "I must thank you for having arranged for our egress better than ever before in my experience." It might be said that much of the opposition to churchly ways springs from

ignorance, and that when the matter is arranged with tact those who demur are won in spite of themselves.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—This parish was favored last week with a short visit from Rev. J. R. S. Parkinson, of Londonderry Mines. At Evensong on Friday he said prayers, (the Vicar taking the lessons), and delivered a most admirable address from the words: "The Lord doth put a difference between the Egyptians and Israel," Ex. 11: 7. On Wednesday evening the first social of the season was held at the residence of Mr. and Mrs. A. R. Dickey. Their spacious parlours were comfortably filled, a good programme well sustained, and upwards of fifteen dollars realized to help swell the Church Fund.

THE BISHOP of Nova Scotia has recommended the clergy of his diocese to observe **WEDNESDAY, DECEMBER 1st**, being the first Wednesday in advent as the day of *Intercession for Mission*.

SHELBOURNE.—Rev. H. Hord was recently the recipient of a kind note stating that the jurisdiction of Sandy Point were forwarding his winter's supply of potatoes. It is but just to his thoughtful people to say that only one and a half bushels of vegetables have been bought since August 1st. The energetic wardens are having a well dug. All former curates will remember how inconvenient its absence was. This parish recently had the benefit of a visit from Rev. S. Gibbons, his services were greatly appreciated.

FALMOUTH.—*Windsor Forks.*—A basket sociable was held here under the auspices of the Guild of St. Michael at the residence of Mr. William Redden on Thursday last. Notwithstanding the inclemency of the weather a large gathering assembled, and did justice to the good things provided. Proceeds amounted to upwards of \$30. The Guild both at Falmouth and Windsor Forks is doing good work. In the former there is a total membership of twenty and in the latter we number fifteen. We thus have thirty-five persons, old and young, who have banded themselves together to work for God and His Holy Church. Candidates for membership promise (1) to diligently attend the services of the Church and to do all in their power to bring others also; (2) that they will attend the meetings of the Guild, and (3) that they will do to the best of their ability whatever Church work may be assigned to them by the Guild. From the increasing interest manifested in Guilds in this and other country parishes, where they have been introduced, it is evident that they are powerful agencies for directing the talents of our young into divers channels of usefulness, and may be worked with great advantage to the Church in the *country* as well as in the *town*.

SACKVILLE.—The Tangiers Rural Deanery met in the parish of Sackville, of which the Rural Dean, Rev. W. Ellis, is Rector, on Wednesday, Nov. 10th.

On the eve of the day Divine worship was conducted in the parish church at Sackville at 7 o'clock, when the Rev. J. Partridge, of Ship Harbour, addressed the congregation on the subject of giving less for luxuries and more for missions.

On the morning of the 10th the clergy drove to Beaver Bank and conducted the third service in the church so recently opened there. After Processional Hymn the Rev. N. R. Raven took first part of matins, Rev. E. H. Ball and Rev. J. Partridge read the lessons, and Rev. G. F. Maynard concluded matins. In the absence of

the preacher ad clerum and substitute, the Rev. E. H. Ball preached from Heb. xiii. 12, 13: "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate," &c; and the Rural Dean celebrated, assisted by the preacher. The chapter congratulated their Dean on the opening of their church, and expressed their hearty enjoyment of the service as there conducted; whilst on the part of the Dean and his congregation the pleasure of worshipping with the clergy of the Deanery in a hearty service in a pretty little church, after waiting and working for fourteen years for such a blessing, was quite mutual. To worship God in a private house is a blessing, truly; but a church, by its proper construction and arrangement, is found to breathe forth, even through things material, the spiritual reverence which helps to realize the Divine presence, the basis of all worship.

Capitular meeting was held in the afternoon at the Rectory, and the next meeting was arranged to be held in Dartmouth, on invitation of the Rector, Rev. N. R. Raven, on May 25th.

The clergy were hospitably entertained by Mr. Ellis at the Rectory, and by Mrs. Chasler Fenerty.

PRINCE EDWARD ISLAND.

HALIFAX.—Rev. F. M. Murray, of St. Luke's Cathedral, Halifax, conducted Divine Service in St. Peter's Church, Charlottetown, last Lord's day and preached two powerful and earnest discourses.

Rev. C. E. McKenzie, who has been appointed to the congregation of Alberton, arrived with his family last week and entered on his duties. We much regret to learn that Mr. McKenzie's furniture and books have been nearly destroyed, on account of the vessel conveying them having struck a rock on the N. S. coast and sprung a leak.

The Rev. T. W. Johnstone, Rector of Crapaud, visited, last week, that section of his parish situated in Lot 65, and held the following services:—On Friday evening, in the School House, Long Creek, evening prayer and sermon, followed by an address on Holy Communion; on Saturday evening, catechized the children attending the Sunday-school taught by Miss Stretch. On Sunday morning, service being held in the Orange Hall, a girl aged 11 years was baptized, and the Sacrament of the Lord's Supper administered. Evening prayer was again held in the Hall at 2.30 p.m.

On Wednesday last, Mr. Johnstone's congregation, Crapaud, with their characteristic kindness, cleared, stumped and ploughed four acres of new land, besides ploughing such other part of the Glebe farm as will be required for planting and seeding next spring.

DIOCESE OF QUEBEC.

The Lord Bishop of New Westminster, and Mrs. Sillitoe spent a few days in Quebec as guests of the Bishop of the Diocese previous to their departure to England per SS. Parisian on Thursday 18th.

A special service was held at St. Matthew's Church on Thursday morning at half-past seven o'clock, Bishop Sillitoe being the celebrant.

The Lord Bishop of the Diocese has licensed Mr. Rowland J. Fothergill as lay reader and catechist to St. Peter's parish, Quebec. Mr. Fothergill has only recently completed his course at St. Augustine's College, Canterbury, England, and will ere long be admitted to the Diaconate.

The Rev. F. J. B. Allnatt, D.D., preached the annual sermon before the St. Peter's Branch of the Church of England Temperance Association on Sunday, the 14th. The congregation was large including a full attend-

ance of members of the society. The sermon was an admirable one, thoroughly practical and well calculated to further the good work of temperance.

Special services of thanksgiving were held in St. Peter's Church and that of St. Paul's on Sunday, the 21st instant.

It is much to be regretted that in your recent notice of the ordination of the Rev. L. W. Williams at St. Matthew's Church the sermon by the Rev. H. Roe, D.D., of Bishop's College, was not more fully dwelt upon. It was a sermon of much value, beautiful in all its parts, and worthy of preservation. Very many of the faithful are anxious that it should be printed and circulated in the parish.

The Rev. W. C. Bernard has resigned the parish of Bury and taken charge of the mission of St. John's, Melbourne. We wish him all success in his new field of labor.

THANKSGIVING DAY IN QUEBEC.

UNITED SERVICES IN THE CATHEDRAL AND IN ST. MATTHEW'S—SERMON BY THE LORD BISHOP.

United services were held in this city on Thanksgiving Day, at the Cathedral in the morning, and at St. Matthew's Church in the evening.

In the Cathedral the decorations, though on not quite so extensive a scale as in former years, were very choice and effective. Behind the altar was the inscription "The earth is the Lord's and the fullness thereof," and a handsome collection of fruit. The front of the stalls, the lectern and the front were decorated with grain, fruit and flowers, and the pulpit was handsomely covered in latticework of a green ground, enlivened by small fruits and berries. The effect was exceedingly chaste and pretty.

The choir, under the direction of Mr. Bishop, Cathedral organist and choirmaster, rendered one musical part of the service well. The *Te Deum*, by Williams, was very much admired. The new anthem "The Lord hath done great things," by Smart, was sung by the choir with fine effect, Mrs. Henry Russell's rich voice, quite filling the sacred edifice, especially in her lower notes.

Morning prayer was read by the Rev. M. M. Fothergill, Rev. Dr. Allnatt read the first lesson and Rev. T. Richardson the second. The Epistoler was Rev. Lennox Williams, and the Gospeler, Rev. Dr. Allnatt. The Lord Bishop celebrated Holy Communion, assisted by Rev. Messrs. Housman, Petry, Fothergill and Allnatt.

THE SERMON

was preached by the Lord Bishop of the diocese, who took for his text:—Ephesians v, 20:—"Giving thanks always for all things to God, and the Father of our Lord Jesus Christ."

St. Matthew's Church.—The service in St. Matthew's Church was held at 8 p.m., and the sacred edifice was crowded to overflowing, every seat being occupied. There was a large and efficient choir and several members of the clergy was in attendance, and the Bishop, Rev. E. C. Parkin intoned evening prayer, the lessons were read by Rev. Messrs. Fothergill and Richardson, and the Rev. H. G. Petry preached the sermon. The musical portion of the service was well rendered and reflects great credit upon Mr. Dorney, the organist and choirmaster. The anthem "Fear not, O land," by Sir John Goss, was particularly good, the solos being admirably given by Mr. W. Noble Campbell. The voices of the choir were augmented in the anthem by those of an auxiliary choir of ladies, in the nave. The sermon was from the text Jeremiah viii, 20—"The harvest is past," The preacher dwelt upon the lessons taught by the changing seasons of the year.

and especially upon these furnished by the season when the harvest is past—the time of the separation of the good from the evil. The Church was handsomely decorated for the occasion. At the entrance to the Chancel was erected a handsome double arch formed of grain and small fruits. The window sills were alternately covered with flowers and vegetables, and pot plants surrounded the pulpit. The font was beautifully decorated with moss and ferns and around its base were placed magnificent vegetable specimens. Ivy was entwined over the top of the font and surmounted by a handsome cross formed of grain in the ear. The offertory was large. And the Benediction was pronounced by the Lord Bishop of the Diocese.

DIOCESE OF MONTREAL.

MONTREAL.—A ripple of excitement has passed over the surface of church circles through the publication in the secular papers of a letter addressed by prominent laymen of the city, (amongst whom were some who can truly be classed as *Evangelical*), to the Lord Bishop of the diocese, in reference to the appointment of a successor to the late Dr. Leach as Archdeacon of Montreal, and the Bishop's reply thereto. The writers suggested respectfully the suitability and acceptability of the Rev. Canon Norman for the position. The Bishop in his reply spoke of the action as an infringement upon his prerogative, and declined the suggestion. But a more decided answer followed in the publication, a few days thereafter of the advancement of Archdeacon Evans to this position, he having previously held the title of Archdeacon of a Deanery only. Though to some the appointment is acceptable, by many it is considered as most unfortunate. Rightly or wrongly, it will be regarded as a virtual throwing down of the gauntlet of defiance before those who have differed from his Lordship in regard to the Montreal Theological School, and as an open reward for faithful adherence in this and other particulars. The rumours that a strong protest was made on behalf of some of the clergy by the then most prominent Rector in Montreal against the original appointment as a local Archdeacon are revived; and again many feel that grave injustice has been done to the Ven. Archdeacon Lindsay, whose long term of service in the diocese, and his seniority in the Archdiocese would seem to have entitled him to this honour. There are other clergy, too, much older in years and service whose advancement might have been expected. Others, again, regard the action as affording additional evidence of an intention to administer the diocese upon party lines. Some had hoped that in filling up this vacancy in the ranks of the many dignitaries of the diocese such an appointment might have been made as would have indicated a desire for the healing of the differences presently existing.

St. Martin's.—The Rev. G. Osborne Troop, of the Diocese of Fredericton, has been chosen and appointed Rector of this Church. He will enter upon his duties early in December and will we trust prove a worthy successor to the two able Rectors who have preceded him. We hear naught but good of him in the Diocese from which he comes, and we expect in him for a valuable addition to the clerical staff of the city.

St. John the Evangelist.—For several years past it has been the custom at the Church of St. John the Evangelist to have a special choir festival each year on St. Cecilia's day and the Sunday nearest to it, and accordingly as Monday last was the festival of that saint, the services on Sunday, the 21st instant, partook of a festival character. As usual there was a goodly number of communicants at the early morning celebration of the Holy Communion, and at the 11.15 a.m. and 7 p.m. services the church was filled to overflowing, the extra seating accommodation being all taken up. The new

choir stalls, which had been put in during the week, were used for the first time, and it is generally admitted add much to the beauty of the church. The midday celebration was wholly choral. Warwick Jordan's *Kyrie* and *Credo* being used, as well as Novello's *Sanctus*, Gounod's *Benedictus* and *Agnus Dei* and Berthold Tours' *Gloria*. During the celebration proper an arrangement of *O! Salutaris* by the talented organist, Mr. W. R. Spence, was sung, the solos being taken by his brother, who also sang the solo in the evening anthem, Sir George Elvey's "Wherewithal shall a young man," which, though, perhaps, rather too long, was very creditably given. Two sermons were preached by the Ven. Arcn. Bedford Jones, of Kingston, who likewise sang the Litany in the afternoon. In the morning the reverend gentleman took as his text 2 Chron. xxx, pt. 21—"The Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord," the key-note of his discourse being church music as an offering to God. He maintained that if we believe in the Almighty's deigning to be present at our services and willing to receive our homage, our feeling must be that even the best is not enough, and that only by giving that which costs most effort, most time and most money to His praise shall we be doing His will. So far as we know, said the preacher, there is nothing but choral worship in Heaven, and if right there surely it is right here on earth. Psalms were sung by Christ Himself on the night of His betrayal. The speaker considered it a great honor and a high dignity to be a member of a choir, and to be permitted to give up one's musical powers to God's service. He concluded an eloquent sermon by saying that though a person may have neither time nor money wherewith to assist a choir, and even no ear for music, an acceptable offering may still be made to God in the form of a pure and loving heart. The evening sermon was based on Ephesians v, 19—"Singing and making melody in your heart to the Lord"—and was addressed principally to the choir. Speaking of the delightfulness of music as a recreation, and its refining influence over one's whole life and character, the preacher alluded to its hygienic benefits to persons of sedentary occupations, who had not strength to indulge during their spare time in athletic sports, as such a study would expand the chest and strengthen the lungs. The study of sacred music was, said he, a noble, heavenly way of employing leisure hours and, living as we do in a world of trial and sorrow we should be glad to banish trouble for a while by the use of music; and he made the suggestion that St. John's congregation, rich and poor alike, meet together in the church once a week, and, under the superintendence of their worthy rector, sing "psalms and hymns and spiritual songs," for, after all, he considered a clergyman's best choir to be his congregation. After referring to the minor key music in nature, explaining the primitive mode of responsive singing by the *cantoris* and *decani* sides of choirs, and animadverting on the extreme irreverence of certain street singing, Mr. Jones warned his hearers not to lose sight of the precious jewel of sacred words in the ornamental setting of music. Though he himself had been a great lover of music and an advocate of choral worship for more than forty years, he had far rather have the services plainly read if ever he had reason to believe the sacredness of the words were forgotten, for, said he, a church is a house of God, not a concert hall wherein to display one's talents for the applause of men. Let the melody be from the heart as well as rendered by the voice, and the God and Father of all will delight in receiving such offerings, and will accept them, till at length we join with the redeemed in singing His praises in glory everlasting.

The offertory, which was devoted to the choir fund, was a large one. The new choir

stalls which were used for the first time on this occasion, consist of four tiers on each side of the chancel—one for the clergy, two for the men and one for the boys—and will accommodate sixty-two persons. They are of solid oak, oiled, with walnut mountings, severe gothic in design to correspond with the simplicity of the architecture and fittings of the church, and were made by Beckham & Scott, of this city. The money for them was chiefly raised by the choir itself, by means of concerts given from time to time, by the men and boys during the past three or four years.

Monday being St. Cecilia's Day—the anniversary of the martyrdom of that young Roman lady, the patroness of musicians and the supposed inventress of the organ—Holy Communion was specially celebrated at 7 a.m. for the choir, many members of which received. There was also Evensong at 7.30.

LACOLLE.—On the 18th November the annual Thanksgiving service was held in the Church of St. Saviour. The attendance was good in spite of the weather and roads, and all seemed to enjoy the service of Thanksgiving. The collection was for missions.

St. George's.—THE LATE MILES WILLIAMS, Esq.—Another break in the ranks of the older members of the congregation has been made in the unexpected decease of the late Miles Williams, Esq., of Trafalgar. His connection with St. George's dates from its earliest days, and of it he was ever a faithful and liberal member, contributing largely to the erection of the new Church, and towards the liquidation of the debt resting upon it, as also to the various charitable works carried on by it. His liberality extended beyond the limits of his own parish, and he was a generous contributor towards Diocesan work, and to the general charities of the city. Few, however, knew of his charitable donations as in most cases his name did not appear, a *nom de plume* or initials being used. He was at the time of his death a Governor of the Montreal General Hospital; of the House of Industry and Refuge, and of The Mackay Deaf and Dumb Institute. To the former there will ultimately come as a bequest towards the erection of a Convalescent Home a sum of \$10,000, and to the Widow's and Orphans Fund of the Diocese \$2,000. Unostentatious and unassuming he was ever kindly and true, and many a one will sadly miss him. He took a good deal of interest in St. Stephen's Church, (built as it is in a section of the city in which he and his father before him carried on business for many years), and contributed towards its erection and also presented it with a Chime of Bells. On the Sunday following his decease Ven. Archdeacon Evans, Rector of St. Stephen's, made a feeling allusion to him and to his gift, concluding: "as we listen from Sabbath to Sabbath to the sacred melody of our Chimes, let us thank God that so amiable, so generous, so good a man once lived amongst us his unostentatious but most consistent and exemplary Christian life. Thus by the voice of those bells, 'he being dead shall yet speak,' and let us teach our children who are growing up around us, familiar with St. Stephen's Chimes, to remember kindly the name of that Christian gentleman, Miles Williams, whose gift they are." *Requiescat in pace.*

Grace Church.—The fifteenth anniversary of the consecration of Grace Church, Point St. Charles, was celebrated by special services in the church yesterday. Holy Communion was administered at 9 a.m. and at the 11 o'clock service His Lordship Bishop Bond preached, taking for his text Hebrews x, 55: "Not for saking the assembling of ourselves together." The musical part of the service was very hearty. The rector, Rev. Canon Belcher, preached in the evening. There were good congregations at both services.

DIOCESE OF FREDERICTON.

LITTLE RIVER.—On Tuesday, the 9th Nov., St. Mary's Church, Little River, Sunbury Co., was consecrated by the Metropolitan of Canada. Little River is twenty miles from Fredericton, nevertheless the Metropolitan drove all this distance, to the great delight of all the people.

The church was begun by Rev. G. H. Sterling, Rector of Manguerville, on the 18th of May this year, and was finished so soon entirely through his energy, a good deal of work being done even with his own hands. The model of the church was drawn by Mr. Hard Peters, City Engineer of St. John, and is Gothic in style. The church is 50 x 24 feet, and is surmounted by a bell turret large enough to hold a bell of 400 lbs. On the turret is placed a plain cross, the emblem of our faith. The entrance to the church is from the south side, through a commodious porch. There is also a large vestry on the north-east side.

The interior of the church is finished entirely in wood. The walls are ceiled, oiled and varnished, and the roof is butternut stained. There is no east window, but there is a three-light window in the West end. The chancel is sixteen feet deep and twenty-four feet wide. The elevation of the altar is four feet above the nave. The altar, the gift of Rev. J. M. Davenport, is a handsome piece of workmanship. It is made of butternut, but has three panels of pine in the front. The centre panel contains the monogram "I.H.S.," and each of the other panels a lily, the emblem of purity. The monogram "I.H.S." and the lilies are of black walnut. The font is also very handsome, and is the gift of Miss Medley. The lectern was given by the Metropolitan, and the prayer-desk by Col. Raymond, Woodstock. The organ is one by Karn & Co. The building is seated with chairs. It is remarked by all visitors how beautifully all the furniture corresponds.

The service of consecration began at 2 p.m. Besides the Metropolitan, the following clergymen were present:—Rev. G. H. Sterling, Rev. W. Jaffrey, Rev. G. G. Roberts, Rev. H. Montgomery and Rev. N. C. Hansen. Prayers were read by Rev. H. Montgomery, the first lesson by Rev. Mr. Roberts, and the second lesson by Rev. Mr. Jaffrey. The service was very hearty and the singing excellent. The anthem, "Thine, O Lord, is the greatness," from 1 Chron. xxi., was well rendered. The Metropolitan's address, explaining the object of consecration of churches, was listened to with marked attention. After service, the Metropolitan confirmed a young man who is dying; and thereupon his Lordship drove to Manguerville (18 miles), where he and all the clergy were hospitably entertained by Rev. G. H. Sterling.

Rev. N. C. Hansen and the people of Little River wish here to express their thanks to Mr. Sterling for his invaluable assistance in completing the church.

PETICODIAO.—The Kingston Deanery Magazine says: "we are very sorry to say we are about to lose our curate the Rev. B. W. R. Taylor, who is to leave us at the end of the year. He has done a good work, and we shall miss him much; but we wish him good luck wherever he goes."

Mr. Taylor has been unanimously elected Rector of All Saints' Parish, Riverside, California, and will enter upon his new duties in the American Church about the 1st of the year. He was also offered an important curacy in Ontario, but declined.

DIOCESE OF ONTARIO.

PRESOTT.—The annual Harvest Festival of St. John's Church was held on the 17th Sunday after Trinity. The Church was beautifully decorated with fruits, flowers and grain by the ladies of the congregation, under the superintendence of Mrs. French. Sermons appropriate to

the occasion were preached by the Rev. W. Lewin, Rector of the parish, both in the morning and evening, and the hymns and chants were finely rendered by the efficient choir. A pastoral letter had been addressed to each individual member of the congregation on the financial position of the Church, and the response was an offering of \$230 to their pastor's appeal, a substantial proof of the regard in which he is held by the people after ministering among them for nearly thirteen years.

The Woman's Auxiliary of this parish is alive and active, and has for some time been engaged in preparing a box of clothing, &c., for some of our missions in Muskoka.

DIOCESE OF TORONTO.

TORONTO.—The Girl's Friendly Society.—A special service in connection with the Girl's Friendly Society was held in the Church of the Holy Trinity, Toronto, on All Saints' Day. The attendance of members, associates and friends of the Society was large. The Church with its white frontals and wreaths of autumn leaves wore a bright and festal air.

Evensong was sung by the Rector, the lessons being read by the Rev. Dr. Body, Provost of Trinity College, and the Rev. Chas. Darling, of St. Matthias Church. A most appropriate sermon was preached by the Chaplain of the Society, from the following words: "Called to be Saints," and "I have called you friends." Among others, the special G. F. S. hymn was sung very heartily by the congregation. Now that the Girls' Friendly Society has thoroughly taken root in Canada, it is hoped that much good and useful work may by God's blessing be accomplished during the present winter.

TORONTO.—St. George's.—It is gratifying to record that this year the annual collection for the Widows' and Orphans' fund came so near the amount of our assessment as a parish, viz: \$136, that the wardens were enabled to remit the full amount without a second call being required.

CHURCH HOME.—A meeting was called by Rector for Monday, 25th ult., for the purpose of considering the steps to be taken to establish a Church Home for aged men and women in the parish, whom we cannot send to the House of Industry, and who are inadmissible at the Home for Incurables. Eighteen ladies so far have promised to collect one dollar per month towards its maintenance, and a committee was formed to look after the furnishing. All is in readiness except a building. Here is our chief difficulty. Mrs. Alexander Cameron has just given \$6,000 to build an Industrial Home for Boys, and we hear of many large gifts by men of means in other Christian bodies. Have we none who would give the money to buy or build such a home as we need? A home for aged men and women, whose poverty and helplessness are their claims upon us, would be a truly Christian and philanthropic work. Such a benefaction would be rewarded by the approval of Christ, the satisfaction of one's own conscience, and the thousand prayers and blessings from those who benefit by it.

THE WHITE CROSS ARMY.—Two meetings were held lately, one a general meeting, which was largely attended, the other a meeting of the Council for the purpose of organizing the work. Steps are being taken to form a junior corps of boys, similar to one called "The Boys of the Silver Cross," lately organized by the Bishop of Central New York, for the purpose of promoting reverence, purity, and temperance among lads.

DIOCESE OF NIAGARA.

ELORA.—The autumn meeting of the Clergy of the Rural Daanery of Wellington was held

ta this place on the 9th and 10th inst. Rev. Canon Curran, M.A., of St. Thomas Church, Hamilton, was the special preacher, his subject being Christian Reunion. At the second service addresses on the same subject were delivered by Rev. A. J. Belt, M.A., Harriston; Rev. R. S. Radcliffe, Mount Forest; and Rev. G. B. Cook, Palmerston. Eight of the clergy, besides the incumbent, who is Rural Dean, were present. Mr. William Webb, lay-reader, of Grand Valley, also attended the meeting.

The Harvest Festival held last month in this parish was highly successful. The congregation were led in the singing by the surpliced choir of St. Alban's Church, Grand Valley. The Church was beautifully decorated for the occasion, crowded by members of all communions. The preacher was Rev. C. G. Adams, D.D., of Georgetown, who has lately removed to Diocese of Central New York. An entertainment held on the following evening was largely attended. The net pecuniary result of the festival was nearly \$100.

There is now a flourishing Ladies' Aid Society in this parish; the immediate object of which is to procure funds for a stained glass chancel window.

ELORA.—A largely attended entertainment was given by St. John's Church Band of Hope on the 15th inst. The programme comprised a recital of the Temperance Service of Song entitled, *Bug Your Own Cherries*, which was illustrated with lime light views. Other views were shown describing the influence of *the bottle* and the physiological effects of alcohol on the *human stomach*. The Incumbent conducted the entertainment, and impressively enforced the lessons taught by the pictures.

DIOCESE OF HURON.

BRANTFORD.—The Rector and Mrs. Mackenzie are always at home on Tuesday evenings, from 7 to 10, and glad to see any Parishioners and friends who may desire to call.

The Jubilee Services were all that we could desire. Canon DuMoulin, of Toronto, preached on Sunday, the 17th ult., to large congregations; in the morning making reference to the past history of Grace Church and its first Rector, Rev. J. C. Usher; in the evening his subject was the great revival of life and work in the Church of England in the last fifty years, and her present efforts in struggling with the two monster evils of the day—intemperance and impurity. The Canon's eloquent and powerful sermons will long be remembered by all who heard him.

On Wednesday evening following the Choral Union Service took place, and notwithstanding a rainy night, the Church was filled. All the clergy of the Deanery took part, also Rev. Jno. Ridley, of Galt, and Rev. Isaac Barefoot, of Dresden. The Rev. S. Brown, A. Anthony, J. Ridley and W. H. Wade took part in the service. The Bishop preached. The choral part of the worship, both on Sunday and Wednesday evening, was simply grand. The question now is on the lips of very many, "Why cannot the Psalms and Amens be chanted every Sunday evening?" and the answer is—if the people desire it there is no objection.

The offerings on behalf of Terrace Hill, placed upon the altar on Sunday and Wednesday evening, were eleven dollars in excess of what the Rector asked for, viz: \$611; the deed of the lots to the Church from Dr. E. Griffin; and last, though not least, the resolutions of our Vestry requesting the Trustees of the Church lands to sell two lots, and pledging the Vestry to hand over to St. Jude's the proceeds to the extent of \$2,000. Thus Grace Church has celebrated her Jubilee, for her eldest daughter, St. Jude's, she requests, with all due and legal formality, the trustees of her property to hand over \$2,000 worth; and to her second daughter—Terrace Hill—She makes a present

of \$600 to begin house-keeping with. Grace Church has caught the Spirit of her Master, who said: "It is more blessed to give than to receive."

LONDON.—The Right Rev. the Bishop of Huron officiated in St. Paul's and the Memorial Churches on Sunday, the 14th. His Lordship was to have been at Waustead to open the new church, but as it could not be completed by the time mentioned the Bishop was telegraphed not to come.

Special reference was made in the city Churches on the 14th to the death of Bishop McLean, who was for eight years curate to Bishop Cronyn in St. Paul's, and was much beloved by all who knew him. There is a general feeling of sympathy for the bereaved family throughout the city.

Thanksgiving Day there was a Union service in St. Paul's at 10.30. The Bishop of Huron preached. His Lordship preached the same evening in St. James, London, South.

SARNIA.—The Rev. Evans Davis, of London, preached in St. George's Church on Sunday, the 14th.

Rev. Mr. Smith, of Munceytown, officiated in Christ's Church, London, on the 14th.

The clergy of the city of London are about to publish a church magazine which will be localized for the several parishes. This will supply a long felt want, and, it is hoped, be productive of much good.

EAST LONDON.—Revs. Canon Smith and Richardson preached harvest thanksgiving sermons in St. Matthew's Church, East End, yesterday morning and evening respectively, to large congregations. The Church was tastily decorated with the fruits of the harvest, and presented an inviting appearance. A special service of music was given on both occasions, which the choir rendered in a pleasing style.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF SASKATCHEWAN.

DEATH OF BISHOP McLEAN.—From the introduction of the Episcopate into the Northwest in 1849, with the exception of the death of Bishop Anderson this year, no death has occurred among the Bishops, until the startling news was telegraphed to Winnipeg on Monday 8th inst., that the Bishop of Saskatchewan had died the day before. He contracted a heavy cold on his visitation, and unfortunately was thrown from his waggon. Being unable to continue his journey, he, after a few days interval, attempted to reach his home in Prince Albert. It was thought best to take him in a boat by river. A bed was made in the stern, and he was made as comfortable as possible. But the exposure, added to the severe effects of the accident hastened his end. He died soon after reaching his home. The Bishop was born in Portsay, Banffshire, Scotland, in November, 1828. He graduated at Aberdeen in 1851, taking high honors in classics, natural sciences and moral philosophy. He was ordained Deacon and Priest by the Bishop of Huron in 1858; was then for a short time curate of St. James' Cathedral; and afterwards for eight years curate in pastoral charge of St. Paul's Cathedral, in the Diocese of Huron, the Bishop being Rector. He was also Secretary of the Corporation of Huron College. In 1866 he became Archdeacon of Assiniboia (now Manitoba), Warden and Divinity Professor of St. John's College,

Winnipeg; Rector of St. John's Cathedral, and examining Chaplain to the Bishop of Rupert's Land; he held these positions until 1874, when the Diocese of Saskatchewan was formed out of a portion of the original Diocese of Rupert's Land and he was appointed Bishop, and was consecrated at Lambeth Palace, England, on the 3rd of May, 1874, by the late Archbishop of Canterbury; among the consecrating prelates being Dr. Anderson, the first Bishop of Rupert's Land. In 1871 he received the degree of D.C. L. from Bishop's College, Lennoxville, and in the same year he was made a D.D. by Kenyon College, Ohio. In 1881 he received the degree of D.D. from St. John's College here. Bishop McLean's vast field of labor afforded scope for his unbounded energy, and the interests of its work called forth all his natural enthusiasm. He thoroughly believed in the greatness of the future before his adopted country, and was indefatigable in his efforts to lay the foundation of a great work. He took a deep interest in the welfare of the Indian population under his charge, and in Emmanuel College he had organized a comprehensive scheme for training clergymen for the different departments of the Church work. His visitations throughout his immense Diocese required many thousands of miles of travelling by all kinds of conveyances and in addition to these journeyings, the financial necessities of his Diocese led him to visit Eastern Canada and the Old Country from time to time, to lay before the public there in his own forcible and eloquent manner the claims of the cause of Christ in this new land upon their sympathy and liberality. Bishop McLean was well known as an eloquent speaker and pulpit orator. Since his consecration in 1874 he has succeeded in raising an ample endowment for the See, besides considerable sums for Emmanuel College and the Mission work of the Diocese. His Lordship leaves a widow and nine children. The youngest only a few weeks old. Mrs. McLean, we regret to say, has been quite ill ever since the birth of her child. Two of the sons were attending St. John's College in Winnipeg, and a daughter the Ladies' College. They were telegraphed for, but as the journey to Prince Albert includes 200 miles of travelling by stage they arrived too late to see their father alive. The news was immediately telegraphed from Winnipeg to the Metropolitan, who is now in England. The sad event will be a severe shock to him, as they were both graduates of Aberdeen and life long friends. The appointment to the vacant see is at present seated in the Archbishop of Canterbury, who will probably make the appointment on the recommendation of the Metropolitan of Rupert's Land.

We conclude this short sketch with the words of Canon Richardson his commissary for the Diocese of Huron;—He was a true John-like messenger preparing the way of the Lord. He went almost alone into the then wilderness of the Saskatchewan Valley, and for the past twelve years he has labored and struggled night and day to extend the Redeemer's kingdom and advance the blessings of that Church He so fondly loved and of which he was so honored a Bishop. He has made permanent provision for the spiritual training and education of Christian messengers. He has sent forth faithfully native missionaries. He has claimed the whole of his vast Diocese for Christ. He rests from his labors and his works do follow him. He has lived and died at his post. His name will ever be associated among those of the noblest and first best settlers of the Great Lone Land. For years to come men will need no monument, either of wood, stone or brass, to remind them of John McLean, first Bishop of Saskatchewan. He lived alike in the memory of the white man and the Indian. I am sure his latter end was peace, though it came from the sufferings produced by "journeying often, by perils in the wilderness, by weariness and painfulness." He counted not his life dear unto

himself, and that sacrificed life has been laid low that he might finish his course with joy, a triumphant partaker of the sufferings of his dear Lord.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—St. George's.—Rev. J. J. Roy is the new incumbent of this Church. He receives part of his salary as French and German teacher at the College. The Church is well filled, and will soon need enlargement.

MISSIONS VACANT.—A number of Missions are vacant. At least eight men are required. Southern Manitoba, the garden of the Province, has lost four men by removal. Unless men can be secured shortly the Church will suffer severely, and the lost ground will be difficult to regain.

CONTEMPORARY CHURCH OPINION.

The English Churchman, London, says: That the Bishop of Chester (Dr. Stubbs) in the course of his charge to the clergy of his diocese at Christ Church, Crewe, referred to the questions touching the celebration of Holy Communion. He thought he should be shirking his duty if he did not say that he was sorry to find the practice of evening communion still retained in so many parishes. They must not understand that he was unconscious of, or that he shut his eyes to, the difficulties of the subject, the difficulties which the practice was intended to meet, and the difficulties of laying it aside when it was once adopted. He was not likely to forget that in many places it was introduced originally in consequence of the growing realization of the sacramental system, and in the simple and earnest belief that it was better to sacrifice a subordinate matter of ecclesiastical order rather than run the risk of practically depriving those who could not attend morning service of one of the institutions which they were taught in their catechism to regard as generally necessary for salvation. He could understand a positive dislike to abolish evening communion, which was unfortunately to be accounted for by the fact that by this time, most unhappily, the subject had come to be regarded as bound up with party politics in ecclesiastical matters; and he could moreover make considerable allowances for the changes which altered manners, altered times of rising, of Sunday meal and Sunday services, made in the domestic habits; for these were matters of necessity rather than of conscience. But with all these allowances he could not overcome his aversion to a practice which seemed to him both lazy and inconsistent with that amount of exertion and respectful preparation which the reception of the Holy Sacrament demanded. He was not disposed to set forth injunctions, which would not be obeyed, or to make recommendations, which would not be adopted; but he would state definitely that any clergyman who hereafter introduced evening communion into his church would do it in direct opposition to the opinions and wishes of himself (the Bishop).

The English Churchman, in a late number, states:

We much regret to learn that the financial position of the Church Pastoral Aid Society is such as to occasion anxiety to the Committee. This excellent society is so well known to, and so highly praised by, Evangelical Churchmen that we need say nothing in support of its claims. It is enough to know that there are one hundred cases waiting for assistance which cannot be given without increased means.

The Church Record, (Conn., U.S.), says: The Pastoral Letter of the House of Bishops is one of the weightiest documents ever laid before the Church. The points that are most

solemnly impressed are the Family and its dangers, Christian Education and the danger of secularism, Christian Unity and its unchangeable foundations, the Missionary duty and opportunity of the Church, especially among the colored people of the South. As a solemn and unmistakable declaration of the position of the Church, it should be read and pondered by every Churchman.

The *Church Messenger*, of Raleigh, North Carolina, through a correspondent, gives the pastoral of the ministers of Cleveland, Ohio, to their congregations in regard to the desecration of the Lord's Day. In it reference is made to the reading of *Secular* newspapers on Sunday, as follows:—

After matured reflection and earnest prayer for the guidance of the Holy Ghost, we feel persuaded that we have traced the present exaggeration of the evil to its primary sources, mental unrest, worldliness and spiritual apathy; and we are convinced that one of the foremost causes of these, and one of the most conspicuous, is the reading of secular newspapers on the Lord's Day. We are strengthened in this opinion by the concurrence of many influential church assemblies. Our words have already received emphasis from the utterance of conferences, synods, and meetings of the clergy in many parts of our country. In these, great and good men, who are equally concerned with ourselves for the integrity and maintenance of our common faith, have spoken as we now do. With the greater assurance, then, we press our views, and appeal to your Christian judgment.

"The Sabbath was made for man, not man for the Sabbath." Consequently, rest and quietness of spirit and a religious observance of one day in seven are required by our Lord, not because of the pleasure which such obedience brings to Him, but because of the refreshment, reinvigoration, and blessing which it secures to man, both in body and soul, and in all relations, family, social, communal and spiritual. The prerequisite to all other divinely appointed uses of the Lord's Day is rest and change of employment. To be free from bodily labors and the mental excitement appropriate to the six days is absolutely necessary for repose and spiritual refreshment on the First day. Even if bodily labor be suspended, whilst mental labor in the same direction is continued, no sufficient repose nor refreshment is secured. Whatever tends to carry a Christian's soul along the same secular current in which it had been hurrying through the week, is destructive of his use and enjoyment of the day of rest.

Therefore, we wish to have you guard yourselves against the great spiritual loss which we think is coming to many from *reading secular newspapers on the Lord's Day*. It is not our present purpose to discuss the propriety of the publication of such news. We regard it as a work neither of necessity nor mercy, and, therefore, a violation both of the Law of God and of the Statute Law of this State. But each one to his own master standeth or falleth. We are too prone to ask with Peter concerning our neighbor, "Lord, what shall this man do?" and while waiting for our neighbor's improvement, to defer our own. Let us take heed that in this matter we ourselves faithfully follow Christ.

Our judgment is that the reading of Sunday papers so surely interferes with the due discharge of religious duties, and the best reception of spiritual blessings, that the safe and wise course is to altogether refrain from such reading.

We urge, therefore, that no one who is named by the name of Christ shall read or encourage any secular Sunday newspaper, nor allow it to enter his house.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

ST. PETER'S, CHARLOTTETOWN.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I venture to request you to publish the following letter for three reasons: 1. Because you have already deemed it of sufficient interest to your readers to publish a letter from "Rusticus" upon the same subject, and this, I think, rightly, because all your readers in P. E. Island are more or less interested in the matter. 2nd. Because your motto and aim seems to be to promote unity in the Church, and the action of the *Evangelical Churchman* is aimed at discord and breach of unity. 3rd. Because I feel sure that as a conscientious editor you will not shirk your duty of defending the friends and exposing the enemies of peace within the Church.

I will briefly state the circumstances of the case. The editor of the E. C. published an editorial, based upon the reports of two services held in St. Peter's Church, which was so full of mis-statements that it is difficult to believe the informants were in St. Peter's at the services in question, for if they were, they are possessed of very gross ignorance of terms, wonderful imaginations and inventive faculties of a high order. To this editorial I replied, pointing out the many inaccuracies. In turn the editor retorted in a second editorial almost as full of mis-statements as the former one, and tried to do away with my contradictions by throwing the blame upon his informants, or by shirking the question by quibbling. Again I answered in the following letter, which the editor of the *Evangelical Churchman* has not had the courage and fairness to print, and which I now ask you to publish in defense of the truth:

To the Editor of the *Evangelical Churchman*:

SIR,—As you have been gracious enough to publish my former letter in answer to your editorial upon the above subject, I presume you will be as fair now with this answer to the second editorial in your issue of Sept. 9th. I find I received from your office the copy of that issue that I arranged for, my answer would not have been delayed. I saw the paper by chance. Your last article fails to overthrow the contradictions I made of your previous mis-statements. I read your description of the services literally, I took it for granted you said what you meant and meant what you said, and I spoke of but two particular services because your remarks were based upon these two alone. I now reiterate every denial I then made and defy disproof. I assert that your former article was full of mis-statements, and that in your second you not only fail to substantiate them, but that you admit the inaccuracy of many. For, "the new Priest Incumbent, a gentleman from England," of your former issue is confessed to be "the Bishop of Iowa" in your second; the "numerous candles upon the altar" are now discovered to be "seven or more lamps before or over it"; the "crucifix" has become "a huge cross" (it happens to be small), the acolytes' cassocks have changed colour, and you now acknowledge these were communicants at the anniversary service. It matters little whether these mistakes were the falsehoods of your informants or your own invention, for the one mis-statement that you acknowledge as your own, you confess to be a deliberate fabrication; for you say "our informant did not say that incense was used, but that it would probably be the next innovation, as it was currently reported in Charlottetown that the necessary vessels had been presented to St. Peter's, but it was not thought prudent to use them. He gave this as current report, but for its accuracy he could not vouch." Yet this visionary gossip was quite sufficient grounds for your positive statement that "great

clouds of incense from swinging censers rose to the roof of the chancel." We know well who your informants are—men who pretended to be Mr. Hodgson's friends in his lifetime, but who have cowardly sent to a second party for publication false reports of the rites with which he was laid to his rest, that they may malign his work and example thereby. Your impartial readers will not thank you for further information which you say you will procure from them, nor do I think they will place much dependence upon your elaboration of it when they remember your cool confession of a falsehood made without an expression of regret or a prayer for pardon for the mischievous invention. The same want of faithfulness is evident in your last editorial, from which I quote as examples the following statements, which I must designate as untrue: (1) "The officiating priest in the chancel, in his approach to the altar and before it, did bow himself in such wise that to all appearances his forehead touched the ground." (2) "There must have been reservation." (3) "Not even the officiating clergy communicated." (4) "The prosperity of St. Peter's owes its existence mainly to the gifts of two or three wealthy devotees," also your statement that the exterior of the Church is shabby, for while not handsome it is confessedly the neatest and best kept Church in the city. All these statements are false. The number of those confirmed is not in your eyes a criterion of prosperity, which you declare to exist in their age, knowledge and Christian character. It is imprudent to question the two last qualities without intimate personal knowledge of each individual, but I do not think there is any need for anxiety on this score; but the qualification of age can be accurately proved—the average was 32 years. As to attendance of men at services, taking all in all, the proportionate attendance of men and women is very much the same as in most churches. I must hurry to a close though there are some other things I would like to speak about. It is not to be wondered at that your conclusions and arguments from false statements should be themselves erroneous. You attribute the blight of the Church in P. E. Island to such churches and teaching as is found at St. Peter's; but as you have failed to prove failure there your argument falls to the ground. The churches now closed or suffering were launched into that condition by indifference, slovenly neglect, want of energy and by weak teaching, and your dragging St. Peter's into the question is irrelevant. In future it would be well to get your information from people who really see what they relate, for in the case of your present informants it would be more charitable to presume they had not been at the services in question, for in that case they cannot, as now, be accused of wilful falsehood, mischievous misrepresentation and unrestrained exaggeration. As long as you state accurately the doctrines of the Church of England as taught in St. Peter's Church, you are welcome to make unchallenged any remarks you wish upon them, and to these remarks I have nothing to say—they neither interest or concern me; but I trust they will be founded upon more reliable data than have been your descriptions of certain and particular services. With many thanks for your space kindly accorded me,

I am yours, &c.,

LAURENCE W. WATSON,
Churchwarden St. Peter's, Charlottetown.

And now that I have made public this retort through your kindness, allow me to thank you for the space denied me by the editor of the *Evangelical Churchman*.

Believe me, dear sir, very respectfully yours,
LAURENCE W. WATSON.

DEAR SIR,—I see by the daily papers that the Dean of Montreal intoned the Litany at the Special Service on Sunday, the 7th Nov. I happened by accident to be present at the

service, and, as a regular attendant at St. George's Church, was most agreeably surprised to hear the Litany chanted by the Very Rev. the Dean. The choir and the Dean seemed moved by one common impulse; and the whole effect of the service was most edifying. Now, why cannot we have this rendering of the service every Sunday? It is certainly according to the usage of the Church of England both in and out of Canada; but there always seems an idea that anything of this kind is High Church.

Yours respectfully,

CHURCHMAN.

"SPEAK EVERY MAN TRUTH WITH HIS NEIGHBOUR."

To the Editor of the CHURCH GUARDIAN:

SIR,—It may be enquired, why is the Diocese of Montreal in such a deplorable condition? Why is it split up by party lines to such an excess, as to be almost a by word to those outside? A speaker at the late Provincial Synod accounted for the action of the dominant party in this Diocese, by the over-shadowing power of the Church of Rome. No doubt this would tend to develop Protestantism. It would tend to make men defend their rights, but it ought not to promote party spirit, and ought to unite rather than separate those who are opposed to the peculiar tenets and claims of Rome. Moreover, the Diocese of Quebec is smaller numerically than that of Montreal, the number of Roman Catholics greater, and in consequence their presence makes itself still more felt than with us. Yet the Anglicans of Quebec present a most marked contrast to those of Montreal. Instead of being disunited and at variance, they are as a band of brothers, under their noble Diocesan. They have their different methods of looking at ecclesiastical questions, but they are nevertheless one compact body, who feel confidence in one another, who are actuated by fraternal feelings towards one another, and by loyal and respectful affection towards their admirable Bishop. The cause or the causes of the strife and disunion so unhappily conspicuous in the Diocese must be looked for elsewhere than in the presence of a powerful and alien Church. The causes are many and various, but one is enough for to-day. And that one is the lack of confidence in the integrity and straightforwardness of opponents. Truth is a natural virtue. Without it society cannot hold together. If men cannot believe one another, real intercourse, whether commercial, social or spiritual, practically becomes an impossibility. For persons to call themselves Christians, while they are disposed to fight for the interests of a party rather than for the welfare of the Church, is almost as great a contradiction as for a man to aspire to be educated, who does not even know well the alphabet of his native tongue. Both of the Church parties should take warning. There is unfortunately a growing conviction in the minds of some churchmen in this Diocese that it is difficult to believe in the integrity of purpose of some of their brethren. This is much to be lamented. It precludes all mutual confidence, all mutual respect, and all harmonious co-operation.

Let it be agreed that political tactics ought not to be imported into the Church. Underhand artifices, efforts to obtain the victory for one party, should be abandoned, and the attempt should be honestly made by all to have the Church in her broad comprehensiveness fully represented in all committees elected by the Diocesan Synod. The tyranny of party, now so evident in this Diocese, may seem to succeed, and indeed to be for a while more and more successful. But a re-action will come sooner or later. The laity will resent, and indeed are beginning to resent the unfair spirit which is now predominant in Church affairs. They are likely to withhold their support from Diocesan Institutions, and though for a time

their absence may be counter-balanced by individual liberality, yet in the end, the Church organizations in this Diocese will assuredly suffer. One remedy for this distrustful antagonism is for every man to speak and act the truth with his neighbour; to grant to all others the rights which he claims for himself, and, by his endeavours, to aid in uniting churchmen of diverse shades of opinion, in heart and soul, animated by respectful friendliness for their Bishop and for one another and desirous that the Diocese may present a spectacle of a body of Church people, having higher aims than the aggrandizement of themselves and their party, striving to promote the progress of the Anglican Church in all her truth, her breadth, and her freedom. That so happy a time may come at length to this Diocese, is the hope of

Yours faithfully,

"ANOTHER OLD-TIME CHURCHMAN."

DEAR SIR,—We want the opinion of the CHURCH GUARDIAN on the perplexing question, What are the duties of a clergyman's wife in her husband's parish? There are diverse opinions on the subject. The parishioners, as a rule, think their pastor's wife ought to take an active, leading part in all the women's work of the parish, while many of the clergy hold an opposite view. They say, "Why should our wives be expected to help us in our work any more than the wives of men in other professions?" Well, no more is expected of them. Every true wife must wish her husband to succeed in his avocation, and to help him in it to the utmost of her power. But, whether or not it be the duty of the pastor's wife to take an active part in the parish work, one thing is certain—that if she do not do so, very little work will be done by the other women. The diffident ones will shrink from seeming to put themselves before her; the indolent or indifferent are glad to plead her example as an excuse for their own shortcomings; and the active, earnest workers become after a time discouraged, and grow "weary in well-doing."

But there is a way in which a pastor's wife may help him in his work, and that is by making her home the model home of the parish—a model of purity, refinement and intellectual culture, as well as of kindly hospitality, carefully excluding all worldliness and frivolity, and even the very appearance of these things. In this way of helping surely both pastors and parishioners must agree.

I hope we shall see something on this subject in the columns of the GUARDIAN, which may have a good influence.

A DISCOURAGED WORKER.

SIR.—In looking over Nova Scotia report for 1885 and 1886, one cannot but be struck with some things in it; we find old parishes which have in large measure been supported from extraneous sources, among the regular recipients of annual grants, from B. H. M., and other sources. Surely it is time for these old parishes to be able to 'toddle' along without such crutches, and the amount they absorb at present be applied to newer missions and opening up new work.

One must notice the comparatively small amount sent in to B. H. M. by those crutch-loving parishes, compared with the parishes more recently founded. Is it honest for these older parishes not to make the most active canvas for the B. H. M.?

One old parish eased itself by separating from it a new parish. The ancient parish church congregation promises a certain sum \$400 for a certain number of years towards the new parish. It also pays, in some way, some \$640 towards a new church in its own bounds. Besides these internal objects the munificent sums of \$13.25 is sent to B. H. M., and we read at the end of the Rector's report 'might we not then claim to have given \$978.

71 this year to Home Missions?' Perhaps so, but as most of us reckon our B. Home Mission we reckon that parish to have given \$13.25, and no less.

The report is humiliating to many of the older parishes, which have been coddled so long by extraneous help that they seem permanently incapacitated for walking, or even creeping along.

PRESBY.

SIR,—I was glad to read the letter of Churchman, of London, Ont., in your paper of the 10th instant. There are not a few members of the Church in Huron who will be glad to co-operate with the Society, especially with those objects stated in clause 3, "To disseminate Church information of all kinds as to her scriptural origin, history and antiquity; as a means of holding our members to a faithful and intelligent allegiance to her principles and teachings."

If the above society means work, and a fearless assertion of Church principles in this Western Diocese, then many will be found to rally to its support.

Let us as soon as possible have names of officers and other particulars so that the society's work can be made effective in the several parishes. To this end I would suggest that a circular be sent to all the subscribers to the Parochial Association and in this way its aims and objects will be brought before all, and branches can be organized throughout the Diocese.

Yours truly,

ANOTHER CHURCHMAN.

November 12, 1886.

WAKE UP THE ENGLISH.

DEAR SIR,—If the centenary of the establishment of the Colonial Episcopate is to be—as it should be—a great success, the Mother Church must take the leading part. Hundreds and thousands of clergy and laity in Canada have lots of friends in England. Let each one write and try and interest all his friends "at home" in the really great event of the consecration of Dr. Charles Inglis to Nova Scotia Diocese.

QUIS.

EARTH TO EARTH BURIAL.—The Rev. Dr. F. B. DeCosta, in his sermon in the Wainwright Memorial Church, July 4, declared that at present we have no Christian burial, as contemplated by the book of Common Prayer. The dead are boxed up in triple boxes and placed in tombs above ground by which means the germs of disease and death are generated. The building of tombs ought, and probably will be ere long, prevented by law. By the present method of burial bodies soon pass into a state of horrible putrefaction, in which condition they remain one and two hundred years. By earth to earth burial, however—which means placing the dead in fragile, perishable coffins in dry loam—this is obviated. The body is soon consumed without danger to the living. It is nature's process of cremation. By this means the elements of the body pass off in pure and harmless gas. In our ignorance we have treated the bodies of our friends with the greatest indignity.

INDISCRIMINATE praise, no doubt, does much harm. But a word of encouragement is often of untold value. There is not a mother who would not be cheered by having her children come and express their gratitude for her loving care. There are many fathers who would go forth to life's duties with braver hearts if they only knew that their hard labors are remembered and appreciated.

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR NOVEMBER.

- NOV. 1st—ALL SAINTS' DAY.
 " 7th—20th Sunday after Trinity.
 " 14th—21st Sunday after Trinity.
 " 21st—22nd Sunday after Trinity.
 " 28th—1st Sunday in ADVENT.—*Notice of St. Andrew.*
 " 30th—ST. ANDREW, A. & M.

ADVENT 1886.

Repent ye: for the Kingdom of Heaven is at hand.

Prepare ye the way of the Lord, make straight in the desert a highway for our God.

Watch ye, for ye know not when the Master of the House cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly He find you sleeping.

REASONABLENESS AND EFFICACY OF PRAYER.

If God does not grant every prayer, it is because He knows what is good for us far too well to do so. Were all the wishes for things external to our spirits granted which even the best of men from time to time conceive, what wild work would it make of their lives and of their usefulness! How many prayers, too, are offered up which could not be fulfilled in favor of some without injuring, perhaps destroying, others! How many prayers clash with each other! Can God be expected to answer prayer quite irrespective of benefit or mischief; quite regardless of the mutual interferences of the requests preferred by different sets of men; quite neglectful of the advancement of His own designs for mankind at large? When Scripture represents the Deity as promising that He will never disregard prayer, does it really mean that the supreme government of the world is to pass out of the hands of the Omniscient and All-wise into the hands of beings who are always more or less ignorant and often very foolish, though they may be very well well meaning? "Prayer moves the hand that moves the world." But does it move it mechanically? Christian feeling, quite as much as common sense, must answer—No! But this does not mean that anything, no matter what it be, is outside the scope of prayer, as many persons—I am sorry to say many divines even—are now telling us? It is not that we have

no right to pray for external blessings, or what we deem blessings. But it is that we must offer all our prayers for them with due submission to God's better wisdom. "Not My will, but Thine be done!" Thus prayed our Lord: thus should all his followers pray. Only one prayer needs no such qualification: the prayer for the Holy Spirit, which, in the Christian doctrine, is the direct influence of the Deity on the spirits He has created, bestowing on them the highest wisdom, purifying them even as He, the Fountain of Purity, is pure, and leading them up to Himself and to the possession in Himself of that eternal life of which He is the source and fullness.

I am conscious that I have, in the last portion of my discourse, passed beyond the thesis I had undertaken to argue in favor of—that thesis simply being, that prayer is intrinsically reasonable on the supposition that there is a Personal God, and that His character in respect of goodness and truthfulness is not inferior to ours. It is very difficult for a Christian minister to sink for a time below the level of his own belief, to argue on grounds common to mere Theists. Yet those grounds and the arguments based on them are so strong that they materially confirm the positive precepts regarding prayer, which Scripture multiplies, and which no personage in Scripture enforces with such energy as Christ. In one singular, almost startling passage, He shrinks not from comparing the God of Justice with an unjust judge, in order the more forcibly to exhibit the absurdity of supposing that God will not reply to prayer. It needs such encouragement; for, of all Christian duties, whilst none is more necessary, none is more difficult, than prayer.

The pomps and ceremonies of public worship—I mean this in no unfriendly sense—the concurrent hymn, the stupendous concert of thousands of voices lifted up in consonant harmony or in even more overpowering unison, the chant of the trained choristers, the majestic swell of the solemn organ as it rolls its vastness of sound through the long-drawn aisles and fretted vaults of some huge cathedral, the solitary voice of the intoning priest which makes the succeeding stillness only the more felt—all this magnificence of worship, costly though it be, enormous as has been the lavishness of wealth and genius requisite to establish and maintain it, is yet only on the threshold; and thousands are doubtless impressed by it who yet never cross the threshold—never realize the Unseen Presence that dwells in the Holy of Holies beyond it. But to feel that God is actually there, that one is speaking to Him just as one man speaks to another; that He most absolutely and certainly hears everything said to Him though He does not audibly reply to the supplications put up, sometimes in voiceless agony—this, which is true prayer, and which can be even better transacted in the solitude of the chamber, where no human eye can see and no human ear can hear—this is indeed difficult. Yet, till this has been once attained, prayer has never been really put up at all.

I have been endeavoring to remove difficulties which, if I may judge of others by myself, sometimes paralyze the soul in the very act and attempt to pray. To appeal to feeling in dealing with such difficulties—to treat them with offensive rhetoric—is worse than useless, for it is apt to be taken as a virtual confession that on grounds of reason these difficulties are insurmountable. I have therefore dealt with them in what some of you may probably consider a coldly logical, an almost repellent manner. For unless these difficulties are shown to be really unreasonable and groundless—not only contrary to feeling and affection, but contrary to reason—they will come back again and again, and "restrain prayer" more and more. The most ardent faith must be shown to be entirely consistent with the coolest reason, if faith is to overcome the world, and to mount

up to Him whose Incarnate Son is declared by the Apostle to be the very Word or Reason of God. One word more, but that the crowning word. The considerations I have adduced are infinitely reinforced by our blessed Lord. He came, above all things, to disclose unto us God. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him." He has enjoined on us to pray: to pray always and not to faint. He hath taught us how to pray. "When ye pray, say, Our Father which art in heaven." The Lord's Prayer is a summary of Christianity. Its opening words are a summary of the character of God. "Our Father." If these two words do not bring us to the feet of God in prayer, then nothing can.—*Bishop Reichel (Wakefield Church Congress Sermon).*

HOLDING ON.

We lament and get discouraged if "our parish" does not flourish just as we would like or think it ought. Parishes are like individuals in some things. Hopefulness and earnest, faithful work, as a rule, advance them as they do the individual. It is just as much the duty of the parish collectively to be cheerful and hopeful, to frown down all cries of feebleness and slowness of advancement, as it is the duty of the individual Christian.

The true way is to do the very best always, and leave the results to God. Here and there, all through the Church, are parishes and rectors that need to consider just these things. In many a place the Church of God, as there manifested, is "a day of small things," and one great difficulty in the way of making it a day of greater things is, that it is not only "despised" by those without, but by those within the camp as well. The cry is: "We are such a feeble folk, and there are so many who are indifferent, if not opposed to us." All such need to consider that, whatsoever their condition, they are set in their place for the manifestation of the truth. It is the Holy Catholic Church which God has called them to represent, and the true, honest way is to press faithfully on, although it be a struggle. The feeling that prompted the exclamation of the great Apostle, "Woe is me if I preach not the Gospel," should be the animating influence of every baptized member of Christ's fold. The faithful standing in the breach and contending, even unto death if need be, is the only manly discharge of duty that is upon them.

It was not because of what he accomplished that twenty-one hundred years have praised the heathen Horatius, but because he had the courage to be faithful to the trust imposed upon him, and all along the track of the ages the world's greatest heroes were men of just this very stamp, who, whatever the odds against them, have dared to do right. In worldly concerns it may perhaps at times be best "to run away;" but of parishes, no less than of individual Christians, are the words of our blessed Lord true: "No one, having put his hand to the plough and turning back, is worthy of the Kingdom of God." It is true that sometimes the work does seem almost hopeless, but it is God's work; and sooner or later the tide must come which, if the ship be ready, will carry it out on its way to the desired haven. In all such places, if we cannot have the active exertion, we want more of that sublime patience of the feeble folk by Bethesda's pool—the quiet waiting for the angel to come down. They need also to ponder such words as those of their Master, intended for these very desponding ones: "First the blade, then the ear, after that the full corn in the ear." There is more real strength than is generally supposed in the quiet determination to "hold on"—a determination that has, again and again, though

perhaps in a late harvest, brought in its rich, ripe sheaves of increase. After all, it is not the crowded church, the influential position, the large list of communicants, the sums given for religious purposes, that always mark the real success, but the impression produced. The evidence of conviction—of being in the right—of having something worth clinging to, may do more for the financial success of Christ's Church than the noisy notice-demanding growth that is, perhaps, but the external life that marks the want of the "depth of earth."

When the congregation is small, and the progress is slow—or apparently none—let us remember that Paul and Apollos must needs plant and water, and that God is above us, Who has promised to give the increase.—*Ex.*

SISTERS AND DEACONESSSES.

The following letter which appeared in the *Church Eclectic* of November will be of interest to many in Canada who are striving to carry into active operation one or other of the Institutions referred to therein:—

SIR,—Will you kindly give me the opportunity of saying a few words with reference to the discussion on Sisters and Deaconesses, that you reported in last week's paper, as taking place at the Rochester Diocesan Conference? Nearly all the speakers seemed to think that Sisterhoods and Deaconess Institutions must necessarily be distinct. This mistake has been one of the great hindrances to the revival of the Order of Deaconesses. Having worked for many years in close connexion with those who had the restoration of the deaconess' office in our English Church much at heart, I have had the opportunity of noting the mistakes, the difficulties, and the misunderstandings through which the movement has had to battle; and I have also had the happiness of seeing it at last shake off some of the fetters its own friends helped to put around it, and take its stand as an office of recognized Church service, the members of which are pledged to give loyal service in all womanly ministrations "when called upon to do so by the parochial clergy." But deaconesses are women, and most require the help and moral support which is offered to them through the sisterhood, so the sisterhood seems to flourish when the deaconess' institution languishes. This will not be, when the deaconess' work stands on its right footing. Deaconesses are to be trained workers, so there must be a central home with arrangements for training. Deaconesses are to be set apart for their work by the Bishop, so the Home must be under the authority of the Bishop; and all who call themselves deaconesses should be required to show their license or authority for claiming the title when undertaking new work.

Deaconesses may only work in parishes where invited to do so by the parochial clergy; so due order is observed, and their work is always under lawful authority. When, however, all necessary regulations are observed in the admission of a deaconess to her office and in her appointment to work, then we must look upon her rights as an individual; and a deaconess should be free, if she wishes it, to be a member of a deaconess' home, viz., a "sister," or to be an independent deaconess, simply under the orders of the clergy in whose parish she has undertaken work. A deaconess' home, if it is to prosper, must have the sisterhood element in it, viz., there must be some deaconesses who have willingly devoted themselves entirely to the work, and who, as sisters, form the home-life for those under training. There are many who will make most efficient deaconesses and yet are most unsuited for community life, so at the end of their training, and on their admission as deaconesses, they should leave the deaconess' home; but others are strengthened and helped by being united with others, and they, if suited for the work, would

be admitted as sister-deaconesses, i. e., permanent members of the home. All offering themselves for the office should be loyal Churchwomen. A deaconess' home should belong to no party. The balance should be held fairly in the household, all subjects of controversy being avoided, but with a home conducted on these principles there must be great care that each deaconess is appointed to suitable work.

As a rule the clergy prefer sister-deaconesses to independent workers; one reason being that if the sister fails, her place would be supplied as soon as possible; but in any case a sister-deaconess acts as a centre, around which other workers will gather, the home with which she is connected feeling it to be a duty to send her fellow-workers as often as possible.

The outdoor busy life that many of our deaconesses lead among the poor is another reason for the loving bond of a sisterhood or community life, for no one will deny that our own inner life is strengthened and refreshed by Christian fellowship.

The two things, as I understand them, are not antagonistic, but must be worked together, the sisterhood supplementing the deaconess movement by training deaconess workers, yet recognizing the freedom of the deaconess to leave the deaconess' home, and to be an independent worker, if she prefer it, or if circumstances seem to require.

It will be seen that those who are responsible for the working of a deaconess' home must avoid the narrowness of party spirit. While loyal to the Church they need not all fit into one groove. They will be willing to allow differences of opinion, so long as no principle is compromised or charity marred.

LOUISA COLLIER (Sister-deaconess),
Head Deaconess of the East London Deaconess Home, 2 Sultan-place, Hackney.
April 28.

THE OBJECT OF ATTENDING CHURCH

A leading divine of Brooklyn, New York, is reported in *The Southern Churchman* as using the following language in an address to his people on returning from abroad: "In the intoned services, as conducted in the English cathedrals, he took no interest; in fact, he did not go to hear the services, but to hear the preaching." This view of the object of attending church is not uncommon. Many may enter the "House of Prayer," as Christ styles the place where He is to be worshipped, simply as the Brooklyn divine went to the cathedrals in England—"to hear the preaching." The Prayer Book corrects this error when it bids us profess, at the beginning of every service, that "we assemble and meet together to render thanks for the great benefits we have received at his hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul." Evidently the Brooklyn Divine has failed to learn the Prayer Book's teaching of the chief end and aim of our assembling in the House of God. It is to worship in the "beauty of holiness" that we enter the courts of the Most High. If it is only to hear preaching that we go to God's house, we have mistaken the plain requirements of Scripture; we have overlooked the spirit and letter of our Book of Common Prayer.—*Iowa Churchman.*

APOSTOLIC EXTINCTION.

"I don't believe in the Apostolic Succession," said a Deputy in General Convention the other day. It would be gratifying to know precisely what the distinguished gentleman does believe in regard to this matter. Only

three alternatives are possible: either, (1) there never were any such men in existence as the (so-called) Apostles; or, (2) as a historical fact, they did perpetuate themselves as an Order; or, (3) they have become as an Order, extinct. The matter is wholly one of fact, to be settled by the weight of evidence.

We can hardly suppose the gentleman accepts the first alternative, and therefore we may presume he believes, or thinks he believes, in the Apostolic Extinction.

He has read, we suppose, the testimony of St. Paul that when our Lord "ascended up on high," "that He might fill all things," "He gave some, Apostles; and some, prophets; and some, evangelists; and some pastors and teachers," etc., for a certain definite, specified work.

When was that work finished and Apostles rendered unnecessary? When was "the perfecting of the saints" completed? When did "the work of the ministry" cease? When was "the Body of Christ" fully edified? When did "we all come in the unity of the faith, and of the knowledge of the Son of God," unto the realization of "a perfect" Christian manhood? When was "the measure of the stature of the fullness of Christ" attained? And if the Apostles have outlived their usefulness, is it not barely possible that "Evangelists and Pastors and Teachers" are also superfluous in this be-praised nineteenth century?

J. W. B.

—*The Church Helper, Mich.*

THE last Sunday was the Sunday next before Advent, and marked the conclusion of another Ecclesiastical year. Of it, *The Church*, of Philadelphia, says:—"Not yet do we hear the Church's cry, The Bridegroom cometh; go ye out to meet Him! Still we are taught not a little in respect to His coming. The Gospel for this Sunday is the only repetition of a Gospel in the Church's cycle, and it manifestly is repeated here because of the concluding statement, *This is of a truth that the Prophet should come into the world.* The Prophet foretold is none other than *Jehovah our righteousness*: God of God, and yet also the Son of man; God's equal and fellow, and yet having so little solicitude for the retention of Divine royalty, that He took upon Him our flesh and became obedient unto death, even the death of the Cross. He it is who is made unto us wisdom and righteousness and sanctification and redemption. His is not a righteousness that displaces man's own endeavour. We are His friends when we do whatsoever He commands us. The faith that Christ inspires is a faith that copies Christ in whom no fault was found. Believers, according to the teaching of the Collect, plenteously bring forth the fruit of good works, and as they do this in the freeness and fullness of their love to God, He, in the freeness and largeness of His grace, bestows upon them a plenteous reward.

A venerable Clergyman, and one of the most prominent in Ontario, writes:—

"It is of great moment to the Church in our Ecclesiastical Province to have so able an advocate, giving weekly the fullest and freshest information respecting the Mother Church in England, and not only this, but also the Church in the United States. In short, I feel that we should be deprived of so much that is of deep interest to the members of the Church in our Dominion were it not for THE CHURCH GUARDIAN.

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

FAMILY DEPARTMENT.

THE PRAYER BOOK.

BY MRS. J. L. MOORE.

(From the Living Church.)

'Tis but a small volume bound plainly in black,
With title in quaint letters writ on the back,
Its leaves worn with turning and soiled with the tears
Of one who had treasured and used it for years;
My mother once valued and read it with care,
This dearly-prized copy of sweet "Common Prayer."

Oh! who would dare change its harmonious words,
The grand opening sentences, sounding like chords
From the trumpet of heav'n, announcing always,
The presence of God in His temple of praise;
The confession of sins, their pardon assured,
Thanksgiving and praise for the blessings secured,

Its Anthems and Glorias, lifting the soul
To heights where God's praises unceasingly roll,
The Collects of mercy, the Gospels of peace,
Epistles of wisdom our faith to increase;
Its sweet, solemn Litany, where the heart's grief
May find supplication of gracious relief:

The Creed universal, with Christians devout
Repeat with a sense of devotion throughout;
The Sacraments holy, in beautiful forms,
Bring peace to the soul from life's turbulent storms;
And then the sweet Offices, all we desire
From the moment of birth, till at last we expire:

And are left with the message of heav'nly trust,
Till the last resurrection—dust mingling with dust,
When we hope, in God's mercy, from death to arise,
And "hail Him in triumph descending the skies!"
"Hail all, Christians need for their comfort or care,
Oh! change not the "Book" of our sweet "Common
Prayer?"

—Sheboygan, Wis., Oct. 15, 1886.

A LUCKY MISTAKE.

CHAPTER III—"PEEPING BACK."

(Continued.)

"Oh no, Leo, I can't. I am afraid, and it is so cold."

"Don't be a silly baby; he can't get out. Put on your shoes, and I'll get you a shawl."

"Please—Leo—"

"If you make a fuss Roy will come out, and perhaps get his death of cold," said Leo, in a solemn tone of warning.

This conversation was carried on in the lowest of whispers.

Lily turned back, and went slowly upstairs again. "He might let me go instead of him," she murmured.

Leo joined her with a railway-rug in his arms.

It was the first thing that came in his way, so he took it. Huddling it around her, he whispered, "Don't leave on any account;" and then he disappeared, and she was alone with only a door between her and, as her fancy painted it, a fierce robber. She would try and be brave, she decided with trembling lips, as she seated herself on the top step. It was the safest place, she felt sure—near enough to hear his movements, and the best place of all others to be in if it was necessary to run away.

What could he be doing all this time, she wondered; perhaps there were boxes full of valuables that he was ransacking. She hoped he would find enough to keep him busy until Rebecca and the policeman arrived.

She looked such a funny trembling little figure sitting there in the dark, wrapped up in a great rug, her eyes fixed on the locked door. The thought that she was doing something for Mr. Johnson, who had been so kind to her, gave her a little bit of courage and helped to comfort her.

Leo seemed to her to have been gone a long time, though in reality it was but a few minutes—time seemed to lengthen out unconscionably to the poor frightened little jailor.

Suddenly she heard the prisoner try the door. As it did not open, he gave it a good pull, followed by a shake. All of no avail; it remained closed. Then followed some words in an angry tone.

If he pulled and pushed so hard, he would force the door open Lily feared; so in a quaking voice she said, "You need not try any more; it won't open. We have locked it."

The man ceased his efforts, and said quietly and politely, "Open it, if you please, miss; I am ready to come out now."

For a moment Lily could not speak, she was so taken aback by his audacity. "No, indeed I won't!" she said at last.

"Come, miss, no nonsense; open the door at once!" He spoke in a tone of authority, and as if he expects to be obeyed.

Lily was indignant at being spoken to in such a manner, and with her anger came back her courage. "What have you been doing in there?"

"Getting the apples, of course." Then, in a coaxing tone, said "If you open the door quick, miss, I'll give you an apple. I have a real beauty in my hand, so ripe and rosy; you should just see it;" then, as no answer came, he added, "Maybe, I'll give you two, perhaps more."

At last her answer came. Slowly and with great emphasis she said, "I am not a thief."

"Neither am I"—angrily.

"Don't make it worse by telling stories. You know it is very wicked." As he made no answer, she thought her words had made an impression. "Perhaps he is beginning to repent." Her heart softened as she thought of what a sad fate was in store for him. "I am very sorry for you," she said, "and if you promise to be better, I'll ask Mr. Johnson to forgive you; he is such a kind man, I dare say he will;" then, stooping forward so that her lips were near the door, she whispered softly, "God will forgive you, too, if you are really sorry."

There was a sound from the room. Had he spoken too low for her to hear? She bent forward again, her eyes beaming with kindness, all delight in having caught a robber being lost sight of and forgotten in her sorrow for the punishment that was so soon to overtake him. For a moment she listened, and then, with an exclamation of anger and hurt feeling, she sat up. What she had heard was no murmured word of regret, but a low laugh. Yes, actually he had laughed at her! Her cheek flushed crimson at the sound. She had meant so kindly and felt so much sympathy only to be laughed at.

"I am only doing my duty, miss, I am Dawes, the gardener."

"Are you really?" For one moment she hesitated. Could he be speaking the truth? was Leo wrong? Then she dismissed the idea with scorn. Gardeners don't go creeping about in shoeless feet doing their work. His next words confirmed her idea that this was only a dodge on his part to get out, for he said, "Now, miss, open the door quickly."

Even if she did let him out, how was she to tell that he had spoken the truth? she had never seen Dawes; and if he had not spoken the truth, and was really a robber, he might do something dreadful.

"Come, come, miss, we have had enough of this nonsense;" and then he added some words in a gruff voice that she did not hear.

"I wish Leo would come." Hardly were the words spoken when her wish was fulfilled. Steps were heard coming up the stairs, but no one spoke for fear of rousing and disturbing Roy. Leo came first, followed by Mr. Johnson who in his turn was followed by Rebecca, and at the foot of the stairs stood Sarah.

"I've not let him out, though he has begged me;" then she added, "I'm so glad you have come!"

"Poor child! it was cruel to leave you here alone."

"Please, sir, would you kindly unlock the door?" said the prisoner.

At the sound of his voice there was an exclamation of astonishment from them all.

"Why, it's Dawes!" said Mr. Johnson, in a tone of astonishment.

"Why, it's Dawes!" said Rebecca, in one of relief.

"Why, it's Dawes!" said Leo, in one of disappointment.

Then all but the children began to laugh. Mr. Johnson turned the key and the door opened, and out walked the gardener, with a basket of apples in his hand.

Mr. Johnson leaned back against the wall and laughed as he had not laughed for years. It was infectious this laughter; for Rebecca joined in it heartily, and Dawes, who looked in anything but a laughing mood when he first appeared relaxed and joined in the merriment Sarah echoed it at the foot of the stairs. Lily and Leo looked at one another in crestfallen silence, then gradually their faces cleared, and they, too, went off into peals of laughter. They were recalled to gravity by Roy's voice calling out, to know "what on earth was the matter?"

"Missie wouldn't believe it was me."

"How did such a mistake happen?" asked Mr. Johnson. The two men were alone with the children, for Rebecca had gone down to explain the cause of their merriment to Roy.

"Why, of course, I thought it was a robber, when I saw a man sneaking upstairs in the dusk."

"Wishout any shoes on," added Lily.

Although they had both joined in the laugh, they neither of them appreciated the fact that underlay it, and that was, that the laugh was caused by their mistake.

"What made you do that Dawes?" asked his master.

"Well, sir, to tell the truth"—and here he looked doubtfully from Leo to Lily—"I did go up quietly."

They both looked at him earnestly. Perhaps that was because it was so dark that they could not see distinctly; perhaps it was that they were all suspicious of his motives.

"On account of Master Roy being ill, I suppose?" suggested Mr. Johnson.

"Well, not exactly sir." He hesitated, then, with a grin, he added, "I took off my boots and went quiet like."

"Sneaked up, you mean," put in Leo.

"Went quiet like," he repeated, "on account of the young gentleman and lady."

"On account of us!" burst out Lily.

"I suppose you thought we'd go and take the apples?" demanded Leo wrathfully.

"Exactly," answered Dawes.

"That was not right, Dawes. They had not given you cause to think them likely to do such a thing."

Leo and Lily blushed; they both remembered a certain regretful thought that had taken possession of them when they first smelt that enticing odor from the apple-room.

"I know what children are, master; they are all alike where fruit's concerned—apples in special."

"Oh, Dawes, Dawes! you might know a great deal about children, but you don't know all, or you would have been wiser than to have spoken out your opinion so very openly."

"He offered me an apple and I refused it; he offered me two, and perhaps more; but I wouldn't open the door, Leo."

"And I am glad you didn't. I wish we had kept him locked up all night," said Leo, vindictively.

After this Mr. Johnson went down, accompanied by the two children, and as they went they heard Dawes lock up the apple-room, and if they had been there they would have seen him put the key in his pocket.

As they entered Roy's room, they were greeted by a smothered laugh, of which they took no notice.

"Have you got him safe, Lily?—You'll both have to go to court and appear as witnesses;" and here Roy laughed out loud.

"Well——" began Leo; but Mr. Johnson interrupted him. He saw his feelings were ruffled, and expected an outbreak of anger.

"I think they were both very brave, good children. Remember, they thought it was a

robber, and naturally, too, after what Leo had seen."

"We wanted to do something for you, Mr. Johnson, because you were so good, and didn't turn us away when we came by mistake," said Lily.

"I think it was a very lucky mistake for me," he answered, putting his arm round Lily as she perched herself on his knee. "Why, many grown-up people would have screamed and made a fuss, instead of acting as quietly and sensibly as you did," he went on to say, "Well, it was plucky; but I can't help laughing when I think of the gardener not getting out."

"Served him right, too," remarked Leo.

"What did you talk to him about, Lily?" asked Roy, mischievously. "I heard your voice, but I had no idea you were talking to a robber."

"He wanted me to open the door, and I wouldn't," she answered shortly.

"Don't tease them, Roy!" The two little ones sat very still while the others talked.

During a pause, Lily said, "You would have trusted us, wouldn't you?"

"Trusted you! of course I do."

"About the apples, I mean."

"Yes; and when you go, you shall take a hamper-full home with you. You deserve it for guarding them so well."

"Won't the others be pleased! Oh, thank you! And won't Dawes grumble!"

The next day more snow fell, and the children were obliged to amuse themselves indoors; the next was bright and fine, the storm was over, and everywhere lay the snow deep, and glistening and beautiful.

Mr. Johnson announced that he was going up to London for the day. The line was clear at last. Gangs of workmen had been employed to clear away the snow, that in some places had drifted to the depth of many feet. Slowly and with great difficulty traffic had been renewed, and with the first train came letters to Mr. Johnson and Roy.

The latter was still confined to his bed, Dr. Scott would not hear of his attempting to move, and the boy himself felt too weak and ill even to wish to do so.

When the children heard Mr. Johnson say he was going to London, Lily asked—

"Are we to go with you?" There was a tone of regret in her voice. It seemed a pity, she thought, to go back after such a short visit.

"No; I am only going for the day. It is not for you to travel yet, and Roy must not leave his bed, the doctor says.

"We will walk with you to the station," said Leo.

Mr. Johnson hesitated, but on Lily begging that they might be allowed to go he relented. He could never say "No" to Lily when she coaxed and looked at him imploringly.

So they walked with him down the lane that they had toiled along in the cold and darkness such a short while before. The half-mile

did not appear long this bright frosty morning. After seeing Mr. Johnson off, they had a little friendly chat with the officials who had been so kind to them on their arrival, and then, they started for home, as they already called Mr. Johnson's house.

"I wonder if he will see mother?"

"Of course he will. I wonder if he will ask her to let us stay on longer?"

"I don't expect she will. Shall say we were invited first to the other one, so we shall have to go."

"Well, I hope the real Mr. Johnson is as nice as this one."

"I say, Lily, don't let us go home at once; let us explore. So instead of turning down the lane that led to the house, they continued straight on.

Farther on they came to a house that stood a little way off the road, surrounded by trees, now all white and glistening with snow, "like the trees in fairy land," said Lily. In front of the house ran a verandah, and from the verandah hung long icicles, glistening and sparkling with beauty. All the windows in the house had the shutters up, and in the garden stood a large board on which was written in white, "To be let."

"There's no one living there; let us go in. I must have one of those icicles, added Leo, in a decided tone.

They pushed open the gate, and went up the path. Lily exclaimed with delight at the beauty of the icicles when the sun shone upon them.

"They are of every color of the rainbow. Look, Leo, aren't they lovely?"

I must have one, he answered. It was no pleasure to him to admire them at a distance. He wanted to have one in his hand, and he wanted to taste one as well.

They'll be dreadfully cold, said Lily. Just wait till you get one.

It seemed as if they would have to wait for some time. They hung too high for them to reach.

(To be Continued.)

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LEE-McNINCH—On Wednesday, November 10th, in Christ Church, St. Stephen, N.B., by the Rev. Theodore E. Dowling, Rector, Mr. Charles Connell Lee, of Woodstock, to Miss Nelly McNinch, of St. Stephen.

TAYLOR-RUTHERFORD—On the Feast of St. Simon and St. Jude, in Christ Church, Albion Mines, N.S., by the Rev. D. C. Moore, Rector and Rural Dean, the Rev. Morris Arthur Francis Taylor, of Plevna, Palmerston, Ont., and son of the late General Reynald George Taylor, of Ogwell, Devon, England, to Mary Emily, daughter of John Rutherford, Esq., of Mount Rundell, County of Pictou, N.S.

DIED.

WILLIAMS—At "Trafalgar," Cote-des-Neiges, in the 62nd year of his age. **MILES WILLIAMS**, Esq. (Brother-in-law of L. H. Davidson, Editor CHURCH GUARDIAN).

CHAPMAN—Entered into rest on the 8th inst., David Percival, fourth child of David T. and Ella Chapman, aged three years and 8 months. "Of such is the Kingdom of Heaven."

BURTON—At Sydney, C. B., on the 20th ult., after an illness of six weeks, Ada Maria, eldest daughter of David Burton, aged 19 years and 7 months.

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MISSION FIELD.

We commend the following Notes of the Month of October, taken from *The Mission Field*, one of the organs of the S.P.G., to the careful attention of the several dioceses of the Ecclesiastical Province, and ask whether it is not urgently necessary that assistance for Diocesan work should not be longer received from this noble Society:

At this time of year an additional appeal is usually made on behalf of the Society's fund in connection with the Harvest Thanksgivings. Grateful praise for the fruits of the earth, it is hoped, will find its fitting accompaniment in offerings to increase the harvest of God. That the Society's appeal is an urgent one is a plain fact which cannot be too strongly stated.

In the first place, the receipts during the current year are below the average of recent years. It is possible to lay too much stress on the Monthly Statements issued by the Treasurers, for the bulk of the Society's Income only reaches them at the close of the year. The amounts received during the earlier months of the year are not therefore very suitable for the purposes of comparison. At the same time, a considerable deficiency cannot but awaken grave anxiety, lest the months already past should be indicative (as so often happens) of the character of those yet remaining; or, at any rate, lest the amount lacking should not be made up before the year closes.

Should such fears unhappily be realised, what could be more deplorable? In all parts of the world the Society's grants are incapable of diminution without, in almost every case, the gravest injury and mischief. And, on the other hand, increased help is called for with such strong reason, that its refusal would be a reproach to the Church of England.

We hardly like to particularize any fields of work, as being most in need. The choice between them is the anxious task of the Committee which annually weighs their relative claims. But speaking broadly—there are colonies such as Northwest Canada, where rapid settlement strains the resources of the Society to the utmost; there are now Mission fields among the heathen constantly offering opportunities, which will pass if not at once seized; there are existing Missions, such as many in the Madras diocese, and Japan, where work already done demands that it should be vigorously followed up, and where a readiness and even eagerness, to receive Christian instruction is manifested that is marvellous. Previous labours, and the indirect action of political and social changes, combined, we cannot doubt, with a spirit of movement beyond what is imparted by the external action of Divine providence, render the present time one of unrivalled importance in the history of Missions. To fail to be equal to

it would be a failure injurious to a Church so lukewarm to the cause of its Lord as to be capable of the neglect, no less than to the Missions which it would leave unable to do the work lying ready to their hands.

For the sake of the spiritual life of the Church at home as much almost as for the urgent needs abroad, more—much more—should be done for the Missionary cause. The Society is charged with the work of carrying on the Missionary work of the Church of England, as representative of no section of it, but the whole, and as watching over the needs of Colonial and Missionary work in all parts of the world. As a matter of fact, more than eight thousand parishes give it some measure of support—and what is the result? Can it be thought that with every imaginable excuse taken into account—badness of trade; numerous appeals to charity; the support given to other Missionary societies; the needs of the Church at home; or whatever may be alleged—that the sum of £78,000, as subscriptions, donations, and collections for the General Fund, is anything like what the Church of England should entrust to the Society for the extension of the Kingdom of Christ? How great is the need for an increase of the Missionary spirit!

For the moment we must ask—and ask earnestly—for immediate help to make up the current year's income.

UGANDA.

The Church Missionary Society has received letters giving painful details of the massacre of native Christians in Uganda by order of King Mwanga, telegraphic intelligence of which was received on the 23rd of September. The persecution broke out in June in consequence of a Christian boy, one of the king's pages, refusing to commit an abominable crime. Many were tortured, mutilated and speared, and thirty-two were burnt alive together. The intercessions of the missionaries were of no avail. Most touching accounts are given of the steadfastness of the victims, and the massacres seem to have quite failed to intimidate the candidates for baptism. Within a week or two after several converts were baptised at their own earnest desire. Meanwhile, the printing and circulation of passages of Scripture, prayers, hymns, &c., in the language of Uganda, went on without intermission; and of some of the papers thus printed several editions have been sold to willing purchasers, although the very possession of a Christian leaflet is a source of danger.

It is stated in *Medical Missions at Home and Abroad*, that an active movement in favor of Christianity is going on among the Chuhras (people of the lowest caste) in the Punjab. Hearing of a religion that had no respect of persons, but that welcomed and tried to do good to all alike, they asked the mission-

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Temperance Column.

The following PASTORAL on Temperance was used by the Bishop of Western Michigan, Dr. Gillespie, to be read by his Clergy on the 21st Sunday after Trinity. We commend it to our readers and to Temperance workers.—Ed.:

Dear Brethren of the Clergy and Laity:

I take the opportunity of the above appeal of the Presiding Bishop, signed by all the Bishops, to address you on the fearful evils of drinking habits, and what is our part and duty in the matter of reform.

Only those who have given special attention to the drinking habits that prevail about us, are impressed with the extent of the evil, and what it portends to the country and the Church. I can refer to only a few facts:

"In the United States the consumption of wine has increased since 1840 four hundred per cent., and of ardent spirits over 200 per cent. The people of this country used four gallons of intoxicating drinks per caput in 1840, and 12 gallons per caput in 1883. During the five years preceding 1884, while the population increased 15 per cent, the consumption of distilled spirits increased 14.5 per cent. In the eleven mountain states and territories, the average in 1880 was one saloon to every 43 voters. East of the Mississippi, one saloon to every 107.7 voters. According to the report of the Commissioner of Internal Revenue for 1883, there were then in the U.S. 206,970 liquor dealers and manufacturers. Their saloons allowing twenty feet front to each, would reach in an unbroken line from Chicago to New York. During the past twenty years the temperance reform has made wonderful progress, and the proportion of teetotalers is much greater today than ever before, and yet the manufacture of intoxicants has rapidly increased, and there is much more liquor used per caput than formerly." (Our country; its possible future and its present crisis.)

The evil is by no means one that attaches merely to classes of society which are away from our social life. "The roll written within and without, lamentations, and mourning and woe." (Ezekiel 2: 10), has entered the homes in which we dwell, and with which we are familiar. Many a home of comfort and even elegance, is overshadowed by the dissipation of a parent or husband—the sorrow, the greater because it may be the only weakness of character. Many a head is prematurely bowed by the bitter anguish with which the sad career of a son is filling their life. And often "the seraph sister band" have the joy of their youth clouded by a fond brother going down into the depths of drunkenness. Where is the family whose name is not tarnished by the drunkard in its line—and a person whose affections are not wounded by the settled habit of drinking of relative or friend?

This is not simply a question of

charity and rescue, for the ignorant, weaker classes of society. It is a question of the thrift and happiness all around us, of the well-being of the all sorts and conditions of men, for whom we pray.

My brothers and sisters, can we stand still and say, Yes, the evil is fearful, but we cannot reach it? Can we permit grog-shops (no name is too low), to line our streets, alluring every class, boldly overstepping even the moderate restraints of law, and care no more than were they places of honest, needed traffic? Can we see our politics dominated by the liquor interest—the facts are ready if they are wanted—and not be roused to indignation as American citizens?

The person who does not seriously think on these things, must live strangely apart from the things that are, or be past feeling. And the Christian man or woman who is not moved to the most earnest, "Lord, what wilt Thou have me to do," may well be asked, What think you of Christ, and know you of Him who "came to seek and to save that which is lost."

Men and brethren! What shall we do?

First—Study the terrible recital of figures and facts, until our minds are intelligent, and we can speak because we know, and our hearts are in the matter of reformation.

Second—In our personal and social habits, let us denounce the demon of drink. We know not what weakness and appetite within us, the cup in our hand may address. We know not what is the danger of any guest, man or woman, at our board. Let the old customs of drinking the health, of proffering the bottle, of having wine at the wedding feast, die out. However it may have been in the past, they are full of danger to-day. If society was once safe with them, she is so no longer.

Third—To the extent that our intelligence and our conscience approve—and let us beware that no fear of man nor interest of business or companionship governs either—let us co-operate earnestly and liberally, in every effort to suppress the present trade in and use of intoxicating liquors.

Fourth—Let it be on our minds and hearts, to reach individual cases of exposure and fall, and to protect and purge our community and country.

To my dear brethren of the Clergy I say, Preach often and pointedly on this subject.

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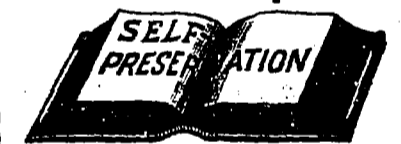
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