

# Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MARCH, 15, 1883.

[No. 11.]

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Wm. McCABE, Managing Director.

HAMILTON, March 3, 1888.

GENTLEMEN.—We hereby acknowledge the receipt of the fifteen thousand dollars being in full payment of policy No. 1,115, on the life of the late Charles E. Freeman, Barrister, of this city, and duly insured in Burlington Bay, on the 13th of February. This prompt payment, with out rebate, speaks volumes for the integrity and business management of your Company, the more so that the deceased had only been recently insured, and had merely given his note on one of the Company's forms for the premium, which he has due to-day.

We specially desire to commend the Company for its promptness in this case, as the claim papers were only sent into your office two days ago.

CLARENCE FREEMAN, Executors of the last will of CHARLES E. FREEMAN, deceased.  
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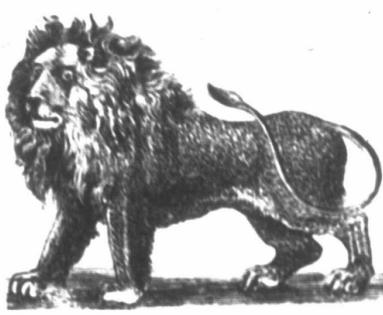
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A personal examination is preferable, after which you can be treated at home. If impossible to call, write for Questions and Circular. Consultation free. Fees moderate. Address:

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**Dyspepsia and Biliousness for 75 cents?**  
It is actually unwise to agonize under the many ailments arising from Dyspepsia, Indigestion, Stomach and Liver, when this offer is made to you in your own home in all sincerity.

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It acts directly upon the Stomach, Liver, and Kidneys. Cleansing, Correcting, Regulating, Zopesa gives energy and vim to the Brain, Nerve, and Muscle, simply by working wonders upon the Digestion, and giving activity to the Liver.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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## LESSONS for SUNDAYS and HOLY-DAYS.

Mar. 18. SIXTH SUNDAY IN LENT  
Morning Exodus ix.; Matthew xvi.  
Evening Exodus x. or xi.; Luke xix. 28, or xx. 9 to 21.  
Mar. 23. GOOD FRIDAY  
Morning Genesis xxiii. to 30, John xviii.  
Evening Isaiah lii. 13 and liii.; 1 Peter ii.

THURSDAY, MARCH 15, 1888.

THE WORLDLY WISE CHURCH.—The death of Cardinal McCabe, Primate of Ireland, is an event which will call out additional regret in the present state of that country, from the fact that he exercised his high position with courage and persistency in the interests of peace and order. It will be remembered that the Roman Catholic Archbishop, who was previously an auxiliary bishop, was made Primate in 1879. This notice recalls an incident we well remember highly illustrative of the splendid tactical wisdom of the Church of Rome, a wisdom Macauley says, which if the English Church had shown, the secession of Wesleyans would not have occurred. We were staying in a very obscure and very poor town in England, and meeting a Romanist at dinner he invited us to come and hear a great preacher who was then acting as Priest at the dirty little chapel of the place. We laughed at the idea, but being pressed, went and to our amazement heard a glorious discourse on charity, (*i. e.* almsgiving) from Father McCabe. He was sent there on a special mission and very soon had the whole district in excitement and carried over as perverts quite a number of Dissenters and extreme Low Church people. This accomplished he was moved away to do the same work in another field where the Church exposed her children to attack by leaving them uninstructed in Church principles.

A MUSIC LESSON.—The London Times says:—"Church and Nonconformity rival one another in the matter of choir singing; the realm of the oratorio is invaded by the new form of entertainment which the Dissenters call a "service of song." We have services of song in Canada in our Churches, and very interesting phenomena they are, for they are held usually in Churches controlled by those who object to services of song as arranged in the Prayer-book. Where the distinction arises between a service of song arranged by a clergyman and "Evensong" as the Church formulates it is not easy to discover. That Nonconformity is rivalling the Church in choir singing is a happy thing for both. It will break up Puritanic notions and tend to bring into vogue Catholic ideas as to the function of music in divine service.

WHAT'S YOUR NAME?—Rev. T. Twining, M.A., translator of "Aristotle on Poetry," tells this good story in his Recreations of a Country Clergyman of the XVIII. Century. "Finding that my old friend the Archdeacon of Salop, was here, I determined to enjoy the pleasure of seeing an old and intimate friend, whom I had not seen for nearly forty years, and whom I never expected to see again. As soon as I had dined I called at his house in the Close. He was at home. I refused to send in my name,

but desired to speak to him. He came to me into the passage, peering and scowling at me, with his hand over his eyes, as much as to say, 'What can the fellow want?' I made him a sneaking bow. 'Sir, I hope no offence, sir. Knowing the benevolence of your character and your generous disposition, I take the liberty to wait upon you. I am a clergyman, sir, and in distress, as you may see, sir, by my coat!' 'Oh, sir, indeed I can't, I have many such applications as this; but I know nothing of you, and I never attend—I make it a rule.' 'Sir, excuse me, but knowing your character for learning, and particularly sir, your skill in the Greek language—(O, Sir, that is all—I know nothing of the matter—I thought I might take the liberty to solicit your encouragement for a little—pulling papers out of my pocket)—a little treatise I have written upon the Greek language sir; the title of it, sir, is 'Ti esti soi lounoma.' [This, I took it for granted, would open his eyes, as it alluded to a circumstance which I thought he could not have forgotten. Being once at a play with him, in a crowded pit, a woman, who thought herself incommoded by him, was angry. Leigh, with that sort of humorous folly that was peculiar to him, turned to her, with his grave, immovable face, and asked her 'Ti esti soi lounoma?'—(What's your name?)—which made her still more angry. I had no doubt, therefore, that the recollection of this, and the improbability of such a title for a book, would discover me immediately, but it did not.] He answered, 'No, sir, indeed I can't say anything to it; you must excuse me.' 'Sir I am very sorry; I thought that as I once had the pleasure of knowing you'—'Knowing me, sir? Indeed I don't know.'—I then smiled, said nothing but held out my hand to him. He would not take it, but shrunk back, and declared he had not the least knowledge of me. Then, at last, I was obliged to discover myself. 'What!' quoth I, 'don't you know Twining?' I shall never forget his change of countenance. I could compare it to nothing but the effect of the sun breaking out suddenly from a dark cloud. What followed is easily conceived."

JENNY GEDDES AND HER CUTTY STOOL.—"Ye build the sepulchres of the prophets and your fathers killed them." A monumental brass has just been erected in S. Giles' High Kirk, Edinburgh, bearing the following inscription:—

To  
JAMES HANNAY, D.D.,  
Dean of this Cathedral,  
1684—1689.  
He was the first and the last who read  
the Service Book in this Church.  
This memorial is erected  
in happier times by his descendant.

Shade of Jenny Geddes! How we are clinging to the "Church of our forefathers." Should not the cutty stool be removed from its place in the Antiquarian Museum and placed along with the other historical trophies; just underneath this remarkable tablet?

It has been asked, why should Jenny Geddes not be acknowledged in some such way as the following:—

To  
JANET GEDDES,  
Vegetable Vendor near this Cathedral,  
1688.  
She was the first and last who threw  
A stool in this Church.  
This Memorial is erected  
in happier times by those who can appreciate  
all Forms of Earnestness  
in the past.

M. AND N.—The following letter expresses a very general curiosity: I have often wondered what "M" and "N" in the Matrimonial Service are supposed to mean, viz., "I publish the Banns of Marriage between 'M' and 'N.'" I do not see any suggestion as to the meaning of these abbreviations in the new S. P. C. K. Commentary, nor in the earlier one by Adams, nor even in the large Annotated Prayer-Book by Blunt. One of the two guesses at what is meant by "N" or "M" in the Catechism as meaning typical names, "Nicholas" or "Mary,"

will hardly stand scrutiny, as in that case I imagine the same letters would have been used in the Marriage Service, whereas they are just reversed, "M" being applied to the male and "N" to the woman. Blunt gives what he calls "the most probable explanation" of it, in the large Annotated Prayer-Book, page 214, on "the Catechism." "N" stands, he says, for Nomen, and "M" for Nomina, two "N's" being corrupted into one "M."

There are those who are inclined to disparage Archbishop Tait's last message of peace as the product of a mind enfeebled by illness and approaching dissolution. Will they not take another view from the exquisite lines put in the failing lips of an aged statesman while he lay breathing his last at another Episcopal palace nearly 484 years ago?—

"O, but they say the tongues of dying men  
Enforce attention like deep harmony;  
Where words are scarce they are seldom spent in vain,  
For they breathe truth that breathe their words in  
pain.

He that no more must say is listen'd more  
Than they whom youth and ease have taught to glose;  
More are men's ends marked than their lives before:

The setting sun, and music at the close,  
As the last taste of sweets, is sweetest last,  
Write in remembrance more than things long past."

—John of Gower at Ely House "Rich. II." Act ii., Scene i.)

THE NEGLECT OF CONFIRMATION.—The Bishop of Lichfield has issued a special pastoral to his clergy on this subject. He says he is sometimes surprised and pained to hear his clergymen state, as a matter of congratulation, that they never asked their young people to be confirmed, but allow them to offer themselves of their own free will. This is a grave misconception of duty, at variance with their ordination vow and Christ's own teaching and example. The young should be taught to regard confirmation not only as a duty to be done, but as a blessing to be desired and enjoyed. The numbers confirmed would be greatly increased and the blessing more surely obtained. The number of his diocese would gain steadily, even rapidly. Last year there were 12,000; but at a very moderate estimate there should be 15,000. The numbers, however, were greatly swollen by adults, which made even more striking the deficiency as regards the young. It is evident they were being lost by hundreds, who either drifted into the ranks of dissent, or went to swell the awful multitude living without God or hope in the world.

THE NIAGARA ICE BRIDGE.—An unusually extensive and interesting ice bridge was formed early this winter across the Niagara River below the falls. The architect of this stupendous structure, says an intelligent observer, is the south wind. A steady blow from this quarter causes the ice in Lake Erie, twenty five miles away, to break up into gigantic fragments, which float down the current of the Niagara, until they shoot the rapids and plunge over the cataract—a sight worth a long journey to see. Below the falls some of these enormous cakes lodge, here against a rock, there upon the beach at the foot of the cliff. Others follow, and tossed by the seething billows against their predecessors, find lodgment also. They are welded by the frost and dashing foam, and this process goes on until the river is covered from shore to shore. The accumulation increases, the cakes of ice being forced under the mass by the pressure of the waters, until, as now, the bridge extends from shore to shore, and from the foot of the great cataract away down nearly to the railway suspension bridge, three miles, and of a thickness often equal to the tallest of city business blocks of buildings.

Mr. WALTER C. JONES, who nine years ago gave the English Church Missionary Society \$860,000 for work in China and Japan, has recently made a thank offering of \$400,000 for the recovery of his son from sickness. Four years ago he gave \$165,000 to found the India Native Church Missionary Fund.

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—  
BISHOP MACLAGAN.

#### SISTERHOODS.

THERE are a number of aspects from which the institution known by the far from appropriate title of "Sisterhood" may be viewed. There are also a variety of aspects the institution itself presents. Any judgment thereof must be open to criticism, if not to modification or reversal, which is based upon some partial view, arising from the inappropriate stand-point of the onlooker, or his selection of a point for observation which does not give a fair or full view of the object his eye is regarding. The most charming landscape may be revealed or hidden from view by moving a few steps. The noblest triumphs of architecture may appear clumsy in design if looked at from some point which huddles into confusion or disproportion those features which are arranged to be beautiful in design and harmony when regarded from some other point of view. The Sisterhood work and aims happily have two aspects both for being looked at and for showing forth their claims and attractions. But they have also aspects not wholly pleasant or commendatory.

The two aspects in which this institution may fairly asked to be viewed are, REVELATION and NATURE, or we may say that we can look with the eye of God or humanity. Now, anything which bears the scrutiny of the Divine Spirit or is gracious to the human heart, needs no apology for existing and working. That the work of a Sisterhood stands these searching tests is as obvious from experience as it is from reasoning based upon Scripture. The Bishop of DURHAM recently said, "As I read my New Testament, the female diaconate is as definite an institution in the Apostolic Church as the male diaconate. PHEBE is as much a deacon as STEPHEN or PHILIP is a deacon, and until this female ministry is restored the Church of England will remain one-handed." The will of God is thus manifest that there shall be in His Church "a consecrated order of women"—as Dr. MOCKRIDGE put it in the sermon we quoted last week—and a Sisterhood is or should be neither more nor less than an organized body of women consecrated to such offices as they are peculiarly adapted for by the order of Providence. "In the philanthropic and charitable work of the Church which is her proper sphere, her capabilities are inexhaustible; to utilize this great resource, to include within the organization and to endow with the blessing of the Church the latent potentialities of self denying sympathy and love with which woman is so richly endowed"—this is the aim of a Sisterhood. "No witness of men will plead so eloquently for CHRIST as this silence of woman's unobtrusive but boundless charity." The Revelation standpoint thus shows us the "consecrated order of women" not merely as an ornament of the Church, like a "storied window richly dight," but as an integral section of the main structure, beautiful essentially, beautiful the more because of supreme utility.

But if the Divine aspect has this charm of authority, how much greater is the attractiveness

of the view from the stand-point of Humanity. It is not the lot nor the privilege, however, of many to view such a work as a Sisterhood in its most favourable aspect. We need go down into the squalid homes of the sick poor, to watch the bitter struggle of gripping poverty with want, with suffering, with anxiety, with suspense, with death and bereavement,—death bringing hopeless, helpless widowhood; death bringing orphanage; death deepening poverty into starvation, and darkening wretchedness into blank despair. Then we should realize how tender, how cheering, how angelic, how Christ-like are the ministrations of women consecrated to the work of consolation. The service of humanity when pain and anguish wring the brow, when women's love alone shines amid the darkness, the music of her voice comforts the stricken heart, and her words of hope and deeds of help are a silver lining to the darkest sorrow cloud, is a service bearing the imprint, as it carries to others, the blessing of heaven. A work so noble in its authority, so lovely in its operations, is very sacred. They who organize it need wisdom indeed to guide them into such paths as will give God's grace free course in their undertaking, and save the Sisterhood they found from ever presenting an aspect not wholly pleasant or commendatory. It will, we submit, with all charity and humbleness, be a sad mistake to forget, in founding a Sisterhood, that this land is Canada. It will also be a very blunder of blunders to forget that our Church is not the Church of Rome, but a far nobler branch of the Church Catholic. One with English blood in his veins who bows his neck to Rome, dishonors his race and country. An English Churchman or Churchwoman who apes in any way, in any form, the usages of Rome has but a craven spirit. Such persons are like a poor fool whose mother is the most honourable of women, yet is disowned by him because he is fascinated by the flattery and the bombastic pretentiousness of some cunning creature to whom he owes neither duty nor respect. A Sisterhood such as we desire to see must evidence the deepest loyalty, the tenderest love for the Catholic Church of England. We do not wish to be driven into opposing it, we should deplore such a necessity, by seeing any attempt to ape the ways, the habits, the dress associated with any Romanist institution. Above all, we hope to be spared the shame, the revolt of feeling which stirs every manly or womanly mind at hearing the work of the Sisterhood exalted over Motherhood, the holiest service of all vocations, because beyond all others it demands the consecration of every gift and grace of womanhood, and brings out alone a Christ-like completeness of self-sacrifice on the cross of duty. The very showing forth of a desire or tendency to imitate Rome will be a confession that the sacredness of the work is not realized, that the motive of the work is an unsubstantial sentiment, that millinery and forms are set above Humanity and the Church. God forbid that any Canadian Sisterhood should be open to this reproach! We would not end with a note of warning, but rather close by striking the key-note of good will. The blessing of God, the blessings of His Church, the blessing—grateful, full-hearted, loving and precious—of the sorrowing and sick, will crown a Sisterhood organized with a single eye to the glory of God, the honour of His Church and the service of His children in time of need.

Cast out the scorner, and contention shall go out; yes, strife and reproach shall cease.

#### A DISGRACEFUL LETTER.

IT has been the fashion to speak with bated breath of John Henry Newman, as of one who, though not yet canonised, was very much a saint. We have never quite fallen in with this fashion. Pitying a man whose reasoning powers, by his own showing in his *Apologia*, have never been strong enough to guide him straight, we did go as far as to think him honest. Probably he thinks himself honest still. There is hardly a limit to self-delusion; but a letter, published lately in *The Times*, may help to disillusionise some who read it. The letter was written by the Cardinal last July to a motherless school-girl of sixteen, who appears to have asked the advice of his Eminence as to whether it was her duty to deceive her father. He declined to give her a straightforward answer. He was too far gone to remind his correspondent that the Fifth Commandment was unrepealed. But some unconscionable survival of his honor as an English gentleman may have made him shrink from doing Rome's dirtiest work entirely with his own hands. He directed the poor child to the "Father Jesuits, who were sure to be careful and experienced priests, and would, on talking to her, decide whether—young as she was, and dependent, his Eminence supposed, on her father—it would be advisable for her at once to undergo the great trial of breaking with him"! To these "careful and experienced priests" the misdirected and inexperienced girl repaired, considering, no doubt that in a letter of the belauded Cardinal she had verily a message from God. One of their reverences decided that it was not advisable to break with her father but to go to Roman Catholic services without her father's knowledge.

There is still a law in existence under which any Jesuit can be expelled from England. The Jesuit who gave the advice just mentioned richly deserves to have the law enforced against him. He is a criminal; an instigator of treason at the sacred fountain-head of all human society; the father whom God has given is to be dishonored, in order that the father whom God has forbidden (Matt. xxiii.8-10) may be obeyed. And John Henry Newman, contemplating the possibility, nay, the probability, of this wicked instigation, must be held morally responsible for it and all its consequences.

Those consequences may not be altogether such as his Eminence expected. One such consequence has happened already—the appearance of the nefarious letter in a newspaper. Another may be that some will connect this recent production with Tract XC. The Tract showed how to be a Romanist at heart while an Anglican in office; the letter shows how to be a Romanist at heart while an Anglican in the home. Crookedness, crookedness, crookedness, all along. Would to God that another consequence might be the old man's speedy repentance! A clear case within a small compass may make an impression where greater matters fail. We know how much readier most of us are to be affected by the misfortunes of a single person than by battles in which thousands fall. May Newman see at last, in the course he has taken with this girl of sixteen, a miniature of his life, and even yet have grace to shake himself free from the lovers and makers of lies.

The exact degree of guilt attaching to individuals in these underhand proceedings is after all, beyond man's judgment. We will say, as the Master said, "Father forgive them; for they know not what they do." But we may reverently ask, How is it that the system which involves these proceedings is permitted to exist? There is no more difficulty in proving

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the falsehood of Romanism than in proving the truth of the multiplication-table. The Canon of the Mass, the service which every Romanist is required to attend every Sunday, is dead against one of Rome's most vital doctrines; and her system is so crystallised that, like a pane of glass, it is ruined by a single crack. In the words of St. Matthew's Gospel, referred to above, words which Rome herself admits to be divine, Papacy of all sorts, Roman, Oriental, and Anglican, is forbidden so clearly and so amply, that none but the wilfully blind can avoid acknowledging it. How, then, is it that considerable numbers of men in England and elsewhere—educated men; men not, indeed of first-rate ability, but far above the level of absolute fools—are permitted by Divine Providence to accept Rome's palpable falsehoods as the only truth whereby they may be saved?

Mr Sarson in a valuable little book on *The Eucharist and Common Life*, published by Mr. Isbister, suggests an answer. He says:—

One often feels that a Protestant congregation is not consciously worshipping a present God, adoring Christ as actually Present to Hear, to Absolve, to Touch, to Inspire, to Bless, to be Glorified. In such an assembly the dominant idea would seem to be the improvement of self rather than the glorious Presence of the Most High. In the worship which for the [Roman] Catholic has its strong focus in "the Mass," these two ideas are merged in one; there is everything to concentrate undisturbed adoration, to superinduce a purifying, exalting, self-forgetfulness, to foster the feeling that Christ is a living mystical Force and Centre, to raise religion to the recognition of the abiding sacramental ties which are revealed in the human Christ.

What the Romanist worships is not God, but a wafer. But he thinks it is God, and worships accordingly. The Protestant too often fails to recognise the promised Presence at all. Choir, organist, and preacher, comfort or discomfort—these are the objects of his contemplation. Him that standeth in the midst, he knows not. Vicarious suffering was the foundation of the Church. All through the ages the Church has been supported and renovated by vicarious suffering. The errors, and even the sins, of Newman and his followers, may not be too great a price to pay, if they restore to the Church of England, what an American tract has called, the 'lost art' of worship.—*J. F. in Church Bells.*

#### THE DIACONATE.

[COMMUNICATED.]

A SUBJECT of considerable importance is being discussed, it seems, with a good degree of earnestness at some of the Church Conferences in England, and is certainly worthy of the thought and attention of Churchmen on this side the water. The following are a few extracts from an article on this subject, which appeared recently in a Church periodical in England, and seems much to the point:—

Judging from the attention which has been directed at the recent Diocesan Conferences to the subject of the extension of the Diaconate, there seems to be a growing conviction on the part of Churchmen that if the Church is to influence the masses, something is needed beyond the ordinary ministrations of the parochial clergy. It also appears that whilst there is, as might be expected, considerable difference of opinion as regards the details, it is conceded on all sides that a systematic employment of the laity in religious work is essential; it is further acknowledged that probably at no previous era in the Church's history were there

so many competent, pious laymen willing to assist in the carrying on of Christ's work as at present. What is needed is some organized scheme, sanctioned by authority, for the employment of the laity. It is stated that the population of England increases at the rate of nearly 400,000 per annum, whilst the number of the ordained clergy remains stationary. After making allowance for the efforts of the various Non-conformist communities, it must still be admitted that there are large numbers of our fellow creatures who are altogether outside the reach of religious influences; and as any considerable increase of the parochial clergy is out of the question, both on account of cost and because the men are not forthcoming, the employment of laymen possessing the requisite qualifications as regards piety and ability, is admitted to be almost the only remedy.

At the Derby Church Congress, Canon BRIGHT proposed the revival of what are called the "Minor Orders" in the Church, but probably the proposal to make the third order of the ministry more nearly what it was in Apostolic times, would be more generally acceptable to the majority of Churchmen.

At the Bath and Wells Conference, the Rev. W. A. OSBORNE recommended the remodelling of the Diaconate on the Church's primitive lines, with Deacons and Sub-deacons, the last retaining their secular callings, and (except in special cases) without aspiring ever to be priests. At the Lincoln Conference the Bishop said he was quite prepared to give any respectable schoolmaster or other layman, provided he was full of God's grace, and in cases of emergency, power to administer the Sacrament of Holy Baptism. It was the practice of the primitive Church, and he should be glad to see the Church of England returning to the practice of the primitive Church of appointing sub-deacons to assist in missions and to act as lay readers. At the St. Alban Conference the subject was gone into still more fully than at those already cited. There can be no doubt, however, upon one point, and that is, the subject is now ripe for settlement. Conferences have accepted the principle, committees have reported, and all that now remains to be done is for those in authority to define the rules for doing the work. Many of the difficulties which have been referred to will disappear on closer examination.

As was well said by one, "The Church has no right to complain of incompetency to reach the masses until she has fully made use of all the machinery originally contemplated in the Divine plan."

#### REVIEWS.

##### THE COMPREHENSIVE CHURCH.

CHRISTIAN Unity and Ecclesiastical Union in the Protestant Episcopal Church; by Bishop T. H. VAIL. (Whittaker, New York, 1888.)

Whether this or any other book is likely to do much to heal the divisions of Christendom, is a question which we should not find it easy to answer, and with reference to which we are unable to entertain very sanguine expectations. At the same time we must speak favourably of the intention of the book, as well as of its contents. There can be no doubt that the "broken unity of the Church" is one of the greatest hindrances to the successful performance of its work. Even if this were not as abundantly clear as it is, we should still remember that it was our Lord's purpose and

prayer that His people should be one. To acquiesce in the divisions of the Church, therefore, would show that we are not in real sympathy with the mind of our Lord. This is the real starting point of Bishop VAIL's treatise; and he seeks to show that mistakes have been made in attempting to restore unity by seeking for new methods instead of asking what method our Lord has prescribed, and whether there may not actually exist some sufficient expression of that method, which may become a centre around which the scattered portions of the Church of CHRIST may be brought to unity and union. In order, he says, to the realization of such a union there must be a central system which holds and represents all the portions of the faith which are held to be essential by the various Christian denominations, while it should allow liberty on all points (even of error) which might fairly be regarded as non-essential. He finds this system (for America and American Protestants) in the Protestant Episcopal Church of the United States; and he thinks that such a union might be effected without any communion surrendering any portion of that which it holds to be vital and essential. On this ground he maintains that episcopacy must form a characteristic of the united Church, since it is held to be important by Episcopalians, and at least non-essential by others, so that the latter might concede it as a practical fact without implying any particular theory as possessing Divine authority. It must certainly be allowed that there is at this moment some slight hope of this plan being partially realized. The other day an apparently well-informed correspondent of the *London Times* declared that the clergy of the established Church of Scotland were, most of them, quite prepared to accept a modified Episcopacy, and the same tendencies are manifest elsewhere. Vested interests, religious prejudices, false notions of consistency and many other causes may long delay the reunion of Christians on this or any other basis; but, apart from our own preferences as members of a reformed Episcopal Church, it is apparent that there is no Christian communion in the world which has so many affinities with all the other bodies as the Church of England and her sister and daughter Churches. The tone of Bishop VAIL's book is admirable, its statements are thoughtfully and carefully expressed, and we cannot doubt that, whatever the issue may be, the book will be edifying and useful to many readers of all denominations.

The *Church Quarterly Review* for January, is unusually good, there is indeed hardly a single article in the whole number which may not be read with interest and pleasure. The first, on the works of S. CYRIL of Alexandria, edited by Dr. PUSEY's son—removed from this world a short time before his father—deals learnedly both with the works and with the character of S. CYRIL, taking, on the whole, the less favorable view of the great Bishop, one even more adverse than that of KINGLEY in *Hypatia*. The article on CARLYLE appears to us to be marked by the greatest fairness and discrimination. It must seem rather strange to find a distinctively Church Review speaking with such admiration of the seer of Chelsea, who certainly was very little of a Churchman, at a time when the organs of opinions which are more in sympathy with his own seem to have cast off all the respect which they once professed for him as a master. On the whole we believe that the judgment expressed in this article will be sustained by the verdict of posterity, in its approval and in its disapproval.

The "Revised Version and its Critics" is another article characterized by the same moderate and judicious tone. Without denying that some slight changes may yet be made which shall bring the Revised Version nearer to perfection, the writer maintains, with competent learning and on sufficient grounds, the general excellence of the work which has been done. The article on Dr. Pusey, although good, seems to us inferior in execution and interest to the two last mentioned. The other principal subjects treated are, "Early Christian Remains in Scotland;" "The Supreme Court of Appeal in Ecclesiastical Cases;" the now widely discussed subject of "Marriage with a Deceased Wife's Sister;" and the question, "Can Unfermented Wine be used in the Holy Communion?"

#### LENTE THOUGHTS.

DEVOTION, TO BE TRUE, SHOULD BE INTERIOR.

THE spirit of prayer is evidently an interior spirit, since it is a spirit of grace; the "Spirit which makes intercession for us with groanings which cannot be uttered;" the spirit of the SON which God sends into our hearts, crying, "ABBA, FATHER;" that filial affection which is as a continual yearning of the heart towards God our FATHER. This divine spirit dwells in the inmost recesses of the soul, deeper than all human affection; and it is upon the noblest faculties, upon the intelligence, the will, the affections that it displays its power. True devotion is then essentially interior, and it inspires pure thought and pure feeling. From within it diffuses itself without, around and gives life to all external works of piety. What, indeed, would be a devotion that was purely exterior, that was expressed only in words and vain protestations, or in actions which had no spring in the heart? This would be only a semblance of devotion, which might deceive man, who judges only according to appearances, but which could not impose upon God, whose eye penetrates the soul. Provided one renders useful service, men seldom question the goodwill of him who serves. But what need has God of our homage? He desires it only so far as it may glorify Him; and this it cannot do unless it be sincere, springing from the heart. Again, devotion is interior in that it withdraws the soul from all exterior objects which distract it; recalls it to itself, concentrates it upon God, and helps it to realize His presence within him. It teaches him recollection; teaches him to regulate his imagination, to restrain vain thoughts, to subdue excitement, and to fix his wandering desires, to gather all his forces to hold himself united with Him to whom he is devoted. by this interior union with God, the soul hallows, not only its vocal and mental prayers, not only the practice of its devotion and good works, but also the action of his physical nature, such as eating, drinking, and sleeping, and those which seem the most indifferent conversation and innocent recreations, all of which are made to redound to the glory of God, according to the counsel of the Apostle (1 Cor. x. 31). Devotion gives to the Christian an experimental knowledge of that word of CHRIST, "The kingdom of God is within you,"—that word of which none but the truly devout can comprehend the meaning. God exercises this dominion within by the operation of His grace, which renders the soul attentive to His voice, by which He ever indicates His will; and as as this voice has an infinite delicacy, and cannot be heard in the distraction, the tumult, and the

excitement of the passions, the soul that in some deep experience has once felt its power, and knows the advantage of rendering itself perfectly docile, studies to keep itself in recollection, in calmness, in a certain interior solitude, and in close attention, that it may not lose any of the instructions or warnings God may give. It is thus that a servant devoted to his master is always ready to do his will; does not allow himself to be distracted by the cares of others; listens to all his words, endeavours to understand them; observes his looks, his gestures, and the least indication of his wishes. This attention ought so far as possible to be continual, because the action of grace is continual. It is a cord which leads him, which he must always hold in his hand, and which he cannot drop for a moment without going astray. Thus, when one has given one's self entirely to God, His interior admonitions are constant, and are very sensibly felt, until one has acquired the habit of acting in every thing by the spirit of grace. Then, this spirit having become familiar and natural, one follows it without being conscious of it; but its influence over the whole life is only the greater. It may be objected that so strong and so sustained an effort would be wearisome. I reply, that, if it be in any way painful, love softens it; and habit renders easy that which costs much in the beginning.

#### IS THE PRESENCE OF NON-COMMUNICANTS DESIRABLE AT THE CELEBRATION OF HOLY COMMUNION?

BY REV. W. T. VERNON, M.A.

AMONG the various questions that are being asked on all sides of us, the question that heads this paper is one of some importance. We think that it can admit of but one answer, whether we look to the abstract desirability of it, or to the mind and spirit of our Church, following the example of the primitive Church. In every respect we must pronounce it to be most undesirable. We put aside all questions of the expediency, under certain circumstances, of allowing an individual to be present without communicating. It is sometimes argued that the shyness and the excessive awe that keep some earnest hearts away would be considerably removed by being witnesses of what Holy Communion is, and that by this means they might be brought to communicate themselves. Such cases stand by themselves, and may well be left to the discretion of individual clergymen. Or, again, take the case of choristers at a choral communion. This, of course, is an exceptional case, and does not fall within the scope of the question. That they should remain and not communicate may well be allowed without affecting the question in any way. The question is asked with a view to quite another consideration. It means, is it desirable because of some spiritual benefit that the non-communicants derive from their presence at the Holy Communion? Do they in any way share in the blessings obtained by those who do communicate? We think not. It would appear to be against the very idea of Holy Communion that good should accrue to those who do not communicate. It is a feast upon a sacrifice, and that a sacrifice offered once upon the cross for all men. How can any benefit come from the mere sight of the feast, and of those who partake of it? How can any good result from joining in the prayers of those who communicate, when the prayers are constructed for those alone who mean to partake? How can the blessing of communion come to those who stand aloof, and so refuse the common participation in the Lord's Body and Blood? How can the life of Christ come into their souls, when they do not come to the channel by which the life flows to each member of the Church who does come? And how can the communion of one Christian soul with

another be strengthened and increased, when the means of that communion is merely looked at? The reason why this strange custom is being urged upon some congregations seems to rest upon an error as to the very nature of that holy sacrament. By those who look upon it as in some sense a propitiatory sacrifice there is a consistent reason to be given by the advocates of the presence of non-communicants. Except upon this ground we can see none. If the Holy Communion be the remembrance of the one sacrifice, and a means of filling the devout soul with all the unutterable blessings obtained by Christ for us by that sacrifice, a thankful participation is needful to gain the blessing. A non-communicant is a person not recognised by the Church. Such persons were not in the early days, except in the case of catechumens, penitents, and such as these. It did not enter into the ideas of the early Church that persons not specially hindered should be present and not partake. It is a medieval fancy, based upon an erroneous idea of what Holy Communion is.

But it will be well to search into the mind and spirit of our Church in this matter. Can we find any grounds in our services for this practice? We think not. True; we have not any distinct order that non-communicants should depart; but we question very much, upon other grounds, whether any such order could stand. We do not know of any authority by which any one not making a disturbance can be compelled to leave the church. Churchwardens have no such authority. They cannot even turn out of the church any trespasser upon a week-day, and when no service is going on. That there exists no order for the expulsion of non-communicants is therefore no indication of a desire that they should stay. Such an order would create a conflict with common rights.

In the first Prayer-book of Edward VI. we have this order after the sentences:—"Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said holy communion) shall depart out of the quire, except the ministers and clerks." Here we have an order for removal from the "quire," because the room was wanted for the communicants, while no hint even is given that the presence of those who did not partake was desirable. Nothing is said about their leaving or not leaving the church.

If we go on to the Prayer-books of 1552, 1559, 1604, and to the Scotch Liturgy, we shall find very clearly expressed the wish of the Church on this point. It would appear that there were some who stayed as beholders of the communion of others, and remained as mere lookers on. It was probably done for a variety of motives. Doubtless some vague idea of sharing in a benefit led many to remain. To all such the Church speaks in an address that appears in each of those books. It was read "at the time of the celebration of the holy communion." It contained these words:—"And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more; which thing ye will do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else than a further contempt and unkindness unto God? Truly, it is a great unthankfulness to say nay, when ye are called; but the fault is much greater when men stand by, and yet will neither eat or drink this holy communion with other. Wherefore rather than ye should do so, depart ye hence, and give place to them that be godly disposed." This seems to be plain as to the mind of the Church on this matter. On this subject Wheatley remarks (p. 280), "It reproves a custom, which it seems then prevailed, of some people standing gazing in the church (whilst others communicated) without receiving any." Again, in the Homily on the Sacraments (pp. 395, 396), we read, "Where every one of us must be guests and not gazers, eaters and not lookers, feeding ourselves and not hiring others to feed for us. We must be ourselves partakers of this table, and not beholders of others." Again, in our 25th Article we read, "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." In 1568 we have a letter from Grindal to Archbishop Parker, in answer to a suggestion that holy communion should be celebrated at St. Paul's, in the office of thanksgiving for the cessation of the plague. In it occur these words:—"If the communion be ministered in St. Paul's it will be done so tumultuously and gazingly, by means of the infinite multitude that will resort thither to see, that the rest of the action will be disordered." This testifies to the fact that some used to stay and not receive, and also to the inconvenience of the practice. To the point also there is

a notice in Hooker's "The Church Militant" dying out in "Men should not themselves to con away, because th junction with o side unity is bro or on theirs that Bishop Cosin tells before the last Re the Church Milita ation to the peop of the church wh cate; the other i prepare them-eh Again, in Bishop considered, expl saying: "The first Books of 1552, 1559 more fit to be rea than at the very receive it; for fir are not negligent gone and hear Rubrics, p. 372 Consecration of "Finitis precatio separatim capess non-communicati One conclusion such like extract the Roman pract cating had died always been disc was soon perceiv the Prayer-book who stayed to g cate. All such none to whom t

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THE GOLDEN pastor of Church Co., Toronto; says, "The aim ments of a livin concentrated u sages of the Di feeds."

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Home &

LENNOX A (tinued).—We ult., through Elliott, who entrance int and sound ir say the least mination an difficulties h glas Hotel," ing announc 55 or 60 per

a notice in Hooker which bears witness to the practice dying out in his day, Book V., lxxviii, 10:—"Men should not (they say) be permitted a few by themselves to communicate when so many are gone away, because this sacrament is a token of our conjunction with our brethren. . . . I ask on which side unity is broken, whether on theirs that depart, or on theirs that being left behind do communicate?" Bishop Cosin tells us what the custom was in his day, before the last Review. He says, after the Prayer for the Church Militant, "Then follows a twofold exhortation to the people. One is, that they should go out of the church who do not come thither to communicate; the other is, that the remaining part should prepare themselves for a worthy receiving of it." Again, in Bishop Cosin's paper of "Particulars to be considered, explained, and corrected," we find him saying: "The first and second exhortations" (in the Books of 1552, 1559, 1606, and 8.L.) "that follow are more fit to be read some days before the communion than at the very time when the people are come to receive it; for first, they that tarry for that purpose are not negligent, and they that are 'negligent' be gone and hear it not."—(Archdeacon Harrison on Rubrics, p. 372.) Bishop Andrewes, in his Form for Consecration of Churches, has the following:—"Finitis precationibus istis Dominus Epi-copus sedem separatim capessit (ubi prius) populusque universus non communicaturus dimittitur, et porta clauditur." One conclusion can be drawn from these and many such like extracts that might be produced; it is that the Roman practice of remaining without communicating had died out before the last Review. It had always been discouraged, and the Church's intention was soon perceived and acted upon. Accordingly, in the Prayer-book of 1662 there is no appeal to those who stayed to gaze and did not intend to communicate. All such reference was useless, for there were none to whom the address could be made.

To be continued.

BOOK NOTICES.

THE LIGHT OF THE MORNING. By ANNA WARNER. Randolph & Co., New York, and Ure & Co., Toronto. 85c. As the title indicates this is intended to bring light and consolation to mourners, and the purpose will be fulfilled.

THE GOLDEN ALTAR. By Dr. SEIST, Philadelphia, pastor of Church of Holy Communion. 85c. Ure & Co., Toronto; Randolph & Co., N. Y. The author says, "The aim is to furnish the expressions and elements of a living Christianity in the simplest and most concentrated utterances, along with the narrow passages of the Divine Word on which faith leans and feeds."

WHAT WOULD THE WORLD BE WITHOUT RELIGION? By Dr. PARKHURST. Ure & Co., Toronto. 22c.

DECENTLY AND IN ORDER; OR, HINTS TO WORSHIPERS. By Rev. M. M. MOORE. Thomas Whittaker, New York. Price, 5c. This little tract is most excellent. It is worth putting in each pew as a fixture.

FOUR LECTURES ON CONFIRMATION. By Rev. R. WILSON. Second edition. Thomas Whittaker, New York. Price, 10c. Interesting and instructive to candidates for confirmation.

SHORT PRAYERS FOR PRIVATE USE. By Dr. SPRIGS. Thomas Whittaker, New York. Price, 12c. These were compiled at the request of Bishop Wilmer, who very wisely desired to hand such a manual to all he confirmed, and for which service it is very well adapted. This is one of many seasonable publications by Mr. Whittaker, whose activity in supplying devotional literature, as well as works of a more weighty character, is highly commendable as doing good work for the Church.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

LENNOX AND ADDINGTON RURAL DEANERY. (Continued).—We arrived in Tamworth on Thursday, 15th ult., through the indefatigable exertions of Rev. A. Elliott, who never left the Deputation from their entrance into his mission, till he delivered them safe and sound in the next mission. The roads were, to say the least, in a horrible condition; but by determination and unwavering intention to overcome all difficulties he was enabled to deliver us at the "Douglas Hotel," Tamworth, in time to conduct the meeting announced for that evening. There were about 55 or 60 persons present to meet us and listen to what

we had to say, but here also we were compelled to meet the difficulty of there being a political meeting held the same evening, which of course drew away some of the male members who would otherwise have been present. The meeting was a very interesting one notwithstanding, and to make up for the injury we might have sustained through the political meeting having been held at the same time, Mr. Smythe called the next morning and handed us \$3 as a contribution from himself and Mr. Denison, (who has since been elected), to help make up for the injury their meeting may have unintentionally done us. On the following morning the coadjutor (Mr. Perth) was compelled to leave for home, but the converger Rev. Mr. Morris continued at the work till the following Monday. Owing to the inclemency of the weather, there being a steady downpour of rain that day, there was no meeting held at Marlbank on Friday, the 16th. ult.

A MISSIONER'S LETTER.—I returned home to-day having finished my work on Sunday at Selby. As you are aware I held no meeting at Marlbank owing to the impassability of the roads, aggravated by a heavy and continuous downpour of rain *a Jove pluviale*. On Saturday I was driven by George Stinson, a very faithful and liberal Churchman, to Salmon River Station. The roads or rather tracks through the snow, were so execrable as to be positively dangerous, and to compel us to slacken our speed to two miles an hour over certain parts. The cold was intense. The church, a wooden one, at Salmon River is remarkably comfortable, well appointed, and reflects the utmost credit on the industry and perseverance of its author Rev. D. F. Bogert. It stands alone in the midst of an apparently almost unsettled country. How he built in such a place must ever remain an insoluble problem. Twenty-two persons met me and endured an hour's address with the most polite attention. I cannot explain how they overcame the difficulties of a walk of one, two and three miles to the church. They gave me \$3.78, the largest sum considering numbers and means of contributors received anywhere on the tour by me. The incumbent, Rev. D. F. Bogert, was present and contributed very valuable aid by the practical character and force of his brief address. This remark applies to all the meetings in his parish. After the meeting, and the enjoyment of the kind hospitalities of an excellent Churchman, Mr. David McFarland (who lives close to and is, with his daughter, curator of the Church), we drove to the parsonage at Selby, which, owing to the speed and mettle of a splendid team of well-bred horses, judiciously handled, we reached, considering the state of the roads, in a very short time. The parish of Selby is singularly fortunate in possessing an incumbent who certainly in view of his great liberality to the Church, can take without dispute the foremost place as a pleader and teacher of the duty of giving. On the following morning (Sunday) at 11 o'clock we drove to Hinch, fifteen persons only assembled in the Orange Hall where service being ended, I addressed them at considerable length and received the miserable sum of \$2.83, miserable, I say, because of the independent means of the persons who contributed it. At Selby church at 3 o'clock p.m., same day (Sunday) I concluded my work 50 persons, nearly half of whom were Methodists, were present and most attentive listeners nevertheless, \$4.19 was the disappointing result. The Sunday school children added \$3 as a special offering to Algoma. My work being ended I felt extremely grateful for the success which crowned my efforts to keep my appointments. The work was most materially lightened by the kind forethought and attentions of the Incumbents of the parishes visited, and the cheerful and liberal hospitality of the laity. I am convinced by many circumstances that a paid agent, who would devote the whole of his time to this work, could at least double the income of the Mission Board. The following table will show the total received:—Feb. 12th, Clark's Mills, present 52, \$7.12; Feb. 18th, Yarker, present 34, \$2; Feb. 14th, Newburg, present 60, \$9.55; total \$18.67. Rev. A. Elliott. Feb. 15th, Tamworth, present 55, \$7.05; Rev. R. Serson. Feb. 17th, Salmon River, present 22, \$3.78; Feb. 18th, Hinch, present 15, \$2.83; Feb. 18th, Selby, present 55, \$4.19; Sunday-school children for Algoma \$3; total \$18.80; Rev. D. F. Bogert. Total \$31.72.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 8th, 1888:

MISSION FUND.—January Collection.—Toronto, Church of the Redeemer, \$47.98; Holy Trinity, \$36.00; St. Anne's, \$11.15; St. Stephen's, \$20.21; All Saints, \$49.47; St. Thomas', 88 cents. January Collection.—Streetsville, \$1.80; St. James', Cathedral, Toronto, additional, \$86.00; Kleinburg, 75 cents. Thanksgiving Collection.—Churchville, 58 cents. Parochial Collections.—St. George's, Cameron, \$12.67. PAROCHIAL MISSIONARY ASSOCIATION.—Lindsay, Dio-

cesan, \$3.15; Domestic, \$2.65; Foreign, 20 cents; General, \$17.15. Cameron and Cambray, Mission Fund, 65 cents; Mission Boxes, \$1.75; St. Thomas', Shanty Bay, Domestic, \$1.20; Diocesan, \$3.90; Church of the Redeemer, Toronto, for Algoma, \$2.00; Mission Fund, \$29.25. Mission Fund—Midland, \$5; Brooklin, \$2.30; Claireville (Woodbridge), \$1.25; St. Stephen's, Toronto, General Missions, \$38.25; Algoma Missions, \$10.26.

WIDOW AND ORPHAN FUND.—October Collection.—St. James' Cathedral, Toronto, additional, \$2.00; Holy Trinity, Toronto, \$49.50. 2nd Annual payment under New Canon.—R. C. Bradshaw, \$8.25.

ALGOMA FUND.—Whitsunday Collection.—Streetsville \$4.28; Oshawa, \$15.20.

WYCLIFFE COLLEGE.—Mr. S. H. Blake and Mr. W. H. Howland have withdrawn from their positions as Chairman and Treasurer of this college. In so far as the institution is a Church of England one, it is much to be congratulated on the official secession of two gentlemen whose names have become synonymous for accusatory slanders. We trust that they have found out that a policy of hatching strife is disastrous, that Churchmen are becoming too independent to submit to dictation, and that the blessing of God is not upon those who create divisions among brethren, but upon all who seek peace and ensue it.

TORONTO.—St. George's.—Owing to a mis-reading of the Synod office report the collection for missions of the Parochial Missionary Society was stated to be \$3.50, instead of \$350. A decimal point is the smallest of objects but what a power it has! We congratulate St. George's on its liberality; the example will be fruitful.

ST. GEORGE'S CHURCH TEMPERANCE GUILD.—The usual fortnightly meeting of this branch of the Church of England Temperance Society was held on the 6th inst., some eighty persons being present. It was opened by prayer and the service of the guild, after which speeches were delivered and readings and songs given. Tea and coffee were provided by the generosity of one of the members, and a pleasant and instructive evening was spent. This branch of the parent society, which is doing such good work in England, has nearly seventy persons on its roll; some taking the total abstinence and some the partial abstinence pledge. It is one of the features of the Church of England Temperance Society to bring within its pale all persons interested in the temperance cause, and to unite them in efforts to suppress the great evil of drunkenness.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—The secretary of the society for this diocese, Rev. Johnstone Vicars, begs gratefully to acknowledge the receipt of the contributions below, and to give the following brief abstract of his quarterly report to the society. During the past three winter months, through the kind permission of the respective rectors, he preached on behalf of the society in the Church of the Ascension, St. John's, St. Philip's and St. Luke's, all of Toronto; a six months' accumulation of the society's monthly periodicals was received in December, and distributed among the subscribers. Letters were addressed to the bishops of the Dominion soliciting their attention to the suggestion regarding sermons for the Jews on Good Friday, to which favourable replies from several of their lordships were received; and copies of the secretary's letter, accompanied by the Bishop of Toronto's sanction and recommendation, on preaching for the Jews' Society on the anniversary of the crucifixion of our Lord, were sent out together with a variety of the society's publications, to every incumbent of this diocese, numbering upwards of one hundred.

Mr. Vicars will be greatly obliged to such of the clergy as deliver sermons on the occasion and subject before named, to inform him of their having done so and the result; as, according to the society's regulations, it is his duty to forward to each minister advocating the cause a monthly periodical named *The Jewish Intelligence*.

The words of an excellent statesman, the late Sir R. H. Inglis, deserve to be remembered—"The blessing will be upon our own souls if in a right spirit we desire to do good to the lost sheep of the house of Israel. I have long noticed among those who take the most active part in the concerns of this society, and among those who have so long supported it, an increased seriousness in their own hearts and lives; and, therefore, in this, if in nothing else, is God's blessing abundantly shown."

Amount previously acknowledged, \$867.25; contributions received in past three months, and now acknowledged with thanks by Rev. Johnstone Vicars—Mrs. John Greay, \$2; Mrs. W. Reid, 50c.; Mrs. George Mackelcan, Hamilton, \$1; Mr. John Young, \$1; Mrs. Ardagh, \$2; Mr. W. Wright, 50c.; Miss Gordon, Whit-

by, \$1; Rev. H. Grasett Baldwin, \$8.50; Reformed Episcopal Church Sunday School of Barrie, \$15.03; Mrs. Gowan, Barrie, \$12; Miss E. Winn, \$2; Miss Gamble, \$2; Mr. and Mrs. Kingstone, \$2; Mrs. J. W. S., \$5; Mrs. Draper, (2nd con.) \$1; Miss T. E. M., \$1; J. V., 50c.; interest at bank, \$1.64; Mrs. Northrop, \$5; Rev. A. Stewart, R. D., Orillia, \$2.  
 March 7, 1888. JOHNSTONE VICAR, Secretary,  
 515 Sherbourne St., Toronto.

NIAGARA.

HAMILTON.—The University of Trinity College.—Meeting in Aid of the Supplemental Endowment Fund.—Though small, the meeting at the Church of the Ascension on the 5th inst., was influential. The object of the meeting, as heretofore explained, was to raise funds to go toward the supplemental fund of the University of Trinity College, the Anglican education seat. The city clergymen present were Dr. Mockridge and Rev. Messrs H. Carmichael, L. DesBrisay and Massey. Rev. W. B. Curran sent a letter apologizing for his non-attendance. The Lord Bishop of Niagara presided. His Lordship, after the meeting was formally opened, called upon Rev. Provost Body to explain the object of the meeting. The Provost of Trinity College said the University he represented was the legitimate successor of King's College, and as such the oldest University in Upper Canada. Bishop Strachan's judgment in founding the University had been justified by the issue—whilst members of the Church of England at that time, with much effort, raised \$100,000 for the endowment of the University, the other great religious bodies of the country had lately raised munificent endowments for the endowment of their own Universities, Queen's and Victoria. He now appealed to the English churches to complete the work thus begun. The \$200,000 required was needed to provide additional professorships in literary and scientific subjects. It was a common mistake to identify the University with its Divinity School. This was the more strong, as it graduates were largely to be found in professional occupations. Its Medical School was the largest and one of the highest standing, not merely in Canada but also in the mother country, and with the aid which was now given it would be in a position to exercise to the fullest extent the powers, coextensive with that of the Universities of the United Kingdom, which had been granted to it by royal charter. The vital importance of the connection of Christian teaching with secular knowledge in the universities had already been sufficiently dwelt upon in the sermons preached. He would only notice, therefore, some points in connection with the divinity school of the college. It had been objected that this was one sided in its character. Having only seen the late provost for some 24 hours he felt a difficulty in speaking positively in regard to the past. He would quote the testimony of a former graduate of the college, Dean Baldwin, of Montreal. Speaking at the last convocation the dean said that the students of his day, under the kindly care of the late provost, were of all shades of opinions, and yet all loved him. He prized Trinity College as a Church of England institution which stood forward in defence of the truth. Most deeply and earnestly he wished for its prosperity. This testimony proved more conclusively than any words of his the loyalty of the teachings of the college in the past to the Church of England. The fact was that the opposition excited against the college had tended to keep students of Low Church opinion from it, which had not been the case before. In the diocese of Toronto, which had been almost exclusively supplied with clergy from the college, the bill of increase of church members, according to the census, was far higher than any diocese in the Province. For his part, it was his firm conviction that the teaching of a theological school should be as representative as possible—that it should tend not to stereotype misrepresentation and controversy, but to show the use and source of these theories, and, by this means, to make for peace in the future. The governing body of Trinity College were thoroughly representative of the whole Church, and as long as he was at its head its theological course should be so also. He felt confident that now that the matter was laid plainly before the Church he should receive liberal support. E. Martin, Q.C., was the next speaker. He said that he had peculiar opportunities of knowing the state of the college of late and spoke in high terms of its teaching and of the influence of the new provost. He had felt certain that the religious universities of Canada were to be the great institutions of the future, and each year showed the truth of this. Although the meeting was small, the provost might depend upon liberal support in his personal canvass of the city. Rev. Dr. Mockridge, as a graduate of the college, expressed in a few words his earnest desire for the success of this movement, and referred to the simple worship in the college chapel as a proof that it was not extreme or ritualistic in character. The Rev. A. Starr, in a most

eloquent speech, pointed out the remarkable growth of the denominations or religious colleges in the United States as compared with the secular colleges. This corroborated the soundness of their position. The greatest proof of the great personal influence of the provost was, that he had induced him to resign his comfortable parish of Kincardine and take up what all his friends described as a very grand but difficult work in canvassing for this fund. He explained that subscriptions could be spread over four years, and that scholarships, giving a course free of tuition fees, were giving to donors of \$250 and upwards. He should set about his canvass in Hamilton believing that it would be successful. Provision was made in the scheme for the endowment of fellowships to encourage post graduate study, which were so much needed for the higher intellectual progress of the country. The Bishop, in a few closing remarks, dwelt upon the strong claims of the college, as founded upon religious teaching. As Bishop Strachan, its present founder, said, it was founded upon the Word of God. He dwelt upon the necessity of such teaching for the moral influence of people. Subscriptions were taken up at the close of the meeting, and the total amount subscribed in Hamilton is at present \$2,100.

HAMILTON.—St. Thomas' Church Literary Institute.—At an open meeting on the 5th inst, a very able and interesting paper was read by the Rev. O. J. Booth, of St. Catharines, on the subject of "Woman as seen under Pagan influence, and conversely under Christian influence." This subject was listened to with deservedly marked attention. Mr. Booth is a writer of much thought and vigor; his language is well chosen and often poetic. Of the usefulness of his excellent paper we have also a high opinion, and would desire to see it in print.

GORE COFFEE TAVERN COMPANY.—The annual meeting was held March 6th. In the absence of the president, Dr. McKelcan occupied the chair. There were present, the Bishop of Niagara, Messrs. A. Gaviller, A. Powis, A. Ram, J. Clayton, J. H. Bland, W. Lees, Ald. McLagan, H. McLaren, J. C. McKeand, J. Jocelyn and C. Egg. Report of the Directors of Company to the Shareholders, was read, as follows:—"Gentlemen,—Your directors have pleasure in submitting to you the accounts for the past year, showing the very gratifying result of a gross profit of \$903.05, and after deducting preliminary expenses and a liberal allowance for depreciation of furniture, etc., exhibits a net profit of \$466.75. Your directors were obliged, in the interests of the company, to make several changes in the internal management, but now they feel that in Mr. Lambert they have a manager well qualified for the position, and they bear testimony to his faithfulness and diligence in the performance of his duties. Your directors feel that the organization has been productive of good in this city, even though, so far, on a small scale. It has been, at least, one tributary to swell the stream of social progress by providing a place with pleasant surroundings, where good meals and non-intoxicating drinks can be had at prices which, while low, are remunerative and within the reach of all. The satisfactory condition of the company's finances, after a little over a year's experience, encourages your directors to recommend the opening of another tavern on a large scale so soon as suitable premises and staff can be secured. Your directors retire at this meeting, but are all eligible for re-election. All of which is respectfully submitted. Adam Brown, President; Alfred Powis, Secretary."

HURON.

FLORENCE.—In these days of latitudinarian and agnostic rule it is well to find that there are in the Church, faithful watchmen who exhort their hearers to seek the good path and to walk therein. The Rev. H. Douglas Steele, in St. Matthew's Church, delivered a very interesting and instructive lecture on "The Early British Church." The lecture had a twofold object in view, to demonstrate the identity of the Church of England with that first founded in Britain; and also that the audience might aid the parsonage fund. Although the evening was wet and disagreeable there was a large audience, and all were evidently interested in the view so clearly presented to them of the Church as she was in her infancy in Britain, and now is apart from the schisms of modern days and the novelties of the Vatican. The lecturer has indeed, in his studies that have led him to leave Presbyterianism for the Anglo-Catholic Church, profited largely, and he will, we have no doubt, lead many to ask "Is not the Anglican Church that which was founded by the Apostle to the Gentiles, Jesus Christ being the corner stone?"

GODERICH.—Fallen in the ranks.—There are none, even among our Church workers, more worthy of esteem than the young females, who, with truly of

Christian spirit, devote their talents to teaching in the Sunday-school, while he to whom it is entrusted to feed the lambs of the fold finds the greatest difficulty in getting young men to engage in the good work, delicate, educated young females are never found wanting, and they are as a rule the most efficient teachers. Few there are even among the most thoughtless and indifferent to sacred matters, who will not yield to the earnest Christian pleading of those who labour incessantly in their Divine Master's service. On the third Sunday in Lent died a young lady who had for many years laboured in the Sunday-school of St. George's Church, Goderich. Miss Eleonor Grant departed from the scene of her labours in her twenty fifth year. The scholars of St. George's will long mourn for her who was so much endeared to them by her kind and affectionate spirit that was manifested in her whole Christian demeanour. She was a faithful, earnest member of the Church; all she could do in its service seemed a pleasant duty. Her illness which was only for a few days resulted from a cold taken while assisting at a concert in a village not far from home. The funeral took place from St. George's Church on Wednesday, and was largely attended.

LENTEN SERVICES.—The services of this solemn season are, as well as the festivals, more religiously observed than was wont ere the Church could be said to be firmly established in all its fulness in the land. In all the country parishes there are special services, and appropriate sermons and lectures, while in cities and towns, all the services are even more suited to the solemn season. In St. Paul's, city, the services are Wednesdays and Fridays and are well attended. On Wednesdays, Rev. A. Brown delivers a series of concise lectures on the Book of Common Prayers *seriatim*.

SOMBRA.—This outlying mission is still without a resident clergyman, but as the Rev. Dr. Armstrong, of Moore, gives a fortnightly service, the Church people are not wholly at the mercy of the sects. Heretofore, the services were held in the church every alternate Monday evening, but in the future, it is hoped a Sunday service will be given once every six weeks, and the Monday evening services will be given as a cottage services in the houses of the people in various parts of the township. This arrangement although involving more labour and travel, will it is thought be more effective in reaching the scattered and luke-warm members of the Church, than a formal central service. In the district now worked by the Rev. Dr. Armstrong, including Oil Springs, there are no less than seven Methodist ministers, five Presbyterians, one Baptist, and three Roman Catholic Priests, that is sixteen ministers of various denominations to one Church of England clergyman, this will give an idea of the Church's need, and also of the work performed by some of our ministers, for Dr. Armstrong travels over all the territory occupied, and travelled over by those sixteen sectarians, surely this state of things calls loudly upon all our Church people to take a more active interest in church work, and to increase the contributions to the mission fund of the diocese, so as to enable the Bishop to supply vacant missions with a resident missionary.

BROOKE AND METCALFE.—The Rev. E. Softley, B.D., desires to make public acknowledgement of the kindness of the congregations of St. James' Church, Brooke, and St. Mary's Church, Metcalfe, in the acceptable and substantial gifts of about 120 bushels of oats, 700 pounds of flour, 1 load of hay, 2 loads of straw, and \$18.70 in cash, as their annual offering to their clergyman. The arduous work involved in reconstruction of the mission by which the congregations have been divided and two missions formed, has so told upon the health of the Incumbent as for some time past to unfit him for active pastoral work, hence the kindness of his people is more sensibly felt by him.

ALGOMA.

The Rev. W. Crompton begs most gratefully to acknowledge the receipt of £5 bank note from Rev. Edward Tilley, Isle of Wight, for the general purposes of his mission. He would at the same time suggest that more strenuous efforts be put forth by one and all for the establishment of the Widows' and Orphans' Fund, so that more clergy could be sent into the fields here now white for the harvest, if the Church is to be placed in the position we all think she should hold in the wills and affections of the people, or even so much as to retain the one she has at present. Aspdin P.O., March 2nd, 1888.



MISSIONS.

AN IMPORTANT AND INTERESTING TESTIMONY.

At the anniversary meeting of the Church Missionary Society, recently held at Oxford, the Duke of Buckingham and Chandos, ex-Governor of Madras, who presided, said he left India with the impression that missionary work was to be done to the greatest advantage in connection with the large societies like the Church Missionary Society, rather than by the spontaneous, but to a certain extent, flickering efforts of individual energy or devotion. They had all heard how that, within no long period, a large number of native clergy had been ordained in South India—how that churches were rising in the villages of the south—how that the old Christianity which had endured for ages, possibly, if tradition was true, from Apostolic times, but at all events from times antecedent to the advent of the English in India—how that these Syrian Churches were becoming friendly and acting to a great extent in concert with the missionary societies which had gone out from this country; and it had been with satisfaction and pleasure that he had sat in a church in India, and had heard from native lips as good an address as he would wish or expect to hear in an English Church. There was one reason which made him anxious to see that the efforts which had been made should not lessen, but should rather increase, and that was the progress of what was called knowledge which had lately taken place in India, and which had shaken the belief of many, especially of the young, in their ancestral creeds. Without advocating any attempt to force belief upon them, he was firmly impressed with the idea that the putting of the Holy Scriptures before the native mind in their own languages, allowing them to read or study them, and placing among them men able to explain them in their own language, and in their own accustomed phraseology, was the surest way of replacing the belief in their ancient mystic creed, and giving them the foundation of a better creed for the future. Nor must he refrain from saying that so far as he could judge amongst the large number of Christian villages in the Tinnevely district the tendency of the change had been decidedly for good. But there were circumstances no doubt which had tended to give a more fruitful field for the development of Christianity. He had referred to the Christianity of the Syrian Church which had existed so long in the independent state of Travancore, adjoining the British dominions of Southern India, where they had a state which had been ruled by able and well-educated natives, not Christians themselves, but rulers who were determined that there should be no partiality to one sect or the other, who had from time immemorial allowed the Bishop of Antioch to nominate his Bishops in that country, and who had held out equally to the Protestant missionary as to the priests of their own creeds, the opportunity of living quietly and peaceably in the country, and of giving to its people that the knowledge of Scriptures which should enable them to judge for themselves in the future to which they should hold. It was his lot while he was in Madras to see not only Bishops of the Missionary Church appointed to look after the increasing native Church of Tinnevely, but also to see a Bishop appointed with the consent of the ruler of Travancore, to look after the interests of the Church within his territory. When they saw native rulers, themselves of the Hindoo religion, allowing such steps to be taken, they might feel sure that there was some change passing over the mind, not of individual members of the Hindoo community, but over the minds of masses of that community. First and foremost in the work which had been done stood the two great English associations, and notably the Church Missionary Society. As in civil work in India, a knowledge of the native language was absolutely essential, so it seemed to him it was more than ever necessary in missionary labour, if the missionary would work with any chance of real success, or if he would win the hearts and the confidence of the people amongst whom he was placed.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

"GAMBLING SCHEMES."

DEAR SIR,—In your well timed remarks on the subject of "gambling schemes" in the CHURCHMAN of March 1st, I wish you had proceeded to point out the nature of the crime which you so forcibly condemned, for some of your readers may have felt the same diffi-

culty which, I think, the Bishop of Manchester once acknowledged in describing exactly what constituted the sin of gambling. Of course the bishop did not deny that gambling was a crime, nor did he fail to see the demoralizing effects of a gambling spirit upon the individual and upon society, but his difficulty apparently was in getting down to the root whence sprang fruit so palpably bad. And therefore, because it may not be so easy as it seems, to trace the evil to its real source and to tell in what it consists, your observations upon this point could not but have proved instructive to your readers. Perhaps some of your many able correspondents may devote a few lines to this subject, and for the purpose of bringing the matter out of the region of the abstract, let me propose the following question: What crime do I commit, where lies my sin in giving a dollar, which I can afford to lose, for the chance offered me of winning by lot \$100, \$200, or any other aggregation of the several contributions of a number of persons who like myself, are willing to pay a dollar for their chance of similar gain, the conditions and risks involved in the transaction being fully understood by all concerned?

R. S. FORNERI.

Belleville, March 10th, 1885.

DEAN CLOSE.

SIR,—The reminiscences of Dean Close by your correspondent, R. F. Dixon, remind me of a clever punning and alliterative Latin epigram sent to me some years ago, by a friend from Carlisle, which owed its origin to the Dean. Perhaps you may think it worth printing.

The Dean had been paying a visit to the High School in that city, and his little dog, a Skye terrier, made some disturbance on the occasion. The Dean jocularly remarked to the boys that the occasion was a good subject for an epigram. Shortly afterwards the following was presented to him in the name of the boys:

DE CANE DECANI  
CARMEN CANINUM.

Cerberus inferni tneatur regna tyranni;  
Est tibi celestis, vir reverende, canis:  
Scis bene tu pueris Indos dare gaudia fessis,  
Neve canem frustra, care Decane, canam.

S. G. WOOD.

Toronto, March, 1883.

ALGOMA.

SIR,—Will you kindly grant me space to gratefully and thankfully acknowledge the receipt, by our mail to-day, from Mrs. Willes, of £5 sterling, and from S. J. Wilde, Esq., £21 sterling, per S. P. G., London, England.

Our Bishop opened the eighteenth church it has been my privilege to promote here in the bush, and I have four others now in progress, and which I trust will be ready for opening before or very soon after seeding time. It may interest some of your readers to know that all my churches now are built upon one model, and consist of porch, nave, apse, and vestry. Although everything is in the rough, due provision is made for the observance of decency and order. Each church has its font, lectern, stand for pulpit, prayer desk, credence, Altar, re-table and reredos, properly placed. The largest of the churches I have built is 40ft. x 20ft., with eastern apse 8ft. deep, and will accommodate 200 adults. The smallest church is 24ft. x 18ft., with apse 6ft. deep, accommodating 50 adults.

Friends in England have furnished me the funds necessary for the building, but much more in money is required for the furnishing of these houses of God. Every place is securely deeded to the Bishop of the Diocese, and absolutely free of debt when I officiate therein. I have much cause to thank God and take courage.

Yours, &c.,

WILLIAM CROMPTON,  
Travelling Clergyman, Dio. of Algoma,  
Aspdin P. O., Ont.

March 6th, 1883.

FREE SEATS.

DEAR SIR,—I have always advocated the free-seat system in churches, in preference to rented pews, as being beyond question much more Christian in principle and idea than its rival. It has, besides, this great advantage, that it gives free scope for the growth of the congregation to the utmost seating capacity of the church, which means, not only the benefit of a greater number, but a corresponding increase of revenue. The apprehension lest the abolition of pews should unsettle the members of the Church in the possession of their accustomed seats, is a ground-

less one, as regular worshippers have always their recognized places in the sanctuary.

With regard to the envelope plan of securing the income of the Church, which in free churches takes the place of pew rents, I have to say that after an experience of ten or twelve years, I have found it to be moderately successful. To carry on the system with entire success requires the faithful and unwearied co-operation of both churchwardens and people. On the part of the former is demanded constant care and watchfulness to keep the members supplied with envelopes, to work up the number of subscribers, to keep an exact record of the Sunday receipts, and monthly or quarterly collect the arrears. On the part of the congregation there must be a readiness to contribute according to their means, and punctuality in depositing the weekly envelope. Conversely, the drawbacks to the success of the scheme are, on the side of churchwardens, neglect to supply the envelopes to the members, to increase the subscription list, to keep a strict account, and to recover the arrears; while on the other hand drawbacks arise from the inattention of members who let their contributions drop behind, from the refusal of some on one plea or other to adopt the plan, and from the unwillingness of others to pay their arrears.

But even with moderate fidelity upon the part of those concerned, the envelope system will, I believe, produce a larger income than could be realized in the same church from pew rents; and then—which is indeed a great point—it is a more Scriptural method of supporting the Church.

Yours truly,

R. S. FORNERI.

Belleville, March 6th, 1883.

COADJUTOR BISHOPS.

SIR,—The increased circulation of the DOMINION CHURCHMAN is, I believe, largely owing to its correspondence being so varied in its subject matter, giving it the stamp of catholicity. In no other way can it properly sustain the laudable pretension of being "the organ of the Church of England in Canada." No sectional press, breathing a party atmosphere, can maintain such a position. The present age requires thought, and the watchman of a nation's morals should vigorously uphold a free and generous expression thereof. The following quotation from the motto you have assumed, and which is credited to Bishop MacLagan, assures your sympathy:—"Let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, and firmer cohesion of the members of the Body." There can be no discovery of the treasures of wisdom without thought, and thought is the embodiment of selfishness, until revealed. Unity with diversity, is the cardinal doctrine of true catholicity; whilst unity without diversity is the harlot creed of Rome and her kindred sects.

One of your correspondents lately expressed disapproval of an article in the American Church Review, dealing with the Eastern question, because he thought the writer reflected upon England. It was the opinion of the writer, and if England deserves it, let her have it; if not it was perfectly harmless. Without endorsing the article, I am of the mind that Turkish oriental intrigue and debauch should have their place among Asiatic hordes, and not be permitted to corrode with their virus, the onward march of Occidental civilization.

Thus far, I have merely generalized upon an important principle which is involved in a wise method of Church government, as introductory to the discussion of a matter of great interest, by that of the office of Coadjutor Bishop. Your readers will not nervously surmise that I am going to discuss Bishops, or, properly speaking, the Episcopal office. The latter is considered essential to our very existence, and consequently wraps its sacred mantle around him who fills it. I purpose briefly treating upon the office of Coadjutor Bishop, which is no more essential to Church existence, than the office of Canon or Rural-dean; and which, if it were not for the right of succession, would have little significance. It is this which makes the matter worthy of much careful thought, for it might involve the Church in permanent and inextinguishable calamity. Moreover, any feeling of delicacy is removed, because I am not aware that such a matter is, at the present time, before any diocese in the Dominion. I presume that every diocese has a canon bearing upon the main question, although I have only seen that of Huron. Without argument, I think it will be conceded that one bishop for a diocese is sufficient, and that such is the genius of Diocesan Church government. Indeed, it is difficult for a man to serve "two" masters. The office of coadjutor bishop is in reality an accident, and only under very exceptional conditions is it valid. The only justifiable conditions appear to me to be limited to two temporary expedients. One is an over-grown diocese, under conditions where division is, for the time

being, impracticable; the other, that of rare and extraordinary administrative qualifications possessed by the individual for the Church's good, but who might lack ability to perform the physical duties of the office in some particular emergency. If such be not the case, a parochial episcopate might be urged, and which would be mere congregationalism. One of the foregoing conditions should be clearly established before such a temporary expedient would be valid. The two legitimate methods for increasing or changing a healthy episcopal oversight, are to be found in diocesan division or resignation, both of which have the seal of the Church's imprimatur.

In looking over Canon 3, of the Huron Diocese, which is "On the election of a Coadjutor Bishop," I think the position I have assumed is fully borne out. I do not know who framed the canon, but a more negative production can scarcely be imagined, and which is not worthy the mind of a "master" in Israel. The first clause gives the creating power, the second the right of succession, whilst the third and fourth contain matters of detail. The first is that with which I purpose dealing, the others being subsidiary. It reads:—"When the Bishop of the Diocese shall feel himself unable to perform his duties, by reason of age or other permanent cause of infirmity, or be incapacitated by mental infirmity, from discharging his episcopal duties, a coadjutor bishop may be elected by and for the diocese in the manner provided in Canon 1." There are three conditions, the two last dependent upon the first. They stand thus:—1. The Bishop must feel his inability to do his work; 2. Age or permanent infirmity a requisite; 3. Mental incapacity an essential cause. The third condition may be dispensed with, for I fail to see how he could make such a discovery. The Church would be the proper authority to adjudicate in such a matter, and of necessity should declare the office vacant.

The first condition makes the occupant the sole arbiter. No wise government acknowledges such a principle in any department of service. What sad havoc would be produced in the judiciary, for instance, if it were acknowledged. Governments determine such a matter, not by a sentiment, but by fact. Moral responsibility moves a government to action, and determines its method of procedure by the fact of the duties of office being performed or not, irrespective of any inspiring cause. The inspiring cause has no other province than to determine whether retirement shall be, or not, with the "honours of war."

The second clause, I think, clearly establishes the principle of honorable resignation, based upon a superannuated recognition.

The matter is so associated with the Church's welfare, that a careful revision of such a canon is necessary, in order to meet a possible contingency. Whilst many other considerations readily suggest themselves, the above may suffice for present contemplation, and serve to evolve a thoughtful and prudent discussion of a subject fraught with momentous consequences.

J. T. WRIGHT.

The Parsonage, St. Marys,  
March 2nd, 1888.

#### ARTISTIC STAINED GLASS.

"I remember," says Lewis Day, "a child who sat for the first time in his life in some great church, awed by the splendour of the glass before him, when all at once the organ burst into music, and it seemed to him as if it was the 'window that spoke.'" I am reminded of that story as often as I see any "Early" glass or even the imitations. It always impresses me with its dignity, its richness, its remoteness from the din of every day life. It strikes the same deep chord as the organ does, and each seems to belong to the other. That the gift of color is as religion to the eye may be truly said; and be it in church or home there comes to every heart a soothing influence as the eyes rest on the mellow glass of some rich, quiet corner through which there pours the soft light of the stained glass.

In looking at the colored glass when set in its lead meshes, one finds delight without searching for the detail of lines or forms, and the sense of pleasure to the eye is symphonic without motive. The æsthetic traveller when looking over the cathedrals at Chartres may feel the glow of distant color fall softly on his senses, and contemplate in peace the grand array in the clerestory or the still grander kings and priests as they look down through the ages of light from the transept windows.

We are pleased to inform our readers that another stained glass firm has lately started in Toronto under the name of "Dominion Stained Glass Co." The works are situated at No. 77 Richmond St. West. Their rooms are spacious, well lighted, and excellently adapted for the business, having every facility for executing the best quality of work, both in the æsthetic and mechanical departments.

Their manager, Mr. Lyon, has had a very large experience in the art, "being eighteen years foreman for Mr. J. McCausland," and he personally superintends all work; they employ a large number of hands, and have lately added to their number another artist from England, whose special department is the executing of figure windows, such as is usually adopted for memorials. We are also pleased to state that they have already supplied ten churches with Stained Glass, and in every case are able to produce testimonials showing that they have given entire satisfaction; and the memorial window lately placed in the Cathedral in Hamilton, which we have already noticed in our columns, was from this establishment, the window being very beautiful in coloring and execution, and is admired by all who have seen it. When visiting their works our special attention was called to some very fine samples of art. Glass being especially adapted for public and private buildings, being in the latest styles of leaded glass, which is so much used at present in beautifying our houses.

Successfully to comply with the demand of the growing artistic want it is undesirable to expend prolonged labour upon the decoration of glass which is essentially profane. The forms and decoration of the material must originally be elegant and simple, and every care is now taken in the manufacturing of glass, as this assists in the after-decoration and cutting for the meshes.

In is high time that our local art industries were encouraged, and out of the riches of our citizens would come the support of this enterprise by a healthy patronage.

### Family Reading.

#### HE IS NOT FAR.

O Thou! Eternal, Changeless, Infinite!  
First, Last, and Only; filling all in all;  
Hiding Thy glory in abyss of light;  
Majestic in Thy mercy as Thy might;  
My God! with perfect trust Thy name I call.

I dare, unfrightened, lift my eyes above;  
Within Thy house, my Father! can I fear?  
My heart's deep answer needeth not to prove  
The pulses of Thine omnipresent love;—  
My spirit's cry Thy Spirit bends to hear.

Thou, who the number of the stars dost tell,  
Bow, Lord, to order all my destiny!  
As seeing Thee who art invisible,  
Let me amid these awful grandeurs dwell,  
Forever Thine obedient child to be.

#### AT HOME.

A TEACHING IN LENT.

"The man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee."—St. Luke viii. 38 and 39.

These words are in the narrative of St. Luke gives us of the healing of the man who had been possessed of many devils—so many that he gave his name a Legion. When the demons went out of him, and, as we are told, entered into swine and drove them into the lake, the Gerasenes asked Jesus "to depart from them; for they were taken with great fear." How different the feeling and prayer of the cured man! His countrymen would get rid of Jesus by earnest entreaty, lest the loss of their unclean swine should be only the forerunner of other mighty work to bring them damage. But it was Jesus who had healed him of wretchedness—of awful, paroxysmal madness, in which he was without self-control, and none others could control him, nor could manacles and fetters bind him. His nakedness amid the tombs seems almost a prayer of his better life for death as the only release from intermittent but frequent attacks of mania. Jesus had commanded the blessing healing to come into such a life. If these countrymen of his ask the Deliverer and Healer to depart from them, he, the healed one, seeing Jesus about to leave in the boat, joyful and thankful for his cure, beseeches Jesus that himself may be permitted to go with Him, to join the men who had come across the lake with Him. It was a very natural desire, a very pious desire. We can enter into sympathy with the grateful heart, and can discern its joy, its gratitude, its love.

It is to be noted that the Master's answer to this man's request is directly opposite to His customary reception of men. He usually bade men give Him their attendance that they might be taught, and then go out to teach and heal. His requirement of men was, "Follow Me!" He bade a young ruler sell all

that he had, give to the poor and then follow Him. But here is a man who wishes to follow Him, and Jesus sends him away, bids him return to his own house and show how great things God had done unto him. Why? May it not have been because the man had shown in his own house what a devil incarnate he was before our Lord met him? Moody, surly, ugly, he must have been in the intermissions of his madness, because of the effect and anticipation of paroxysms. Legion, if he were the incarnation of all brutal selfishness and every giant evil ruled by vicious passion, would make his own home the place of torment for innocents.

It need not be supposed that any one of us has been so maddened by sin as was this man, in order to find the Master's direction most appropriate to us. Whatever He does for us we should return to our own house and show it there. Our home is the best place in all the world for the free and full play of our religious emotions and duties. A religious life in our homes is what so many of us fail to live. You have heard a "Sunday religion" sneered at, and a "Church religion" spoken of in most contemptuous tones. If there be a Sunday religion that does not extend into the week days, or a Church religion that does not extend out into the life world of a man or woman, the sneer, with all its contempt, is richly deserved. If religion has its only true and complete expression in following the teachings of the Christ, we need read no more than the Sermon on the Mount to find that it pertains to every day in the week, to any place in the world we may be, and especially to that holy place we call home. It is in our home that we have the "closet" whose door we shut that we may pray to our Father in secret; and the wife to whom we are to be faithful; and the children for whom our goodness is to make provision, and is to teach us lessons of our Heavenly Father's goodness and providence.

Many a man may seem devout in church, whose wife knows how selfish he is at home. Many a woman may work altar cloths, whose husband knows how idle and ill-natured she usually is at home. Many parents may be very particular about attending church and enforcing attendance upon their children, when the children know how quarrelsome their parents are at home. Indeed, for some persons home is the hardest field for religious life. Their selfishness has become so accustomed to a ministry of love or fear, that they think their own will must have sway there. We may discover some who are quiet elsewhere, because they are under a law which they do not recognize at home—the beautiful law of courtesy and gentle behavior. We find some submissive elsewhere, because they would not be tolerated by those outside of their homes, should they attempt the exercise of petty tyranny. We find conceit and selfishness courting popularity among strangers by dissimulation. The same bad things are in the heart everywhere; only "I would" is waiting upon "I dare not." Wherever any one has been his worst, is of all other places that where he should wish to be his best, if any real good comes into his life. That place is usually home.

THE ARCHBISHOP OF YORK ON THRIFT.—The Archbishop of York preaching at Sheffield yesterday, before the members of the Friendly Societies of the town, said that thrift had something more in it than this world's business. Thrift was a branch of justice, and justice was a part of Christian love. It was not a question of a mere worldly nature. They were trying to alter the looser and less careful customs of the world by introducing providence and care for the future. So far from this being alien to religion, it was a fair first step to a well-ordered life according to the law of God.

If one were to be judge by the apparent signs of the times he would naturally declare that liberalism in religion is vastly on the increase. That there is a good deal of liberalism in theology cannot be doubted. People nowadays don't believe in anything more than a very mild kind of hell—one just large enough to make the climate temperate, steady, agreeable and decidedly healthy. It is very pleasant to have a creed that suits your practice as nicely as an old shoe fits the foot. We are very liberal also in our views of the Bible. The passages which most seriously interfere with us are happily all interpolated, and are not to be found in the original text. Inspiration means that one who writes under its influence is not to be held personally responsible for the historic and ethical mistakes he may make. But we have noticed that liberalism is apt to strictly confine itself within "certain" limits. It never tampers with the sanctity of the pocketbook, and when the contribution box softly swoops under the eyes of modern liberalism the old bone button of more conservative days and the punched coin of our forefathers are still there. This shows that radical reform is very slow and feeble.

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## Children's Department.

### UNTIDY GIRLS

Many girls who are in the evening genuine ornaments to the parlour, tastefully dressed, and "neat as a new pin," are little better than slatterns when performing domestic duties.

I have no patience with this untidiness. It has always seemed to me as if Cinderella herself might have kept out of the ashes even if she was obliged to stay in the kitchen and work.

To look well while about house work is worth while. A neat calico dress, short enough to clear the floor, smoothly brushed hair, a clean collar, and a plentiful supply of aprons, are all within the reach of any woman, and I maintain that she will do her work better, and feel more like doing it if so prepared for it. The moral influence of dress is undoubted.

### POLLY'S VICTORY

One stormy day in March, a little bare-footed girl, armed with a long rake, might have been seen tripping down the street of a fishing-village in North Wales. She was an odd-looking little creature, with a crop of curly red hair, a freckled face, and a funny turn-up nose; but a warm, loving little heart beat beneath her coarse pilot-cloth jacket and unfortunately a warm heart went with it. What trouble that quick temper had given poor Polly! Her father and mother were both dead, but the dear old grandfather with whom she lived, had taught her the sin and folly of giving way to passion. And Polly sometimes tried hard to conquer her unruly spirit, but her failures were many and her victories but few. But to-day, as she hurried towards the shore, her merry, eager face showed no sign of anything but good-temper. The tide was out, and Polly was going on the low rocks to gather sea-weed to use as manure for their little potato-garden. With her long rake she would scrape together the slippery black weed (so much prized by fishing folk), and carry it to the beach, where she carefully piled it above high-water mark. When she had got together a good large heap, her grandfather would bring their old donkey "Jack," and load him with a large bag of sea-weed, which he would patiently carry to their garden. This morning, although the wind blew Polly's rough curls into her eyes, and fluttered her short petticoates, the sun shone brightly, and with a light heart and busy hand the little girl began her work. There were several other people scattered over the rocks, engaged like herself, but Polly did not take much notice of them; she was too busy scraping and picking to need any company,

and very soon her pile of sea-weed rose to a good height.

Now, one of the sea-weed pickers was no friend of Polly's. He was a great, awkward looking boy called Bob Thomas, and he liked nothing better than to see Polly in one of her tempers, so he never lost a chance of teasing the little girl, and making her "flare up," as he called it. To-day was too good an opportunity to be lost, so the naughty, thoughtless lad waited his time. It soon came. Polly, who had not even noticed him, so intent she was on her work, had just stepped on a rather dangerous point of rock, so slippery that her bare feet had a difficulty in keeping their hold. Right under it was a pool of deep, clear water, while all around was a splendid crop of sea-weed. Polly was raking with uncommon ardour, and cleverly balancing herself as she did so. At this moment her enemy drew near, and thinking it a good time to play off one of his foolish jokes, stole softly up to the sea-weed gatherer and shouted "halloo" right in her ear. The unexpected noise made Polly start, she lost her balance, tried to recover it, and struck out wildly with her rake, and at last fell into the middle of the pool. Her upset was greeted with shouts of laughter from Bob, in which some of the others were unkind enough to join. Polly scrambled to her feet, drenched to the skin, and turned on her tormentor, a face crimsoned with rage. Clenching her little fists, she poured out a torrent of angry words directly she found breath. "Oh, you wicked, wicked boy. I hate you I do. I'll—but what Polly would do was lost in renewed shouts of laughter. And certainly she presented a very comical little figure, with her clothes all sticking to her, and the water running in little streams from her hair. Still, it wasn't kind of them to laugh at her. Perhaps it will seem strange that Polly did not run home at once and change her clothes, but fishermen's children are used to frequent wetting in salt-water.

So, still flushed and angry, Polly simply wrung most of the water out of her things, and went to work again. But she was in a very different mode to that in which she had begun her work. All the brightness was gone from her face, and although she raked and gathered with as much energy as ever, it was in a sullen, unhappy spirit. Badly as she had been treated, she felt she had done wrong in going into such a violent rage. She was sure that God was not pleased with her; and yet she felt as if she could never forgive Bob Thomas. So some little time passed away. The tide, which had turned long ago, was now flowing in fast. It would soon reach the spot where Polly stood: she was alone now; the others had gone further along the shore. Raising her eyes to glance at the on-coming waters to judge how much longer

she had to stay there, Polly caught sight of a long rake lying just at the edge of the water. Directly she saw it, she knew it belonged to Bob Thomas, even before she saw the great staring letters R. T. cut on the handle. Bob had evidently forgotten it. All at once an evil thought came into Polly's mind. She would not tell Bob about the rake; she would leave it to be covered, and lost in the waves. It would just serve him out for treating her so badly; and Polly turned her back on the rake, and went on with her work. But somehow she could not be satisfied to leave it so. She felt she was giving place to the evil one. What should she do? And so the conflict went on in the little girl's heart. Meanwhile the waves came tumbling in very fast; one quicker than its fellows almost touched the handle of the rake. If Polly meant to save it, she must call out to Bob at once, or it would be too late. For one moment she paused, glanced first on Bob's far-off figure, then on the rake, now half-covered with water. Then from the little tempted heart rose the cry, "Lord Jesus, help me; help me to do what's right," and the help came.

In a very choky voice Polly called out, "Bob Thomas, Bob Thomas, come and fetch your rake, it's most covered 'wi the waves."

Bob looked up, and glanced towards the place from which the sound came. Suddenly he remembered his rake, and rushed to the spot just in time to save it from being swallowed up in the sea.

Polly had turned away, and was picking her way to the beach with her bundle of dripping sea-weed under her arm. But Bob followed her, looking very red and shamefaced.

"Stop a minute, Polly, I want to say something to ye. If you ain't a regular good one, I don't know who is; it was downright good of ye to tell me about the rake, after the shabby trick I served ye. In another moment it would ha' been gone, and I should ha' caught it finely from father. And look here, Polly," said Bob, striking the rock with the rake to enforce his words; "I'll promise ye this, I'll never tease ye again as long as my name is Bob Thomas."

And Bob kept his word. So Polly gained her victory—a double one, too, for she conquered herself and her enemy.

### PAID IN ONE'S OWN COIN.

Peter's mother died. After that he was sent to his grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve. Peter now had a new mother, and his father sent for him to come home. But he did not want to go. He felt sure he should

not like his new mother, and that she would not like him.

"That depends upon yourself, Peter," said grandmother. "Carry love and kindness in your pocket, and you'll find no difficulty."

The idea struck the boy favourably. He wished he could, he said. "And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind, and you will be treated kindly; love and you'll be loved."

"I wish I could," said Peter.

All the way home he more or less thought of it. I do not know about his welcome home, or what his father or new mother said to him. The next morning he rose early, as he was used at his grandmother's, and came downstairs, where everything being new, he felt very strange and lonely.

"I know I shan't be contented here," he said to himself; "I know I shan't. I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter went up to her and said:

"Mother, what can I do to help you?"

"My dear boy," said she kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do to help you, for I'm afraid you will be lonely here at first, coming from your dear, good grandmother."

What a kiss was that! It made him so happy.

"That's paying me in more than my own coin," thought Peter.

Then he knew he should like his new mother; and from that good hour Peter's pockets began to fill with the beautiful, bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it, and you will never be in want.

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BIRTHS, MARRIAGES & DEATHS.

Birth.

HARRISON—On the 5th March inst., at 36 Grosvenor Street, Queen's Park, the wife of R. HARRISON, of a daughter.

Consumption cured by Inhalation.

The following interesting letter is one among the many received by Dr. Malcolm, and needs no comment:—

DEAR SIR,—I feel it to be a duty I owe to you to let you know the benefits I have received from your treatment, by the inhaling system, for the relief and cure of consumption.

In the month of April, 1878, I contracted a severe cold, which settled on my lungs, and in the following August I was completely prostrated, and was then informed by my family physician that my left lung was very much diseased and quite useless. My breathing was very short, and I could scarcely lie down. I had a very bad cough, and expectorated large quantities. I continued in this low condition for upwards of two months, and was under the care of three of the most skilled physicians in the vicinity, who all informed me that my case was hopeless, and that I had only a short time to live.

About this time I first heard of your method of treatment, and grasping, yet without hope, applied to you for it. To my joyful surprise I received great benefit from the very first, and now, after a lapse of two years, I have no cough; my breathing is free and easy, and my health completely restored. No one would suppose from my present appearance that I ever had consumption. I am satisfied that my lungs are as well as ever, which great blessing I ascribe to your valuable treatment.

I can only add that you are at liberty to use this in any way that you see fit.

I am yours very truly,  
Mrs. REUBEN LANE.

To Dr. J. Rolph Malcolm.

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A BOY'S PLEA

They say that boys make all the noise,  
And that the girls are quiet;  
If girls were boys, I know their joy—  
Would only be in riot.

I know we oft, when mud is soft,  
Forget to use the door mats;  
We go "all fours" and slam the doors;  
We use our hats like brick-bats.

Perhaps we may, some sunny day,  
Attempt to tease the girls,  
To eat their cake, and faces make,  
Or pull their dangling curls.

But then, you know, when we do so,  
It's only just in fun,  
For when we will we can be still,  
As almost any one.

But let them say whatever they may  
About our dreadful noise,  
For errands done, some one to run,  
They're glad to find the boys.

LIVING IN HOPE.

What hope? The hope of perfect resemblance to Christ in heaven. But let us remember that this is awarded only to such as delight in spiritual things here. "Every man that hath this hope in him purifieth himself, even as He is pure." This is the day of His appearing. He invites us to look unto Him. Obeying Him, we become like Him in as real a sense as are the glorified in His immediate presence. We are now "the sons of God," though the future completeness of moral conformity baffles our power of conception. Still, the resemblance begins here; and "from glory to glory," even as by the spirit of the Lord, we advance in likeness to Him.

A HOLY LIFE.

A holy life is made up of a number of small things; little words, not eloquent speeches or sermons; little deeds, not miracles or battles; nor one great heroic act of mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as those goes to make up, at least, the negative beauty of a holy life.

BE OF GOOD CHEER.

A man who acquires a habit of giving way to depression is one on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, his faculties grow dull, his judgment become obscured, and he sinks into the slough of despair; and if anybody pulls him out by main force and places him safe on solid ground, he stands there dejected and discouraged, and is pretty sure to waste the means of help which have been given him. How different it is with the man who takes a cheery view of life even at its worst, and faces every ill with unyielding pluck! He may be swept away by an overwhelming tide of misfortune, but he bravely struggles for the shore, and is ever ready to make the most of the help that may be given him. A cheerful, hopeful, courageous disposition is invaluable, and should be assiduously cultivated.

Always be punctual; never make an appointment you cannot keep; and never break one, unless from positive inability to keep it. In the latter case, explain and apologize with as little delay as possible.

A MODERN MIRACLE.

AN INTERESTING CHAPTER FROM THE LIFE OF A PROMINENT GENTLEMAN.

(Boston, Mass., Globe.)

The readers of this paper were more or less amazed at a most remarkable statement from one of our leading citizens which appeared in yesterday's issue. So unusual were the circumstances connected with it, and so much comment did it occasion on the street and social circles, that a representative of this paper was commissioned to investigate its details and verify its facts. The article referred to was a statement made by Mr. B. F. Larrabee, formerly of London but now of the New York and Boston Dispatch Express company, whose office is on Arch street. Mr. Larrabee was found by the newspaper man in his private office, and on being questioned said:—

"Well, sir, logically I have been dead, but really I am as you see me. A little over a year ago I was taken sick. My trouble was not severe at first and I thought it was the result of a slight cold. Some how I felt unaccountably tired at times although I took an abundance of sleep. Then, again, I had dull and strange pains in various parts of my body. My appetite was good one day and I had none whatever the next and my head pained me more or less much of the time. A while afterward I noticed much that was peculiar about the fluids I was passing and that a sediment, scum and strange accumulation appeared in it. Still I did not realize that these things meant anything serious and I allowed the illness to run along until on the 28th day of October, I fell prostrate while walking along Tremont street. I was carried home and constantly attended by my regular physician, but in spite of his skill I kept growing worse and finally they tapped my side in the vicinity of the heart, taking away forty-six ounces of water. This relieved me for the time, but I soon became as bad as before. Then the doctors gave me up entirely, declared I could not live more than twenty-four hours and my daughter, who was residing in Paris was telegraphed for. Still I lingered along for several weeks, far more dead than alive, but never giving up hope. One night—it was on the 20th of April, I very well remember—my attendant, who was reading the paper to me, began an article which described my disease and sufferings exactly. It told how some severe cases of Bright's disease had been cured, and so clearly and sensibly did it state the case that I determined to try the means of cure which it described. So I sent my man to the drug store, procured a bottle of the medicine unknown to my physicians and friends, and took the first dose at 10 o'clock. At that time I was suffering intensely. I could not sleep; I had the short breaths and could scarcely get any air into my lungs. I was terribly bloated from head to foot, and the motion of my heart was irregular and painful. The next morning I was able to breathe freely; the pain began to leave me and the bloating decreased. I continued to take the medicine, and today, sir, I am as well as I ever was in my life, and wholly owing to the wonderful, almost miraculous power of Warner's Safe Cure. I do not know what this medicine is made of, or anything else about it, but I know it saved my life when I was given up by the doctors and had really been dead for weeks; that it has kept me in perfect health ever since and as cured many of my friends to whom I have recommended it. My recovery is so remarkable that it has excited much attention, and physicians as well as others have investigated it thoroughly. I am glad they have, for I feel that the results of such a wonderful cure should be known to the thousands in all parts of the land who are suffering from troubles of the kidneys, liver or heart, in some of their many dangerous forms.

The representative of the press thanked Mr. Larrabee for his very frank and clear statement, and was about to leave the office when a gentleman stepped up to him and inquired if he were seeking information about Mr. Larrabee's sickness and recovery. The scribe replied that he was, whereupon the gentleman said:—

"And so am I, and I have come all the way from Toronto for that very purpose. Kidney troubles seem to be alarmingly increasing all over the country, and I have a very near relative who is afflicted much as Mr. Larrabee was. I have been to see the physicians of whom Mr. Larrabee speaks, and I tell you, sir, it is simply wonderful."

"What did they say?" asked the man of news.

"Say? Why, sir, they fully confirm everything Mr. Larrabee has stated. I called at the Commonwealth hotel, where Mr. Larrabee was living at the time of his sickness. Messrs Brugh & Carter are the proprietors, and I asked them about Mr. Larrabee's case. Mr. Brugh pointed to the electric annunciator and said, 'Why for weeks and weeks every time that bell rang I said, "That means the death of Mr. Larrabee." No one around the hotel ever dreamed that he would recover, and when the doctors would come down from his room they would shake their heads and say there was no hope. The arrangements for the funeral were made and his recovery was simply a miracle.'"

"I then called on Dr. Johnson, who said that Mr. Larrabee's case was a very remarkable one. He was his family physician and expected his death every hour for a number of weeks and never called to see him during that time, but he was prepared for it. The doctor said the recovery was due to Warner's Safe Cure, and if he had friends, male or female, troubled with Albumen or any kidney troubles he should certainly advise them to use this remedy. Dr. Johnson said kidney difficulties are more common than most people think and that many symptoms which are supposed to be other diseases arise from the kidneys. He said that ladies after gestation are specially subject to albuminous troubles which require prompt attention.

"I next went to see Dr. Mellville E. Webb, at the Hotel Cluny, for you see I was determined to be thorough in the matter. I found Dr. Webb a most clear headed and well informed gentleman, and he said:—

"I know of Mr. Larrabee's case from having thoroughly investigated it as a medical director of a Life Insurance Company, and it is one of the most remarkable cases I ever met. Mr. Larrabee had all the manifestations of a complication of diseases, and in their worst forms. I subjected him to the most thorough examination possible, after his recovery, and 'I can't find out about him.' His kidneys, liver, lungs and heart are perfectly well and sound. I can only add that, from what I have seen, I would unhesitatingly recommend this remedy."

The conclusions from the statements above made which come to the newspaper man as well as the general public must be two fold. First, that a modern miracle of healing has been performed in our midst, and that, too, by the simplest of means and one which is within the reach of every one. It should be remembered that Bright's disease is not usually a sudden complaint. Its beginnings are slight and its growth slow. The symptoms by which it may be detected are different with different persons, not two people usually having the same. This fact was manifest in the case of Mr. Larrabee, and he had no idea of the terrible complaint which had attacked him until it became fixed upon him. Secondly, testimonials of such high character and so outspoken in tone, conclusively prove the value of the remedy and its superior nature to the proprietary articles with which the public have for-

merly been flooded. "The greater includes the less," and the remedy which has been proven so valuable and as saved a life after it was brought down to death's door must unquestionably be certain in the many minor troubles which are so disastrous unless taken in time.

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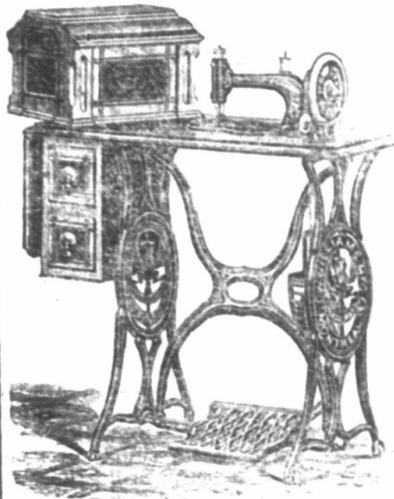
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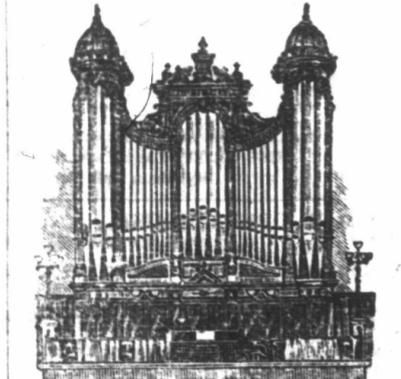


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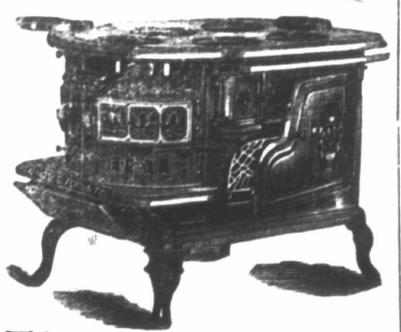
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