

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 4, 1890.

[No. 36.]

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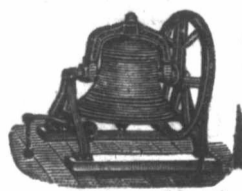
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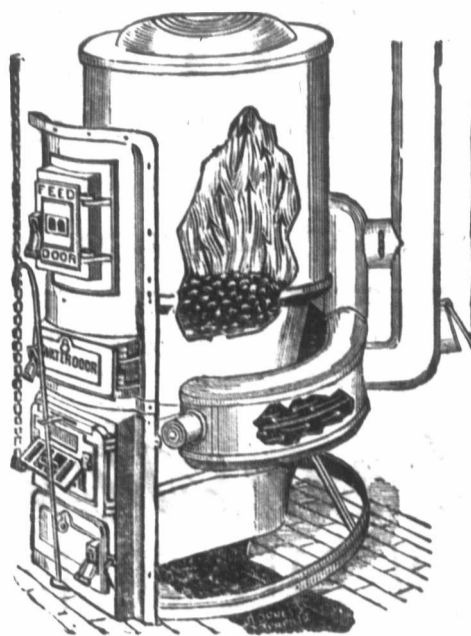
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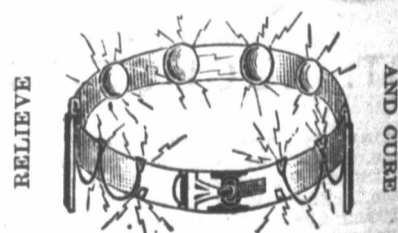
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# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

September 7.—14 SUNDAY AFTER TRINITY.

Morning.—2 Kings 9. 1 Cor. 15. 35  
Evening.—2 Kings 10 to v. 32; or 13 Ezek. 31. Mark 8. 10 to 9. 2.

ENGLAND AND ROME.—The other day, a Canadian newspaper, writing on the death of Cardinal Newman, spoke of the Church of England as being the parent of the dissenting bodies and the "offspring" of the Church of Rome; and it is to be feared that loose and inaccurate talk of this kind is too often accepted as a statement of historical truth. The Church of England was, for a good long time, in communion with Rome. Sometimes, also, but by no means during the whole of the connexion, it suffered from the tyranny of the Roman Pontiffs. But the Church of England was no more the offspring of the Church of Rome than, for example, was the Church of France, which was planted from the East. The Roman Mission of Augustine did much, nay, the most, for Saxon Christianity; but there were other missions and agencies, earlier and later, by which the Christian Church was planted in the British Islands; and there was then no thought of the parentage of Rome.

A REQUEST.—We recommend to the notice of our readers the following appeal which comes to us from Ilfracombe, Algoma: "The Rev. L. Sinclair is very desirous that the people of his mission should be readers of the CANADIAN CHURCHMAN, but the majority of them, though willing, are unable to subscribe. Will any of the subscribers who conveniently can do so, kindly follow the good example of Miss L. Patterson of Toronto, and send their copies to Mr. Sinclair when they have read them?" We feel certain that such an appeal will not pass unregarded. Some good lady, here and there, might take the trouble to collect a few copies or subscribe for a few extra copies and send them in one wrapper to the Rev. L. Sinclair, Ilfracombe, Algoma.

MAN'S FOOD.—It is a striking fact that corn is never found wild. It seems to have been created for the use of man in a perfect state, and if once allowed to run wild, can never be brought back

again. "It can only be reared by being sown by man's own hand, and in the ground man's own hand has tilled." In this respect man's food is like man himself; and both seem to bear traces of a supernatural origin. Infant man would perish, if uncared for; and wheat, if left to rot on the ground, would not propagate itself, as weeds do. It needs human care. Is not this, then, a testimony to its being the special gift of God to man?

THE LINCOLN JUDGMENT.—The Archbishop of Canterbury's judgment on the Lincoln case is looked forward to with much interest and anxiety. The London correspondent of the *Manchester Guardian* remarks: "The judgment of the Primate in the Lincoln case was, as I have reported already, prepared, and the Archbishop was ready to deliver it the Saturday before the Long Vacation, but he was urged to delay its promulgation in the interests of the Church. I hear that in its compilation he has been largely assisted by the Bishop of Oxford (Dr. Stubbs), who has frequently stayed at Lambeth to discuss the points on which the assessors had been unable to come to a decision, for I learn that up to the present the Bishop of London has withheld his signature, as he does not at all coincide with the views of the majority of the bishops on the eastward position. The ceremonial mixing of water with the wine will be condemned, and probably wafer bread by inference, but I hear that Sir R. Phillimore's views on the injunctions of Edward VI. as to the two altar lights will be re-established. Vestments will not be touched upon, and of course no question has arisen as to the bishop's cope or mitre. I further learn, on the best authority, that so far as the Bishop of Lincoln is concerned, he will at once conform (it may be under protest) to the Primate's ruling; but, as Lord Halifax has pointed out to the members of the English Church Union that the judgment concerns the Bishop of Lincoln alone and will not be binding upon the clergy not cited in the Archbishop's court, its general acceptance is not assured. Sir W. Phillimore, the chancellor of the diocese of Lincoln, who is vice-president of the English Church Union, has declined to allow a faculty to issue for a holy table with a marble slab or for the erection of a retable, cross, and candlesticks in the chapel-of-ease at Boston, on the ground that though he has no doubt as to their legality, there is a strong prejudice against them. He decreed that a 'three-decker' in front of the holy table should be removed, on the ground that within certain limits the congregation ought to be able to feel sure that the acts directed to be performed by the minister are so performed; in fact, that the celebrant should be visible and hearable." Upon this the *Church Times* observes: "It is reported by that ever-erring 'London Correspondent' of the provincial press that the Archbishop of Canterbury has drafted his judgment in the Lincoln case, and was in fact prepared to deliver it on Saturday last, but, owing to representations made to him, decided to postpone it until after the Long Vacation. No reliance whatever is to be placed on these purely conjectural statements, though there is likely more truth in the foregoing than in the pretended foresight of the terms of the judgment which, it is declared, will condemn the mixed chalice and uphold the validity of the altar lights." We may as well, therefore, forbear speculation, and wait for his grace's utterance.

FATHER IGNATIUS.—These are the days of liberty, and we have no wish to see freedom of action needlessly curtailed; but we must always remember that there are necessary limits. The Friars in the middle ages used to interfere somewhat offensively with the work of the parish priests. But they could claim that the Papal authority under which they acted superseded the rule of the bishop. When we hear of "Father Ignatius's" dealings in New York, we feel inclined to ask: "Who gave thee this authority?" And we certainly do not think the following remarks of the *Catholic Champion* of that city at all too strong: "It is all very well for Father Ignatius to preach the Gospel in New York as a clergyman (we believe he is a deacon) of the Church of England, provided he has been licensed by the bishop, but what idea of Gospel preaching is one to get from a monk who brings 'good tidings' at fifty cents a ticket, and takes up a collection besides? By all means let Father Ignatius hire a hall and preach a mission in New York, if the bishop be willing, only let him bring the Gospel message to those who so sorely need to hear it, without money and without price. . . . The climax of discourtesy was reached when the agents of Father Ignatius stationed themselves at the doors of the neighbouring parish churches as the people came out after morning service, and distributed handbill invitations among them. It is well that people should know these things. Father Ignatius is no doubt justly admired and revered for his personal piety and burning eloquence, but not even the possession of these qualities in the highest degree justifies him in issuing sensational posters and handbills which offend good taste and shock Christian feeling, and in holding his services in the immediate vicinity of parish churches at the very hour they are open for service, without so much as saying 'by your leave' to the rectors of those churches. Along with their other virtues, monks most of all should practise reverence for holy names and things, and courtesy, which is a part of the true Christ spirit.

SMOKING.—The following remarks from an English newspaper may be of interest at the present moment, when some religious bodies in Canada are doing their best to put down smoking: "A bull of the Pope or an ukase of the Czar is not more binding within its domain than an edict of General Booth. But even Peter the Great found it a serious matter to touch Russian beards, and General Booth may not be able to put out the pipe. It looks a little like this, for the decree which has this week been so much commented upon is a re-issue of what has always been the rule. That it needs re-enforcement argues the stress of the situation. Without going so far as to agree with the General when he says: 'It is (a) injurious to health, (b) uncleanly, (c) a waste of money, (d) a disagreeable infliction upon those about them, and (e) an unnatural habit of self-indulgence for which there is no justification,' we cannot forget that smokers are frequently the most selfish of people. They will smoke in railway carriages against the law, they will puff their cigars into the faces of poor sea-sick ladies on steamboats, and they must have their pipes at all hours and in all places. It is seldom that women smoke, so that the feminine element in General Booth's society is not likely to be antagonistic.

Many of the men, however, will probably prefer the pipe to promotion." We are afraid that the extravagances of the anti-tobacco crusaders may have the same bad effects as those of the prohibitionists. Tobacco, used in moderation, is said to be in most cases not at all injurious, and in some cases beneficial, but the habit of smoking at all hours of the day is slothful, degrading, and offensive. Every religious community should set its face against it.

**TEMPER.**—Some one has said that nearly every case of failure in ministerial life may be attributed to one of two causes, sloth or temper. But it is not in one sphere or another that this demon does his evil work. The following remarks from an English contemporary are admirable and deserve wide circulation:—"Who has not seen the pleasure of a whole party spoiled by the ill-temper and discontent of one person? Here is an instance. It was a glorious day in July; for once it seemed as if even in the humid Lake District the weather would be perfect. Windermere glittered and glowed beneath the warm rays of the sun—no disappointing haze hid the distant mountains—no ominous mist hung round their summits. The coach to Coniston carried a happy band of holiday makers—all but one—a young lady, who would have been handsome but for a sullen expression of countenance, and did much to spoil the enjoyment of the rest. Nothing was right. What did she care about the beautiful brook which danced gaily along, or the Langdale Pikes, or the glorious green of the meadows, or the white sails on Windermere, or indeed anything to which her companions drew her attention? It was odiously hot; she hadn't come to the lakes to injure her complexion. The dust was dreadful. Lakes, mountains, streams, rivers, rocks, were all alike, and so on. She was a torment to herself and to everyone else. So we thought of those lines of Archbishop Trench:—

'Some murmur when their sky is clear,  
And wholly brought to view,  
If but one speck of dark appear  
On their bright heaven of blue.

And some with thankful hearts admire,  
How love has in their aid—  
A love that never seems to tire—  
Such rich provision made.'

**THE BELL COX CASE.**—Relative to the House of Lords appeal in the Bell Cox case—whereby his imprisonment, after being released by writ of *habeas corpus*, was declared unlawful—the prosecutor (Mr. James Hakes) writes to the *Liverpool Daily Post*: It is not my concern, but that of the country generally, to say if the law shall any longer remain as the highest court has decided it to be at present. My next step is at present uncertain, and must await the result of consultation with my legal adviser. It will not be in the secular courts, which the Ritualists so much abuse and so readily fly to, but in the spiritual and ecclesiastical courts, which they so carefully shun. It seems to me that continuous, persistent rebellion and lawlessness, without the smallest sign of repentance and amendment, call for more urgent and effectual effort at repression, and, therefore, being still convinced that I was right and obliged to begin the prosecution, I ought more diligently than ever to press it. I trust that a sufficient number of Englishmen will always be found determined that the laws of their country shall be obeyed by the clergy as well as the laity, even though it should involve deprivation or the imprisonment of members of one or the other.

**THE WINNIPEG CONFERENCE.**—An English paper has the following note on the Winnipeg Conference. Some of the contents may be informing even to Canadians:—"Much interest is being shown in Canada in the Conference at Winnipeg to discuss the question of the union of the Church in British North America. English Churchmen will be interested in learning that there are nineteen [twenty] dioceses in British North America [not counting Newfoundland]. These dioceses are classed in two provinces—the province of Canada and the province of Rupert's Land. In the first province there are nine dioceses, and in the latter seven. The remaining four dioceses—Caledonia, Columbia, New Westminster, and Newfoundland—are, we believe, under the jurisdiction of the Archbishop of Canterbury, and are independent, or quasi-independent. The Dominion has a population of about 4,800,000. Of these at least 650,000 are members of the Church. The clergy number 1,200. As may be easily imagined, the distribution of the population is very unequal. In Eastern Canada are 4,221,000 people, and 500,000 Churchmen. In the province of Rupert's Land the population is 210,000, and of these 60,000 are Church people. In the four 'independent' dioceses there are 35,000 Church people out of a population of 200,000. The Church in British North America has therefore 650,000 members, 1,200 clergy, and 20 bishops. There can be no doubt that were the rather divided interests of provinces and dioceses blended, it would be a great gain to them in British North America, collectively and individually. In this part of the world the Church has a unique position and great opportunities. Both of these could be used to better advantage if a union of the two provinces were brought about."

**THE REV. PROFESSOR LLOYD**, the successor to Professor Boys in Trinity College, has arrived from Japan. Professor Lloyd was placed sixth in the first class in the Classical Tripos at Cambridge, and was formerly curate at the University church. Recently he has been engaged in educational work in Japan. We have no doubt that Mr. Lloyd will receive a hearty welcome from members of the Church of England and from the inhabitants of Toronto generally.

#### JOHN HENRY NEWMAN.

The death of Cardinal Newman requires the student of modern Christianity to look back over the whole of the present century, and consider an epoch of development and transition in theology not less important than any other of like duration in the history of the Church of Christ. The Evangelical movement may be said to have reached its culminating point at the time of Newman's birth, although it attained to its greatest popularity a quarter of a century later.

The Tractarian movement may be said to have begun at the time of the Reform Bill. The Bishops were told by the Whig leaders to put their house in order, and it was intimated, not obscurely, that their place of privilege might be lost to them. If the Church should be disestablished, what would be its position in the nation? This was the question which some Oxford scholars saw that they must be prepared to answer. Were they a sect? Were they a mere national Church created by the will of the people or the sovereign? or were they a portion of the Catholic Church?

The answer to these questions was given in the celebrated "Tracts for the Times," from which

the Tractarian movement derived its designation. The two leading men in the movement were Edward Bouverie Pusey, of Christ church, and John Henry Newman, of Oriel. But there were other names hardly inferior to theirs, the elder Froude, Charles Marriott, John Keble, and others hardly less illustrious.

If Pusey speedily came to be recognized as a leader, on account of his vast patristic learning and his devout habit of life, Newman's intellectual pre-eminence was no less distinctly recognized; so that at the time of Arnold's attack on the movement, in the preface to a volume of his sermons, it seemed doubtful whether the adherents of the movement should be called Newmanites or Puseyites. The secession of Newman speedily settled that question.

To this event various circumstances contributed. In the first place, the Bishops generally looked somewhat coldly upon the movement, being puzzled by its rehabilitation of ancient formulæ. Ward, in his amusing account, speaks of them as doubting of what was meant when they were told that they were successors of the apostles. They did not know whether this meant an increase of duties or an increase of privileges! But an end was put to the Tracts by the publication of No. 90, which came from the pen of Newman himself.

When people are told in these days that this Tract pleaded for a non-natural interpretation of the Articles, they are apt to suppose that the tendency of the Tract was to overthrow all veracity and right dealing. But we must remember the point of view of the writer and his friends. According to them, the Church of England held, and was bound to hold, all the doctrines of the undivided Church. They maintained that the Reformation had only cast off Roman error, and that the Reformers themselves stood upon the faith of the ancient fathers. But the statement of the claims of the new leaders was so bold that we can hardly wonder at the protest of the Oxford "Tutors" (Tait was one of them), or at the condemnations of the Bishops; and thus the celebrated Tracts came to an end.

Newman was at this time vicar of S. Mary's, the university church, in the pulpit of which he preached those "Parochial Sermons" which first made him known to the whole Anglican world as a writer of English that could hardly be excelled. Very few men have ever exercised the same influence over educated audiences that Newman did. Most of those who came under that subtle power in their undergraduate days have now passed away, or have become old men; but men of a younger generation have heard the story of the strange, though quiet, power, by which Newman dominated the thinking men of the rising generation in his day. It is hardly possible for us, in these days, to understand the feeling of dismay which was occasioned by the report of his secession.

Readers of Newman's *Apologia* will find it somewhat difficult to understand his reasons for leaving the Church of England. The condemnation of Tract No. 90 had something to do with it. His withdrawal from S. Mary's to the outlying district of Littlemore for three years before his secession in 1845, seems to show that he was shaken and unsettled, that he no longer felt able to speak with his old tone of certainty. The controversy on Baptismal Regeneration had its influence on him and others. It was, however, during his return from Italy, at the same time that he

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wrote his hymn "Lead, Kindly Light," that he took the final resolve.

Readers of the Apologia will find his state of mind difficult to understand. If, however, we say that he saw no other way of appeasing his craving for certainty, perhaps we shall be near the truth. *Securus judicat orbis terrarum*—this, he tells us, was a decisive reflection with him. The universal judgment, not a national confession, must be the true one. And so he accepted as his Major Premiss the infallibility of the Catholic Church, and, as the only expression of the same, the authority of the Roman See, and gave in his adhesion.

Reports were often circulated to the effect that Newman was dissatisfied with his position, that the Roman authorities were dissatisfied with him, and that he was likely to return. For this last suggestion there never was the least foundation. Newman declared, and we believe quite truly, that he never had the slightest temptation to forsake Rome for England. Yet there was some reason for the rumours. Newman's mind was undoubtedly of the same sceptical order as Pascal's. He was not a man to accept blindly the utterances of authority. It was a curious circumstance that, about the same time that Newman of Oriel was finding his way to Rome, his brother, Newman of Balliol, should be making his way to Deism. These *New Men* were illustrating the two great tendencies of the age, both driven by on the same unwillingness to rest in uncertainties, by the same desire to get settled peace.

This spirit was not dear to Rome; and so it came to pass that whilst a confessedly inferior man, like Manning, became the pet of the Vatican, Newman was ignored, the degree of D.D. being the only honour he had from Rome. Moreover, it has long been known that, whilst Manning was urging on the promulgation of the Papal Infallibility, Newman was speaking of its promoters as "an insolent and aggressive faction," and regarded their action as most mischievous, and injurious to the best interests of the Church; and this, although he did not himself disbelieve the doctrine. Under these circumstances, it is hardly a matter of surprise that the great oratorian should have received little recognition from Pius IX.; and it was probably to wipe away this reproach that the present Pope, soon after his accession, raised him to the rank of Cardinal in 1879.

It was characteristic of Newman, and it explains, in part, the strong hold that he has always kept on the respect and affections of Anglicans, that he made hardly any use of his old influence to obtain proselytes for his new faith. Entering the Oratory of S. Philip Neri, at Birmingham, he seems to have thought only of doing his duty as a member of that society, just as if he had been one of its obscurest members, instead of a man whose name was known to the whole English-speaking world. Soon after his secession he published his ingenious treatise on the development of Christian doctrine, so as to deliver his mind as to his new position; but very little else of importance appeared until he was stirred by the ill-advised attack of the late Mr. Kingsley.

Kingsley had been discoursing on his favourite topics of manliness and truthfulness, and proceeded to observe that Father Newman had spoken of veracity not being a special characteristic of the saints, or words to that effect. Newman had never cared to defend himself; but this was more than could be borne by the old man or the new. And he challenged his accuser to say when or where he had uttered such words. It turned out that

the passage which had dwelt in Kingsley's memory had been spoken by Newman before he joined the Church of Rome, and that it did not bear the meaning which Kingsley had imposed upon it.

If Kingsley had at once withdrawn his imputation and apologized for having made it, the matter might have ended; but he was foolish enough to back out very ungraciously, and he got a castigation which he could never have forgotten. And then, Newman, having dismissed his antagonist, proceeded to tell the story of his own spiritual life, and how he came to leave the Church of his fathers. This was in 1859; and it is creditable to Newman that, when he republished his Apologia, in 1864, he withdrew all the portions relating to Mr. Kingsley's attack—portions which were regarded as the most brilliant parts of the book, and which almost put him on a level with Pascal as a controversialist.

The essay on Assent would probably have been regarded by himself as his most important contribution to the defence of the Roman system; but we may safely say that no book of his has had much less influence upon his age. Of more general interest was his reply to the Eirenicon of his friend, Dr. Pusey, which he regarded rather as a Polemicon. The gladiator, he told his old friend, was accustomed to appear in the arena, his sword wreathed with myrtle; "but you, my friend," he said, "discharge your olive-branch from a catapult." The Vatican Council of 1870, with its dogma of Papal Infallibility, put an end to this controversy. The reply to Pusey's peace-offering was a simple demand for submission.

For some years after this Newman was occupied in editing and republishing a uniform edition of his works, Anglican and Roman. The former he would willingly have allowed to fall into disuse; but that was impossible. Consequently he permitted a republication of the sermons just as they had been originally printed; and the other works he edited himself. Those which had been directed against Rome and for the support of the Anglican position he annotated, leaving the original text and pointing out where he now differed from it. We should add that, in 1877, Trinity College, Oxford, in which he had been an undergraduate, gave him an honorary fellowship—two years before he was made a Cardinal.

The newspapers have been filled with reports of the incidents of the great man's life, and with descriptions of his genius, his character, and his influence. These few lines may enable the reader to understand something of his place in the Christianity of our age.

#### SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 11.

The study of the rubrics belonging to the Communion Offices is of all the more importance and interest, as it shows the appearance which the Church's worship was intended to present. It colours the picture, and animates the still life. The first in place and interest for us to consider is the well-known *Ornaments Rubric*, which in the First Book was attached to the Communion Office. It directed that "the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope"; and that the assistant clergy "shall have upon them likewise the vestures appointed for their ministry, that is to say, albe with tunicles." Thus arranged, "the priest standing humbly afore the midst of

the Altar," was to proceed with the service. But if the ministrant was a bishop, he was to "have upon him, beside his rochet, a surplice or albe, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain." The *animus* of Edward's advisers was made evident in 1552, when the Second Book directed that "the minister at the time of the Communion, and at all other times in his ministration, shall use neither albe, vestment, nor cope; but being archbishop or bishop, he shall have and wear a rochet; and being a priest or deacon, he shall have and wear a surplice only." The negative stringency of this rubric was again altered in 1559, when the minister was directed to "use such ornaments as were in use by authority of parliament in the second year of the reign of King Edward VI." In 1662 the rubric was put into its present place and form, and seems to refer us back to the usages of the First Book.

"Afore the midst of the altar" points to the altars occupying their accustomed position, but the whole situation was changed in the rubric of 1552; "The table having at the Communion time a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where morning and evening prayer are appointed to be said. And the priest standing at the north side of the table, shall say," etc. This rubric caused much irreverence and disorder in the reigns of Elizabeth and her successors, as the dispute continued regarding both the place for the table itself and the position of the minister thereat; but the rubric still remains. The Office of 1637 tried to amend it; "The holy table having at the Communion time a carpet, and a fair white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated, shall stand at the uppermost part of the chancel or church, where the presbyter standing at the north side or end thereof, shall say," etc. The Non-Jurors were to be even more precise; "The altar . . . shall stand at the east end of the church or chapel. . . . Note, that whenever in this Office the priest is directed to turn to the altar, or stand or kneel before it, or with his face towards it, it is always meant that he should stand or kneel on the north side thereof." The Scotch Communion Offices have been acephalous and had no rubric such as this or equivalent to it, but the American Office attempts its emendation; "The table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the church or in the chancel. And the minister, standing at the right side of the table, or where morning and evening prayer are appointed to be said, shall say," etc. The Office now promoted by the Scotch bishops falls back upon the rubric of 1637, except that "the presbyter" shall be "standing at the altar." In all these, then, there is a curious ringing of the changes upon altar and table, priest, minister, and presbyter, north side and north end. The terms used give an accurate gauge of the Church feeling, and of the leading features of the time.

What is commonly known as the *Black Rubric* has always had a discredited existence, from the time that it was pushed forward at the very close of revision of 1552 and then disappeared, until it was brought back by the revisers in 1661. Its original intention seems to have been to defend the practice of kneeling at receiving the Holy Communion, and also to guard against the idea of transubstantiation in the Sacrament. It has not been happily put together, and the revisers' substitution of "corporal" for the former "real and

essential" does only a little to improve it. It teaches the truth in an unfortunate form, and somehow there seems to be a prejudice against it.

### THE CHRISTIAN MINISTRY.

#### CHAPTER VII.

#### THE EPISCOPATE.—Continued.

#### EPISCOPACY AND PRESBYTERIANISM.

It may be useful to gain a clear notion of the antagonistic theories of the Episcopalian and the Presbyterian with reference to the development of the Christian ministry. Both are agreed that, for a good many years, there were two orders of ministers besides the Apostles. The Episcopalian cannot find, in the Acts of the Apostles, or in the earlier epistles, more than two; whilst the Presbyterian will confess that, so long as the Apostles lived, they constituted a third and superior order, to which the other two were subject. So far there is no material difference between them.

But soon there is a considerable divergence. According to the Episcopalian, the Apostles had successors who were soon afterwards known as Bishops, and to whom this title was exclusively assigned. According to the Presbyterian, the Apostolic office was merely temporary, whilst the two other orders were intended to be permanent. It follows, as a consequence, that their theories of the origin of the episcopal order are diverse. According to the Episcopalian, it was ordered by the Apostles that the government of the Church should be committed to bishops who should have a position of superiority and control over the other two orders in the ministry. According to the Presbyterian, the episcopal office grew up in the Church soon after the death of the Apostles, and is of the nature of an innovation or abuse. A new form of this theory has appeared in the Bampton Lectures of the late Dr. Hatch, according to whom episcopacy is not to be regarded as an abuse, nor yet as an institution of divine origin, in the ordinary sense of the word; but as a providential development of the government of the Church; so that those who take this view may hold the desirability of episcopacy without affirming its apostolic origin.

#### THE TEACHING OF THE PASTORAL EPISTLES.

It would carry us too far to examine Dr. Hatch's novel theory in detail, and it will be sufficiently met by presenting the positive side of the argument. In doing so, we must examine some documents which Mr. Hatch has strangely ignored, namely the Pastoral Epistles of S. Paul. It was generally remarked, as somewhat surprising, that Mr. Hatch should put forth this theory of the Christian ministry without giving the least heed to these Pastoral Epistles. We now know, from his articles in the Encyclopædia Britannica, that he does not regard these Epistles as genuine; so that they could not prove for him witnesses from the first century. As we not only believe that these epistles are the work of S. Paul, but are quite sure that they are so regarded by most Presbyterians, we are bound to examine the value of their testimony. We must add, however, that the proof of the apostolic origin of the Episcopate is not dependent upon the genuineness of these epistles, useful as they are as illustrating the manner in which this office came into existence.

#### TIMOTHY AND TITUS.

Now, it is impossible to read the three short epistles to Timothy and Titus without seeing that these two men are invested with a kind of apostolic authority, with this difference, that it has come to them through the original apostles and not directly from Christ. The first Apostles had "seen the Lord," and they were appointed immediately by Him. They were neither "of men" nor "through men." Timothy and Titus, on the contrary, had been ordained by the laying on of hands and thus possessed an authority doubtless emanating from the Lord, but conveyed to them through His first apostles. Perhaps the name that would best distinguish their peculiar office and functions would be the title of Apostolic Delegate.

But by whatever name we may call them, we have, in the work of these two men, a continua-

tion of the work of the Apostles, and the beginning of the work which was carried on by those who were afterwards distinctively called bishops. Presbyterians have pointed out, quite properly, that if Timothy and Titus were called bishops, that mere fact could prove nothing in regard to the constitution of the ministry, inasmuch as the presbyters of the period were also called bishops. This is perfectly true; and in point of fact, the office held by these two men is not designated by any special title. They are not called Apostles, and they are not called bishops. But they exercise apostolic authority, and they make bishops or presbyters. It is quite clear that the Apostle speaks to them as to men who were appointed to carry on apostolic work with a kind of apostolic authority. We have here then the justification of the statement of the English Ordinal: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: Bishops, Priests, and Deacons."

#### PFLIEDERER'S VIEW.

It will be interesting and instructive, in connexion with the examination of these epistles, to refer to the view of the subject presented by Professor Pfeleiderer, of Berlin, in his Hibbert Lectures for 1885. Dr. Pfeleiderer is perhaps that member of the German Rationalistic party, who, since the work of Baur, has devoted the greatest amount of attention to the writings and the position of S. Paul. The results of his enquiries were published in his work entitled *Paulinismus*, and they are presented in a popular form in his Hibbert Lectures. Dr. Pfeleiderer does not regard the Pastoral Epistles as Pauline; but he does consider them a witness of the development of the ministry; and he has no hesitation in declaring that, if the Pastoral Epistles are genuine, then the episcopate had its origin during the ministry of S. Paul.

Here are his words: "The Church is thrust the more prominently forward [in these epistles] as 'the pillar and basis of the truth,' 'the firm foundation of God,' upon which the existence of Christianity as well as the salvation of individuals rests." We do not pause to criticise these statements, which are a mixture of truth and error. "And the Church," he goes on, with the same mixture, "derives its unity and stability no longer from the free spirit of the sons of God animating all its members equally, but from ecclesiastical officers, consecrated by special spiritual endowment, imparted by the sacramental ceremony of ordination. The constitution of the Church appears in the first Epistle to Timothy, the latest of the Deutero-Pauline epistles, as already at that state of development in which not only the elders, or presbyters, have formed themselves into a closed college, but the monarchical head of the Bishop begins already to rise from their midst; with the imposition of the hands of the Presbytery the charisma of the office is communicated to him (Timothy is meant to represent the Bishop—1 Tim. iv. 14). Upon the Bishop rests the obligation to see that sound doctrine is maintained against heretical teachers; also to exercise discipline over the presbyters; he has authority to grant or refuse (to sinners and the fallen) admission into the Church by the imposition of hands. (1 Tim. i. 9, 18; iv. 6; ii. 16; v. 19, 20, 22)."

According to Pfeleiderer, then, the episcopal system is present in these Pastoral Epistles; so that, if these writings are genuine, a point which we are entitled to assume in this controversy with orthodox Presbyterians, we are forced to the conclusion that the episcopal system has the sanction of S. Paul.

(To be Continued.)

#### REVIEWS.

MAGAZINES.—*The Churchman* (August) has some good articles on events of present interest. A very fair and judicious article on the "Church Army" comes first, pointing out the causes of success and failure in its operations; but still decidedly maintaining the utility of the organization as "a most valuable adjunct to parochial machinery." Prebendary Bassett concludes his paper on the "Old

Testament and the critics," contending earnestly and ably against the destructive theories which would overthrow the historical character of the ancient records. Mr. Wratlaw discusses the use of the words Covenant and Testament in Heb. ix. 15-18. Seeing that we have Bishop Lightfoot and the revisers generally on one side and Bishop Westcott on the other, we may be permitted to hold our judgment in abeyance. *Littell's Living Age* (August 16 and 23) has a very able and interesting article by M. Gabriel Monod on French affairs. Those who have followed the current of French thought will perhaps anticipate much of the contents of this paper; but there are few who will not appreciate the situation more fully on its perusal. Most persons have heard of Vidocq; but there is here a very brilliant sketch of the life of the famous spy, taken from *Temple Bar*. But indeed there is not a single article in either of these numbers which is not well worth reading. The second number of the *Rupert's Land Gleaner* (August) has an excellent article on "Church Exemptions" which deserves a wider circulation than it is likely to obtain. We shall refer to this article again. The other contents fully maintain the high character shown in the first number. *The Literary Digest* (August 16 and 23) is full of extracts of the greatest interest and utility. We may instance "The House of Commons Foiled" from the *Edinburgh Review*, "The Paris of the Three Musketeers" from *Scribner*, "M. Pasteur and Hydrophobia" (from the *Contemporary*) by Dr. Dolan, who contends that the value of the Pasteur treatment is nil. "The Theology of Matthew Arnold" from the *Universalist*, a bright and thoughtful article, if not entirely satisfactory. The article on "George Kennan and the Nihilists," from a German review, admits that Mr. Kennan's statements are substantially true, but protests against his representation of the Nihilists. But we must stop when we have only made a beginning. The second number of *The Pulpit* (August) is better than the first. The contents of it are admirable. *The Expository Times* (August) commences with some notes on the Unity of Isaiah, giving both sides of that very interesting question, which is not yet decided. There is a very thoughtful and useful article on "Progressive Christian Theology" by Professor Marshall Randles. Of "The great texts of 1 Corinthians, we have 1 Cor. vii. 29-31, with useful Exposition, Notes, and Methods of Treatment." The Translation of Rothe's exposition of 1 S. John is carried on, and Sir G. G. Stokes's paper on "I" is concluded. We again strongly recommend this publication to all our readers, and particularly to the clergy. The publishers are Messrs T. & T. Clark, of Edinburgh.

#### "SOME REMARKS ON ANCIENT SYNODS."

BY THE REV. DR. BRIGHT.

(Prepared for a Meeting of Churchmen in England.)

We now come to the great age of Councils. At the opening of the fourth century a Spanish synod met at Eliberis, or Elvira, to draw up rules of discipline. It was composed of nineteen bishops; but twenty-six presbyters also "were seated," and deacons and the laity of the place were present "standing," but the canons are introduced by the words "the bishops said." So, at the great Council of Arles in 314, which St. Augustine calls a "plenary" Council, and which is of special interest to us, because three bishops from our own island (those of York, London, and probably of Lincoln) came thither to represent the British Church, it appears from the documents that the bishops, properly speaking, formed the Council. This is evidently the view which Augustine took of it. The bishops were accompanied by clergy; thus we find the names of a priest and a deacon in attendance on the British bishops; and the Emperor Constantine had expressly desired the bishops to bring with them respectively two of the second order. In the East, two Councils were held in this same year at Ancyra and Neocesarea, for disciplinary legislation. They were composed of eighteen and nineteen bishops. In Egypt, Meletius is said to have been deposed by the Archbishop of Alexandria in a Council of bishops. When Licinius entered on his policy of harassing the Christians under his rule, he forbade their bishops to hold synods; and this, says Eusebius, in memorable words, was to forbid them to observe "the sacred rules of the Church, for it was not possible to settle questions of great importance otherwise than by synods."

When Arianism began to trouble the Church, Arch-

ending earnestly theories which character of the discusses the use nent in Heb. ix. op Lightfoot and side and Bishop be permitted to Littell's Living able and inter- onod on French d the current of ticipate much of t there are few ion more fully on heard of Vidocq; sketch of the life emple Bar. But ticle in either of ll worth reading. r's Land Gleamer cle on "Church wider circulation hall refer to this s fully maintain he first number. nd 23) is full of and utility. We ommons Foiled" The Paris of the ner, "M. Pasteur temporary) by Dr. ue of the Pasteur logy of Matthew t, a bright and satisfactory. The nd the Nihilists," at Mr. Kenman's ue, but protests ie Nihilists. But made a beginning. t (August) is bet- s of it are admir- gust) commences of Isaiah, giving g question, which a very thoughtful e Christian Theo- ndles. Of "The a have 1 Cor. vii. otes, and Methods tion of Rothe's d on, and Sir G. cluded. We again ication to all our he clergy. The rk, of Edinburgh.

#### SENT SYNODS."

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bishop Alexander, of Alexandria, in the first instance took counsel with his clergy. He caused them to sign a letter of remonstrance addressed by him to the adherents of Arius. (I need not remind any one present that the essence of Arianism consisted in these three propositions: That the Son of God was not eternal, that He was not uncreated, and that, therefore, He was external in the Divine essence, which, as such, is eternal and uncreated. He was then, in the Arian view, reduced to the position of the eldest and greatest of all creatures). Finding the Arian party resolute, Alexander summoned a Council of all the bishops who were subordinate to his great See, and there a sentence of excommunication was passed against Arius and his followers, and he drew up, apparently with the help of Athanasius, then his deacon and secretary, an encyclical, which he sent to his "fellow ministers," i.e., fellow bishops "of the Catholic Church in every place;" and, again assembling his own clergy, he obtained their assent and concurrence, attested by their signatures. But, as is well known, these local measures proved insufficient; the movement of heresy spread, and the first General Council was assembled at Niceæ, primarily for the purpose of dealing with Arianism, although the question of the right time for Easter, and the purely Egyptian question of the Meletian schism, were also brought before it.

The summoning power, so to speak, was the Emperor Constantine's. The Bishop of Rome was represented by deputies, or delegates, but they did not preside. The presiding bishop was the Emperor's chief religious adviser, the venerable Bishop Hosius, of Cordova; and the statement that he presided under commission from Pope Sylvester is unsupported by contemporary evidence, and has grown out of a falsification of Eusebius' words, which was adopted by a writer of the fifth century. In the preliminary discussions (as we gather from the documents) not only Christian laymen, but non-Christian philosophers, so-called, took part. In the actual conciliar proceedings Athanasius, then only a deacon, is known to have spoken with great effect. He was present as a theological adviser to his own bishop, on the same footing on which Malchion had been present and had been argumentatively prominent in the Council of Antioch. But the constituent members of this great Council, as of all the great ancient general and provincial Councils, were bishops and bishops only. It was long known as the "assembly of the 318"—the bishops being popularly reckoned as of that number. The formal epistle ran in the name of "the bishops assembled at Niceæ." A word must be said as to the part taken by the emperor. It would be a great mistake to suppose that he was either a constituent part of the Council, or that he attended as representing the laity of the Church. He addressed the Council as the sovereign of the empire, who, as in a certain sense a disciple of Christ, was interested in the unity and good order of the Christian body, but he was not, as yet, even a member of the Church, for he was not baptized until overtaken by his last illness in 337.

At an Arian synod, held at Antioch about 330, laymen were apparently present, but their presence proves nothing as to their relation to the synod properly so-called. The like may be said of a Council at Tyre, which was dominated by the enemies of St. Athanasius. The Council regarded itself, and was regarded by Constantine, as an assembly of Bishops. The Great Western Council of Sardica, which is now referred, not, as formerly, to 347, but to 343, accepted the testimony of laymen as to Arian deeds of violence and injustice. At Milan, in 355, a Council met, which was terrorized by the Arian Emperor Constantius. It seems to have been held in the inner part of the great church; the laity, who were in the nave, became cognisant of what was going on behind the screen or curtain of the chancel. At Ariminum, in 359, laymen, "in words" made their sentiments known to the Council. One may, for convenience, pass over a number of Arianizing Councils held at Antioch, Sirmium, Ancyra, Seleucia, and elsewhere; together with others on the Catholic side, for instance at Paris. At a Council of Alexandria, in 362—a Council eminent for its considerate equitableness, and its peacemaking zeal—clerics were present as representing their absent Bishops; and certain monks, whom we may presume to have been laymen, were sent by their bishop, Apollinaris—then supposed to be developing a heterodox theory of the Incarnation—to explain his views.

The second Ecumenical Council met at Constantinople in 381, under the summons of the Emperor Theodosius I., in order to establish religious unity in the East, to re-affirm Catholic doctrine, and to repress a variety of unsound theories. It was composed of 150 bishops, not one of whom represented any Western Church, so that the See of Rome stood quite apart from its proceedings, and its claim to be oecumenical resulted from the acceptance ultimately given to that recension of the Nicene Creed, which was called after its name. About the same time an Italian Council met at Aquileia, for the purpose of dealing with two clever and pertinacious Arian

bishops. One of these complained that what he said had not been fairly taken down, and desired that "honourable men," that is, men of high position, who were within reach, should be called in as "hearers." St. Ambrose, who swayed the synod, declared that Palladius was herein awaiting the sentence of laymen, whereas Bishops ought rather to be judges of laymen.

At another western Council, held at Toledo in 400, presbyters were seated, deacons stood, and others, that is, of course, laymen, were present. The Council of the Oak, at which under the malign influence of Theophilus of Alexandria, St. Chrysostom was condemned, was an assembly of partisan bishops which received accusations brought by enemies of the great Bishop of Constantinople. In the course of the Pelagian controversy we find the Bishop of Jerusalem holding a synod of the priests of his own diocese, in which, contrary to precedent, but in consideration of his position, Pelagius, who was not in Holy Orders, was permitted to sit while questioned as to the charges brought against him by a young presbyter from Spain. Shortly afterwards a small synod of bishops of Palestine was held, at which Pelagius, as Augustine represents it, obtained an acquittal on the charge of heresy by disingenuously disclaiming opinions which, in fact, he held, so that, if Pelagius was "absolved," Pelagianism was virtually "condemned." The African Councils which treated of this question were also episcopal assemblies.

We come next to the third Ecumenical Council, which met at Ephesus in 431, for the purpose of dealing with the Nestorian controversy. It will be remembered that Nestorianism reduced the Incarnation of the Son of God to a specially intimate alliance or association between Himself and a human individual, the Son of Mary, so that its practical result was to make two Christs instead of one. It is certain that this Council was composed of bishops only. The Imperial Commissioner disclaimed any other relation to it than that of maintaining order. He had, in fact, been expressly forbidden by the Emperor, who had summoned the Council, to take part in discussions about doctrine; his function was limited to the enforcement of regularity in the proceedings. The Archbishop of Alexandria, Cyril, presided, claiming also to hold, as we should say, a proxy for Celestine of Rome, before the arrival of Celestine's legates, which took place after the deposition of Nestorius. It ought here to be explained that a letter of Celestine's containing the words, "Join the authority of our see to your own, act in our stead," was written to Cyril nearly a year before the Council, and while as yet there was no thought of such a Council. The commission thus given was discharged by Cyril in the latter part of the year 430, and it was not renewed, so far as we know, with a view to the Council of Ephesus. The Pope's delegates, on arriving at Ephesus, held (as usual) high language about the dignity of the see; but although the Council itself had referred to Celestine's letter to Nestorius as a ground for their sentence against Nestorius, their anathemas were uttered before that letter had been read to them; in announcing the sentence to the condemned archbishop they did not allude to Celestine; in writing to Theodosius they commended Celestine for his zeal. It may be well to add that in the list of signatures to the acts of the first session of Ephesus, we find two priests signing in behalf of their invalid bishops, one signing for his bishop under the bishop's personal order, though present, and a deacon signing for his bishop because, as it was curiously worded, "he was unable, or could not write." It was common enough for clerics thus to sign, simply as representing their bishops, who for some reason were incapacitated from doing so, just as it has been common in later days for bishops to be enthroned by proxy.

The Nestorian heresy, by re-action, produced the Eutychian. Eutyches, a devout, but ignorant and narrow-minded abbot, thought that the only way to bar out a theory which divided the Personality of the Redeemer, was to make His "oneness" depend on an absorption of His manhood into His Godhead. For this he was accused before a local synod of Constantinople, in 448, which, after much inquiry, condemned him. The sentence was signed by thirty-two Bishops, personally or by proxy, and by a number of abbots, of whom nearly all were clerics. All these signed as abbots, but not in the form ordinarily used by bishops signing a conciliar decree, i.e., not with such words as "defining" or "judging." The synod was, in fact, an episcopal synod. It is so described. The abbots occupied a position lower than that of constituent members and the Imperial Commissioner afterwards disclaimed having made any pronouncement about doctrine. The controversy, as is well known, was kept up through the strong encouragement given to Eutyches by the Emperor Theodosius II., and by the Patriarch of Alexandria.

The latter presided over a Council at Ephesus, infamous in Church history for its violence, and known as the "Gang of Robbers;" the Emperor, by what was thought an extraordinary favour, directing that a certain Abbot Barsumas, who was a priest, should

be summoned with the Bishops to the Council. The enormities perpetrated at this assembly increased the agitation and confusion; and after the death of Theodosius the Emperor Marcian summoned the fourth General Council to meet at Chalcedon in the autumn of 451. It was a great gathering of bishops; they alone were constituent members. The Imperial Commissioners, a number of high State functionaries, represented, as we might say, the interest of the State, and continually and seasonably interposed to secure order, but they were exterior to the synod itself. The presiding members of the Council were the representatives of Pope Leo the Great; this fact is unquestionable, but so is the fact that the Council insisted on satisfying itself as to the orthodoxy of a Bishop whom Leo had already received into his communion—that the famous acclamation, "*Peter spoke thus by Leo*," indicated not—as on Papal principles it should have done—a dutiful acceptance of whatever the Bishop of Rome might declare *ex cathedra* upon a question of doctrine, but, the convictions of the bishops that, in his great doctrinal letter or "Tome," then read, and already signed by many bishops in their individual capacity, before the Council had met, Leo had been true to the teaching of St. Peter. We must also remember that the famous 28th canon of Chalcedon, about the respective positions of the Churches of Rome and Constantinople, was passed in the legates' absence after they had been invited to be present, and was adhered to, in spite of their remonstrance, and although afterwards the sanction of Leo was requested in a respectful letter from the Archbishop of Constantinople, as necessary to validate the canon, his persistent refusal did not prevent the Greek Church from acting upon it as settled Church law. As an African Church writer expresses it, "Although the apostolic see still contradicts, that which was established by the Council still remains in full force, under the patronage of the Emperor."

It may be desirable to extend our survey a little further. Towards the close of the fifth century Pope Gelasius held a Council at Rome, at which priests acted co-ordinately, or concurrently, with bishops in applauding the Pope's determination to restore to his communion a bishop who had been deposed for unfaithfulness to his trust as the Pope's legate. But what this shows is, not so much an equality of synodical right between bishops and priests, as the assertion and recognition of the supreme right of the Roman See: we must remember that the Pope was here on his own ground, and that the bishops had been accustomed to look on him as master. At Spanish synods, in the early part of the sixth century, laymen were expressly permitted to be present, and the reason is expressly given—*That the people also might know what is to be decreed by the bishops only*. The most remarkable and instructive case is that of the second Council of Orange, in 529; it is the last which I will bring before you. The Council is one to which Western Christendom is greatly indebted; for it drew a line between the truth which Pelagianism had assailed—the doctrine, as it is called, of Grace—and the exaggerations by which that doctrine had been compromised. It consisted of a small number of Gallic bishops, who had assembled for the dedication of a church, built by a zealous layman, himself a high civil functionary. The bishops, in their document, declare that they had discussed matters pertaining to the "rule of the Church," and had resolved to promulgate some statements of earlier writers commended to them by "the Apostolic See" on the question of grace and free will. This body of statements they call "*their definition and the definition of the Fathers*." They then say that they had thought fit that the lay dignitaries who had, with them, attended the recent service, should also sign what was intended to be of "healing" efficacy, not only for the clergy, but for the laity as well. Whereupon eight laymen did sign; and the remarkable point is, that they adopted the same formula used in such cases by bishops—"I sign consenting," or "I consent and sign." But this cannot imply that they were regarded as constituent members of the synod, for that would contradict the explicit language of the document, which runs in the names of the bishops, and treats the "definition," or body of doctrinal statements as completed, as in full existence, before the laymen were invited to intimate their personal acquiescence by their signatures.

With this instance I conclude: the "synods of the Ancient Church" may be sufficiently represented for our present purpose by those which belong to the first 530 years of the Church's life—a period which, it will be observed, extends to within seventy years of the beginning of our English Christianity.

—When God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, wants, and nothingness.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### ONTARIO.

**VARA.**—On Saturday, 5th July, there entered into rest, Mrs. George Shaw, of Russell (a native of Fermanagh, Ireland), in the eighty-third year of her age. The deceased lady was a firm and consistent member of the Church of England, and many of the clergy will long remember the kindness and hospitality which she always showed during her forty-nine years residence in Cumberland township. Three sons and four daughters, all of whom are married and residing in the county of Russell, were with their mother during her last days on earth, and the trust and confidence in God, and the love for her Church and its ministrations which she showed on her death-bed, were a fitting close to a long life spent in an earnest endeavour to do her duty in that state of life to which it had pleased God to call her. By her death the inhabitants of the vicinity in which she lived lose one sincere friend who always sympathized with them in their afflictions and troubles, and who was ever ready both by her personal attention and this world's goods, to help the needy and oppressed. By her kind, genial manner she won the respect of everyone, and her philanthropic efforts will long be remembered by all with whom she came in contact. She is now asleep in Jesus, and we might imagine her last words to be:

Thanks be to God, the victory's ours,  
If we but trust in Him,  
A pious life and happy death  
Will bring us to our King.  
Dear children, do not weep for me,  
You all with me may dwell  
Who walk in paths of righteousness  
And shun the road to hell.

The funeral, which was on Tuesday, the 8th, at Trinity church, Bear Brook, was one of the largest ever seen in the county, and testified to the respect and esteem in which the deceased was held by her many friends. The funeral sermon was preached by the Rev. Mr. De Pencier, who delivered a very feeling and eloquent discourse.

### TORONTO.

**GRASS LAKE.**—On Sunday, August 17th, the Rev. L. Sinclair, incumbent of Christ church, Ilfracombe, conducted the service and preached. He was very kindly entertained on the previous evening at the house of Mr. Bowers, and, in spite of the heavy rain, was rowed across the Severn by Miss Bowers for morning service.

**COOPER'S FALLS.**—The service in S. George's church, at 3.30 p.m. on Sunday, August 17th, was conducted by the Rev. L. Sinclair, incumbent of Christ church, Ilfracombe. The weather had cleared up, and a large congregation was present. After the sermon, which was listened to with earnest attention, Mr. Sinclair made reference to the position of the church, which stood geographically in Algoma, but only a few yards from the line separating the two dioceses, and the fact that the members of the congregation resided in the diocese of Toronto left no difficulty on deciding which diocese claimed the rule of the church. He also spoke very highly of the student in charge, Mr. Aylwin. Mr. Sinclair was conveyed from Severn Bridge to S. George's church, and from thence to Washago, by Messrs. Timmens and Cox.

**NORTH ORILLIA.**—A large congregation assembled in S. Mark's church, on Sunday evening, August 17th. The Rev. L. Sinclair conducted the service and preached. When the sermon was finished, Mr. Sinclair said that he felt much gratification in seeing before him such a large congregation, and particularly as it comprised so many denominations. He could speak confidently of his friend Mr. Aylwin, the student in charge, and he knew that they could not be better supplied, as Mr. Aylwin possessed much ability as a student who had a gift of drawing even the non-church people. Mr. Sinclair baptized one female child, the record of which will be found in the parish register of Christ church in Ilfracombe. Mr. Sinclair was conveyed to S. Mark's from Washago, and hospitably entertained till Monday by Mr. Peters, of North Orillia.

**CAVAN.**—The corner stone of the new (Christ's) church, Bailieboro, was laid on Monday, July 28th. The ceremony, by request of the congregation, was performed by the rector of the parish, Rural Dean Allen, assisted by the Rev. W. Cartwright Allen. The day was bright and warm, and people came from far and near to show their sympathy with the good work now well begun. The foundation walls of the church were gaily decorated with flowers and bunting

and the village of Bailieboro bore a more than usual holiday appearance. The service began with the hymn, "The Church's one foundation," which was sung as a processional by the choir and clergy, the greatest reverence and attention being manifested by those assembled on the scene. The prayers were read by the clergy of the parish, adopted from the form used on the occasion of the laying of the corner stone of S. Alban's cathedral. Copies of the newspapers of the day, coins, &c., having been deposited in their proper receptacle, the contractor handed a beautiful silver trowel to the rector, who proceeded with an appropriate form of words to perform the ceremony of the day, and having pronounced the stone "well and truly laid," the service was brought to a close with a hymn, during the singing of which the offerings were collected by the churchwardens, and amounted to about \$100. Brief and interesting speeches were then delivered by H. Ward, Esq., M.P., and by the Revs. Rooney, Burgess, and McCamus, also by Messrs. F. Clark, of Port Hope, and T. B. Collins, of Millbrook. At the close of the proceedings tea was served in Lucas Hall, by the ladies of the congregation, after which the cool shades of night crept on apace, and all dispersed to their homes apparently well pleased with the day's proceedings, and with happy memories of the "corner stone laying of the long-talked of new Bailieboro church." This structure, when completed, will consist of a nave 32 x 53 ft., chancel 22 x 22 ft., vestry, organ arch, roomy porches, and a bell tower 85 ft. high, and will comfortably seat 250 persons. The building will be an ornament to the village and a credit to the liberality of the congregation. It has a central and commanding site, and in appearance, both inside and out, will be appropriate and churchly. The style has for its motive the later pointed or debased gothic, but is freely adapted, and the turreted belfry decidedly modern. There will be a well lighted stone basement for Sunday school, lecture room, &c., the strongly buttressed superstructure being of buff brick with black joint, and the same finish carried inside the porches. The roofs will be steep, with ventilating dormers, and the ceilings sheeted, showing the open timber construction. The side walls are to be finished in rough stucco, and tastefully tinted with illuminated texts over the arches, &c. The windows will have leaded glazing, and those of the chancel adapted for memorials. The building will be fully furnished, warmed by furnace, and have sheds and fencing complete. The contract for building is undertaken for \$4,065 by Mr. A. Rutherford, of Peterboro, under the superintendence of Mr. M. B. Aylesworth, architect, 53 King St. east, Toronto, and an efficient building committee. This is the seventh church building erected in the parish of Cavan under the present rector, who has been nobly assisted throughout by his church officers and people, substantial help being also freely given, as in the case of the present church, by members of other religious bodies in the district.

### NIAGARA.

The parishes of Waterdown and Palmerston, and the mission of Strabane and Freelon, are vacant.

**CHIPPAWA.**—The rector of this parish, the Rev. E. J. Fessenden, is about to leave for England, to do S.P.G. work again.

**WELLAND.**—It is understood that the Rev. G. Johnson is also going to England on leave of absence.

The Rev. W. R. Blachford has accepted a parish in the diocese of Michigan, and will remove there towards the end of September.

**ERIN.**—The Rev. I. F. Marsden, in charge of this mission, is expected to take charge of Chippawa during Mr. Fessenden's absence, leaving the mission of Erin vacant. This will make four vacancies with little prospect of filling them in the near future.

### HURON.

**TILSONBURG.**—A surpliced choir is to be shortly introduced in S. John's church, in this town. At a very large vestry meeting, held some weeks ago, it was unanimously resolved that the rector be asked to organize such a choir and introduce it without delay. The boys and men are now in training, and it is expected will make a start about the end of September.

### RUPERT'S LAND.

**WINNIPEG.**—The synod of the province of Rupert's Land, Church of England, began its triennial session at S. John's on Wednesday, 13th August. Service was held in the Cathedral, commencing at 10 o'clock. The Metropolitan, the Bishop of Qu' Appelle, Dean Grisdale and Canon Coombes took part in the services, and the sermon was preached by Bishop Sweatman, of Toronto. There was a large congrega-

tion present, including a good representation from the city, besides the regular hearers of the parish, delegates to the synod and visitors.

The Bishop of Toronto announced as his text, Ephesians, iv. 3: "Endeavouring to keep the unity of the Spirit in the bond of peace." He spoke of the many problems of practical importance confronting the Church.

The speaker did not purpose discussing plans and suggesting solutions of the difficulties. Principles must precede; a great deal of preparation was necessary. He asked first: What is the Christianity we are proposing to reunite? He did not mean the standards of the various churches, but the Christianity of the individuals who composed them. He regarded it as something very different from the Christianity of the early ages and from that of new converts from heathenism. With the great mass of people it is a mere matter of course to belong to some church, to attend service, to be respectable. From the intimate alliance with the world, it has taken a large resemblance to the character of the world. This was seen in its having recourse to worldly expedients, and pandering to the desire for worldly excitement. His Lordship considered that neither doctrine nor worship was the key stone of the building; but the regeneration of the Holy Ghost. To be a Christian was not merely to have the seal of Christian baptism, to have entered upon a new condition of life by the impartation of the germ of the spiritual life, but to have this germ of divine life developed in the soul, to be living this life which is above nature. Answering the question, "What has the idea of Christian character to do with Christian unity?" he showed that Paul accounts for divisions in the body of Jesus Christ by asking in reference to the origin of envy, strife, divisions, heresies—Are ye not carnal and walk as men? Divisions are referred to the carnal mind; to be spiritually minded is life and peace. The sharing together of the Divine life is the essential bond of unity of true Christians. His Lordship dwelt upon the important duty of the Church of England with regard to the promotion of this unity, which referred not merely to a spiritual or sentimental, as distinguished from corporate unity. He closed with some observations upon the importance of the opportunities of the clergy for teaching, and of the laity for exemplifying the principles of true Christian unity.

The celebration of the holy communion followed the sermon, and afterwards the synod met in S. John's college for the transaction of business.

*The first session.*—After the opening service in the cathedral, the Synod assembled in S. John's College, when the Metropolitan delivered his address as follows:—

*Right Reverend Fathers, Reverend Brethren, and Brethren of the Laity:*

At the opening of the last Provincial Synod I had to lament the loss of my dear old friend and college companion, the first Bishop of Saskatchewan. In the past three years there has been no break in the House of Bishops. But we have to deplore the death of several of the ablest and most useful members—the greatest ornaments of the Lower House. Soon after the last Synod broke up, the venerable and beloved prolocutor, *Archdeacon Cowley*, entered into rest. A missionary in this country for 46 years—prolocutor of every provincial synod—the confidential friend and adviser of his Bishop, the trusted guide of the great society whose corresponding secretary he had been for so many years—I need not say how greatly he has been missed. We have also to mourn the loss of two of our most distinguished lay delegates, the *Hon. John Norquay*, an Alumnus of our Church college, and for many years Premier of this province, and *Mr. Charles J. Brydges*, honorary treasurer of the diocese of Rupert's Land, long identified with loving Church work. Both these gentlemen were ready, able and popular speakers, ever willing to give us their help at any meeting for Church objects. These are losses that it may take years to replace.

Our last synod was memorable for the eminent visitors we had. Their presence was much appreciated as a signal mark of brotherly kindness, and we took advantage of it for having a quiet day for our clergy and a missionary conference of the C. M. S. workers in our ecclesiastical province, both of which were much enjoyed. This year we have again the pleasure of the presence of many eminent visitors. *We heartily welcome them. We are glad they should see our young country and our Church work. We trust that they will enjoy their visit and be refreshed by it, and that their consultations here may be for the benefit of Christ's Church and work.* We have to thank the Lord Bishop of Toronto, the chairman of the committee on confederation of the Provincial Synod of Canada, for kindly preaching at the opening of our synod, and for his kind and helpful words. As it was thought desirable to have the meetings of the committees appointed by the last Provincial Synod on the days preceding the opening of the Synod, for final reports, so as if possible to secure the pre-



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presence of members from a distance, and as the conference on the confederation of the Church meets on Friday afternoon, it has not been practicable to have this year the profitable meetings of last year.

The address of the last Provincial Synod to Her Most Gracious Majesty, the Queen, on the occasion of Her Majesty attaining the fiftieth year of her reign, was transmitted by me to Her Majesty through our Primate. The Archbishop sent me a letter from the Home Secretary, in which he informed His Grace that Her Majesty was pleased to receive the same very graciously.

I lost no time in bringing before the Primate the resolution of the synod forming the diocese of Calgary out of the diocese of Saskatchewan, to be for the present still under the care of the Bishop of Saskatchewan. The Archbishop was from the first very friendly to the proposal, but difficulties were started by his vicar-general. However, after some correspondence, the way was seen out of these, and the wishes of the synod were carried out. The Bishop of Saskatchewan, as advised, resigned the portion of his diocese formed into the diocese of Calgary, and then he was nominated by the Primate, Bishop of Calgary. He will accordingly have charge of both sees, till a separate endowment is secured for the see of Calgary, when he will resign which-ever of the sees he prefers to resign. The arrangement has been a great gain to the Church. It is now practicable to bring together the clergy and lay delegates of each diocese together in synod—a measure absolutely necessary when self support has to be brought out and encouraged. I had the great pleasure of preaching the sermon at the opening of the first synod of Calgary.

The committee on restrictions on colonial clergy in England prepared a report which, at their request, I placed before the Archbishop of Canterbury. The feeling entertained by many at the time was very frankly set forth both in the report and my letter or strictures, as the Archbishop termed it.

The correspondence brought out a very full and valuable letter from the Archbishop. Your committee will present their report. But I may say for myself that the letter of His Grace convinced me that there was the kindest intention with regard to the clergy in the colonies, and that, though the regulations may sometimes cause inconvenience to worthy clergymen, and as regards visiting clergymen might with advantage be simplified, they are rendered absolutely necessary from the great extent of the colonial church and the great number of applications for the license of the archbishops in order to prevent the officiating of unworthy persons.

The Bishop of Athabasca has given notice for the Bishop of McKenzie river and for himself of an important motion for the further subdivision of the diocese of McKenzie river. The district which it is proposed to form into a new diocese is said to contain about 200,000 square miles, or to be about as large as the Diocese of Rupert's Land. It lies on the west side of the mountainous range that divides the basin of the McKenzie river from the waters of the Youcon. The Bishop of McKenzie river has from the first advocated the formation of this diocese, but for years, owing to the small number of clergy and inhabitants, I did not see my way to support the proposal. However the Bishop has failed in his endeavour to cross the mountains to this district, and has made it clear to the satisfaction of the C. M. S. and myself that the country and distances are so vast that the Bishop in one part of the McKenzie River Diocese must be entirely separated for a very long period from all practical superintendence of the other. The Church Missionary Society under those circumstances is prepared with that great generosity which has marked its treatment of our poor Indian people, to give its assistance in securing adequate Episcopal supervision for its missions in that distant district. It is a district where the presence of a resident bishop may be made any day of great moment to the Church and to Christian work by extensive mining operations. I would, therefore, express the hope that the synod may approve of the proposed division of the diocese. Bishop Bompas, with his usual disinterestedness, leaves it to others to say which See he should keep. From his last letter I expect him to be here in September. He was unfortunately prevented from leaving in time to be with us in synod.

Certain proposed amendments of sections vi. and ix. of the constitution have been brought before your notice. These amendments, beyond prescribing certain oaths and declarations before consecration, which are at present simply enforced by an order of the House of Bishops, only make the procedure clearer than under the present working of the sections. Amendments of the constitution made by the last synod, unless adopted by the present, fall to the ground. I would remind the synod that any amendment to the constitution must be approved of by a two-third majority of each order.

A most important question for our consideration will be that of taking part in the proposed conference for the confederation of the Church, which has been

called for the afternoon of Friday, August 15th. I feel that it is necessary for me to say a few words on this subject. The Provincial Synod of Canada appointed in 1886 a committee to consider among other things the necessary legislation in the various dioceses for bringing about a confederation of the Church in British North America. It was also resolved that your Metropolitan should be informed of the desire to establish closer relations with us, but the Venerable Metropolitan of Canada by an oversight neglected to do this. However, the subject was brought forward in my address to the provincial synod in 1887, and a committee was appointed by the Lower House with the Rev. Edwyn Pentreath the mover or convener. When Mr. Pentreath communicated with members of the other committee, he found that they did not consider that they had any authority to enter on the question with our committee. Any joint action was thus prevented. Last year the Provincial Synod of Canada appointed another committee and further passed a resolution calling a conference of delegates from all the dioceses of British North America to meet in Winnipeg. This was done without any reference to our provincial synod, though meeting in the following August. There could be no objection to the provincial synod of Canada inviting a conference of delegates from its own dioceses and the independent dioceses; but it was surely a breach of ecclesiastical order to invite the synod of another province without a previous consultation with the provincial synod of that province. The committee met before the provincial synod broke up and obtained leave to inform us of the proposed conference. Accordingly the secretary of the synod, the Dean of Quebec, wrote to me in my capacity of Metropolitan and president of this synod. In reply I asked him whether I was to understand that the committee would communicate with our dioceses till it had the sanction of this synod at the present meeting. To this letter no reply was received. Meanwhile the diocesan synods of Rupert's Land and Saskatchewan having met, unanimously resolved that the question was one for the action of the provincial synod. Nothing further took place till in the middle of March I received a letter signed by Messrs. Jenkins and Walkem, as secretaries, announcing a conference, in Winnipeg, on September 18th. There was still not the least reference to our provincial synod. A similar intimation was sent to the other bishops of this province. I considered it my duty, as Metropolitan, to object to the procedure adopted. I find that similar objection was taken by the Bishops of Saskatchewan and McKenzie River. They considered that such communication with our diocese should only have followed the sanction of this synod. The position of the case was now this: The dioceses of Rupert's Land and Saskatchewan had referred the matter to this synod. It was not possible in the time allowed for the Bishops of Athabasca, McKenzie River and Moosonee to call meetings of their synods. Having every desire to promote the proposed conference, I suggested that it should be called for August 15th, when it would be in the power of this synod to appoint a committee to confer with the delegates from various dioceses. I believe the Bishop of Saskatchewan made a similar suggestion. This course has been followed. I have referred so fully to this matter because we are only at the beginning of negotiations, and it seems desirable that such a mistake, as I cannot but regard it, should in future be avoided. Probably it is the desire of every member of our synod that there should be a general synod for the whole of British North America, or at least, for the Dominion of Canada, to speak for the whole Church. I desire to express my full adhesion to that view. As regards the mode of carrying out such a confederation, I do not propose, as Metropolitan, to say anything. A desire was expressed by some of the delegates of the Diocese of Rupert's Land that I should give them my views on the subject. The paper which I read at a meeting for this purpose, has been printed at the request of those present and has been placed in your hands. In that I express simply my individual views. I may mention that up to the present I have not placed the matter before our Primate, but I have no doubt that he will be only too glad to support whatever may seem for the good of the Church. I would express the hope that this important conference may be guided to what is most for the good of our branch of Christ's Church and for the advantage of the Kingdom of Christ.

And now, reverend brethren and brethren of the laity, I would ask you to appoint your prolocutor, and I would name as your temporary president the Very Reverend the Dean of Rupert's Land.

The bishops then retired, Dean Grisdale taking the chair as provisional prolocutor.

The Rev. Canon Matheson was re-elected secretary of the Synod, on motion of Rev. Mr. Pentreath, seconded by Rev. Mr. Sargent.

Very Rev. Dean Grisdale was elected prolocutor, and was conducted to the House of Bishops. Upon

his return he briefly thanked the House for the confidence reposed in him by the election.

It was moved by Rev. W. A. Burman, seconded by Mr. Fonseca, that the following gentlemen, whom we have the honour to have with us to day, be asked to take seats on the floor of the house: Ven. Archdeacon Dixon, Rev. Rural Dean Langtry, D.D., Prolocutor of the Provincial Synod of Canada, Rev. Canon White, Rev. Mr. Jukes, Mr. Walkem, Q.C., Mr. C. Jenkins, Mr. W. J. Imlach. This being carried, the gentlemen took seats with the other delegates, Rev. Dr. Langtry taking a seat on the right of the prolocutor.

Rev. Dr. Langtry and Mr. Walkem, on behalf of the eastern delegates, returned thanks for the honour done them and expressed their pleasure at being present.

Rev. Canon O'Meara was appointed assistant prolocutor.

Mr. J. Taylor was elected lay secretary; Messrs. Bedson and Gilroy, auditors, and Rev. Mr. Sargent, messenger.

The roll was called by the clerical secretary and the following answered present: Clerical—Dean Grisdale, Canon Matheson, Canon O'Meara, Rev. E. S. Pentreath, Rev. W. A. Burman, Rev. Canon Coombes, Rev. A. L. Fortin, Arch. Geo. McKay, Canon Flett, Rev. E. K. Matheson, Rev. A. H. Wright, Archdeacon Phair, Rev. G. Holmes, Rev. W. Sargent, Rev. W. E. Brown, Rev. F. Baker, Rev. A. Krauss, Rev. L. Dawson, Rev. H. B. Cartwright, Rev. A. E. Cowley, Rev. T. W. Tims, Rev. A. W. F. Cooper, Rev. A. F. Pritchard. Lay—Sheriff Inkster, Col. Bedson, W. G. Fonseca, J. Wrigley, James Taylor, T. Gilroy, W. J. Melrose, J. Sumne, J. P. J. Jephson. After adopting the minutes of the last meeting, the synod adjourned until 2.30.

AFTERNOON SITTING.—The business of the synod was resumed at 2.30 p. m.

After the calling of the roll the following reports were submitted:

*Metropolitan See.*—The committee on the Metropolitan See recommend to the adoption of the synod the proposition made to the last diocesan synod of Rupert's Land by the committee of that diocese, excepting that they recommend two names instead of three. The proposition is then as follows: Two names to be chosen by the synod of the diocese of Rupert's Land, of whom the House of Bishops must select one to be both Bishop of Rupert's Land and Metropolitan of Rupert's Land.

*Committee on Statistics.*—The committee on statistics met three times and adopted blank forms for receiving the required information. They found that the preparation of a special map would be too costly, amounting to \$250. They therefore ordered 500 copies of the C. M. S. map showing the dioceses of this ecclesiastical province, for which £3 18s was paid, the account of which was sent to the finance committee.

The secretary sent the blank forms to each bishop, and returns have been received from all but one.

The committee would recommend that for the present these returns be filed and that similar returns be required before each meeting of the Provincial Synod, and that as the maps are on hand, they may be bound with the next synod report, and, if possible, be altered to show the latest changes.

*Report on Closer Union.*—Submitted by Rev. Mr. Pentreath.

*Committee on Canons.*—Submitted by Canon Matheson.

The committee on canons sent out a draft of canons prepared by the Metropolitan for the purpose of enabling the Synod to pass canons on the subjects if this seemed desirable. They now beg to recommend the first and the third of these canons for adoption at the present synod, and to ask that the committee on this subject be continued.

*Colonial Clergy in England.*—Submitted by Rev. W. A. Burman.

*Indian Mission Work.*—Submitted by Rev. W. A. Burman.

The committee on Indian mission work beg to report that the convener sent out a circular on the 1st of January last to every Indian missionary, requesting information on various points, the answers to be returned to the Rev. W. A. Burman, the secretary of the committee. Valuable information has been received from a number of the missionaries, but many have not complied. The committee recommend that the reports be filed, and that similar information should be sought every three years before the meeting of the Provincial Synod. The compilation of this information is so important that the committee hope that the authorities of the several dioceses will use their best endeavour to secure returns from the various missionaries.

The report of the committee of the Metropolitan See was at this stage taken up and adopted on motion of Mr. Wrigley, seconded by Mr. Fonseca. An amendment was proposed by Rev. Leonard Dawson and seconded by Rev. F. V. Baker, that when a vacancy occurs in the office of the Metropolitan the house of bishops shall, after the See of Rupert's Land is filled, elect one of their number as Metro-

politan. The motion received 24 votes and the amendment 7.

Notice was given of the following motion, moved by Mr. Gilroy, seconded by Canon Matheson: That this house desires to place on record its deep sense of the great loss sustained by this house and the Church at large through the death, since its last session, of its late prolocutor, the venerable and aged Archdeacon Cowley, who by his very long services as a pioneer in this country, has left a lasting reputation as a faithful, able and honored member of our Church.

The following resolution of the House of Bishops, by the Bishop of Saskatchewan and Calgary, and the Bishop of Athabasca, was brought down and concurred in on motion of Rev. A. E. Cowley, seconded by Canon Matheson: That the Provincial Synod desires to record its devout thanksgiving to Almighty God, and its hearty congratulations to the Bishop and Diocese of Qu'Appelle, that the bishopric endowment for that diocese has been practically completed.

The following resolution of the House of Bishops was concurred in on a motion of Canon O'Meara, seconded by Rev. Mr. Cooper: The Provincial Synod learns with great pleasure that the council of the Colonial Bishopric's Fund and the S. P. G. have each promised £1,000 stg. towards the endowment of the see of Calgary, and expresses its earnest hope that in view of the rapid development of the North-west, of which the Qu'Appelle, Long Lake and Saskatchewan, and the Calgary and Edmonton railways, must necessarily facilitate Bishop Pinkham's effort to raise an income for the Bishopric of Calgary, may speedily be crowned with success.

The following was concurred in on motion of Rev. A. E. Cowley, seconded by Rev. T. W. Tims:—Whereas the point on the Athabasca River known as the Athabasca Landing, lies convenient for the Bishop of Athabasca, as he must necessarily be frequently passing and re-passing the same in the ordinary visitation of his diocese; whereas, in the event of the future opening out for settlement and trade of what is known as the Provincial District of Athabasca, the aforesaid Athabasca Landing will in all possibility be the inlet into the country both to the east and the west, and may, from its consequent central position, offer the most convenient residence for the Bishop of Athabasca; and whereas the Bishops of Saskatchewan and Calgary and of Athabasca, agree and consent to the proposed boundary, and therefore it is resolved that the southern boundary of the diocese of Athabasca be a line fifteen miles south of the said Athabasca Landing, and running parallel with the 55th parallel of latitude from the Rocky Mountains to the 110th meridian, west longitude.

The committee on rules presented a report recommending a number of amendments. The report was taken up clause by clause and adopted, all former rules being rescinded, on motion of Canon O'Meara, seconded by Rev. Mr. Sargent.

*Amendments to the Constitution.*—The amendments to the constitution, agreed to for the first time at the last Provincial Synod, were considered and adopted:

*Diocese of Selkirk or Youkon.*—The following resolution, moved by the Bishop of Athabasca and seconded by the Bishop of Saskatchewan and Qu'Appelle, was sent down from the House of Bishops: "Whereas the present size of the diocese of Mackenzie River, and especially the barrier which the Rocky Mountains interpose between the eastern portion in the Mackenzie River basin and the western portion of Yukon and its tributaries, render any effective supervision of the whole diocese not only difficult but almost impracticable, and whereas the work in the western portion is growing both in area and importance, and whereas the Bishop of Mackenzie River has been for some time past anxious for a division of his present diocese, in accordance with this resolution, and whereas the Church Missionary Society is willing to make a similar arrangement for the support of the bishops of the two dioceses as for the bishop of the present Diocese of Mackenzie River, a diocese to be called the Diocese of Selkirk be formed out of the present Diocese of Mackenzie River, to consist of that portion of British territory to the west of the Rocky Mountains, bounded on the north by the Arctic Ocean, on the east by the Rocky Mountains, on the south by the 60th parallel of latitude, and on the west by 141st meridian of west longitude, containing an estimated area of 200,000 square miles."

The Lower House voted concurrence on motion of Rev. A. E. Cowley, seconded by Rev. W. A. Burman. On motion of Mr. Wrigley, seconded by Sheriff Inkster, it was resolved, after the word "Selkirk," to add the following words, "or Youkon, the selection of the name to be made by the Metropolitan and the Bishop of Mackenzie River."

Moved by Rev. Mr. Pentreath, seconded by Canon O'Meara and carried, that the House of Bishops be requested to concur with this House in naming a joint deputation to the Provincial Synod of Canada and the Protestant Episcopal Church of the United States.

Moved by Rev. Mr. Pentreath, seconded by Canon

Matheson, and resolved, that the House of Bishops be respectfully requested to compile and authorize for use a form of service to be used on one or more of the rogation days or the previous Sunday, with special prayers for a fruitful harvest and for a blessing on the work in our parishes and missions.

Moved by Rev. Mr. Pentreath, seconded by Rev. Mr. Dawson, and carried, that the House of Bishops be respectfully requested to compile and authorize, with a view to use, a form of service for the burial of a child.

A message was brought down from the House of Bishops announcing that their lordships had passed the following resolution, moved by the Metropolitan, seconded by the Bishop of Saskatchewan and Calgary:

The Provincial Synod of the Church of England in Rupert's Land, having been informed of the conference called by the Provincial Synod of the Church of England in Canada, which meets in Winnipeg on August 15th, to consider and frame a scheme for the union of the Church in British North America, desires to express its sympathy with this object, and its anxiety to promote it. As the Synod understands that there is a desire in some quarters that, with the formation of a general synod for the whole Church there should be a dissolution of the provinces and provincial synods, this synod desires to express to the conference its conviction of the necessity of provincial synods for local wants and feelings, and its opinion that any scheme for a general synod, to be satisfactory for the province, must recommend provincial synods in subordination to the general synod. The synod appoints as a committee to represent this synod and its dioceses in the said conference, the Most Rev. the Metropolitan, the Right Rev. the Bishops of Qu'Appelle, Athabasca, and Saskatchewan and Calgary, and asks the Lower House to appoint a committee to act with them.

On motion of Mr. Wrigley, seconded by Mr. Sumner, the Lower House resolved that the bishops' message be considered at 11 o'clock to-morrow (Thursday).

The synod adjourned, to meet at 9 o'clock this morning in the cathedral for prayers, and afterwards to resume business in the college.

(To be Continued.)

## Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

### Dissolution of Society.

SIR,—Your leader of 21st inst., "Dissolution of Society," touches the problem of this civilization. No doubt every phase of civilization is accompanied by its special evils. Individualism, let loose in the sixteenth century, has nearly run its course; and will, to my mind, be followed by Socialism. A "crisis has arrived so grave," and one can discern on the distant horizon the banners of the advancing host. Socialism, at present, is but skirmishing with Individualism; but when the shock of battle comes—and it will come—"men's hearts will fail them for fear"—and perhaps it needs this to make men "look upward." The enormous fortunes in the hands of the very few; the increase of the proletariat wherever this civilization has dominated; the common school, which grinds, in the modern educational mill, all after the same pattern; the sharp lines drawn by politicians (e. g. Gladstone) between the "classes and the masses" are some of the factors, but they are countless. Protestantism, as it exists now, will be helpless to guide. Protestantism protests, and that is all, and is itself simply a disintegrating power—Individualism run mad. The "working classes" will win in the long run wherever this contest continues between labour and capital, for the trend of the age can be seen in organizations such as the K. of L., etc., and no one has ever rolled back the trend of human destiny. Just as Russia will go south, Turkey notwithstanding; just as the Teuton goes west, and what can you do? just as the Chinaman goes east, and will do so in spite of disability, so the coming Socialism will come. The powers political will kill off the advance guard, but it will come, and the powers political will in the end give in. You cannot kill the *demos* with the ballot in its hand. Equality is a foolish dream. True! but men will use it as a battle cry, and who can blame them? The Church should make herself ready for the coming civilization, for she cannot throw herself across it and live. She must guide and guard this new life, for it holds within itself some of the best aspects of the *Inarnation*, which Individualism has entirely ignored. If we see anything, we see this—the Church of Rome is setting her house in order for the new

quest (see public actions of Cardinal Manning and others). Individualism has been against Rome, but Individualism has given her the mightiest engine she has ever used—the ballot—and Rome knows it. Out of the old comes forth the new. "All safe progress depends on timely recognition being given to the natural developments of thought. They can never be resisted in the end, and they are most liable to take erroneous directions when they are resisted long."

ALFRED OSBORNE.

### Clerical Reading.

SIR,—It is to be hoped that the general censure of clerical reading will wake up all concerned, who are yet young or middle-aged, to earnest endeavours for improvement. I don't think, however, that they ought to be cast down. Very good reading is a rare accomplishment, depending on such a combination of physical and mental endowments as is not every day to be found; and if other classes were heard as widely as the clergy, censure would not fall so heavily on the latter. An intelligent appreciation of the subject, earnestness of purpose, reverence, and simplicity, it seems to me, are the necessary elements of good reading—apart from physical drawbacks, where the advice of an elocutionist or a judicious friend should be had. The qualifications I have named all go to make up what would be called "good taste." Now I have observed in the less cultivated readers that their great enemy is the endeavour to be emphatic; and so they become rhetorical, venturing upon striking inflections. In my opinion this is more injurious and certainly more offensive than mere monotony. I need but refer to the rhetorical reading of the Gospels, especially in our Lord's discourses, where the readers' personality is violently thrust between us and the Divine Discourser, shocking our sense of reverence, as well as distracting our thoughts. Simplicity, which here means self-effacement and reverence, should prove quite enough to secure us from serious faults. I have no special right to assume the role of teacher, much less censor, of the brethren; but I may be permitted to note one common fault, the correction of which would be an immense advantage to clerical reading. The fault is, the general emphasising of personal pronouns, especially those relating to God. Not once in forty times, perhaps, is this necessary in either the Bible or Prayer Book; as in all good composition the meaning will stand out sufficiently clear without such audible props, and in prayers, where God alone is addressed and we alone speak, there is no third personality to be distinguished. Let me beg my readers to examine, e. g., the Confession and Absolution, as an example illustration; and perhaps they will thank me for this hint.

J. CARRY.

Port Perry, August 22nd, 1890.

### Reading and Speaking.

SIR,—You deserve many thanks for your article on this subject. If it be "a perennial subject of discussion" it is only that there is a cause—a well grounded cause of never ceasing complaint about the poor reading of the clergy. It is an unquestionable fact that some of our men with most brains, men of otherwise good parts, and with qualifications that endear them to their flocks, are quite unfitted for the reading desk. To educated people, and especially those in cities where the cream of the national intelligence is more and more rising to the surface, it is a weekly torture to be forced to listen to both bad praying and bad reading. It is destructive to devotion, and repellant for our public worship. The fast, irreverent, inconsiderate, monotone of many young clerics who fancy that this is the "correct thing"; the jerky, spasmodic rush through a verse requiring a calm, reverent rendering; the failure to impart to the people any distinction between simple narrative, divine declamation and denunciation, or poetical prophecy, is as exasperating as it is to be lamented. It is especially deplorable in these days, when so few persons bring Bibles to church, and so many depend altogether on the clergyman or reader for this most important part of our Anglican service. In my young days, as the lessons were being read, all the congregation had Bibles in their hands. No one went to church without a Bible as well as a Prayer Book. It was sometimes a matter of a little curiosity to note how many slips the parson made in the chapter, to be talked of on the way home. By degrees the Bible and Prayer Book gave way to the "Church Service," and this has now dropped out of fashion, and all that our people think of taking with them is the Prayer Book, usually in the smallest possible compass, so that they may be enabled to respond in the Psalms. This, in our day, leaves the congregation more and more dependent upon the minister, and therefore all the more necessary is it that his utterances should be distinct, and intelligibly understood by the people for whose edification he is officiating. Alas! too often the only portion of the



spiritual mind. Give men that which they can understand, that which will benefit them. Of what use is it speaking to men a language which they do not understand, or providing them with food which they cannot digest? There is here no harshness, no unkindness; but only reason and charity. Why should the swinish or doggish nature be aroused in men who ought not to be dogs or swine? Why attempt to benefit them in ways which could bring them no real benefit?

When our Lord thus cautions His disciples against casting the holy things and pearls of the Kingdom before those who are incapable of appreciating them, He does not thereby counsel us to abandon the effort to do good to any of our fellow-men, who, however degraded and insensible, have in them something of the Divine principle which God implanted in the nature of man. But it is buried deep under their sensuality and sin; and therefore we must address ourselves to that part of their nature, to that side of their experience which is accessible to our approaches; and we must make these approaches in such a manner that they will not shut the hearts of men against us, but open them to the influence of the truth.

We may, without offering the pearls of the Gospel, yet admonish men of the evil which they so allowed and cherished that it has shut out from them higher and better things. We may bring home to them the sense of evil, of sin, of guilt, and so, by humbling them before God, open their hearts to the power of His grace.

#### Carmen Sylva—A Royal Biography.\*

She made a short stay at Wiesbaden to say good-bye to her parents, and then went with the Grand Duchess Helene to St. Petersburg, where she received a cordial welcome from Emperor Alexander II. She was not particularly impressed by St. Petersburg, and remarks naively, "Palaces never impress me, and we also have carpets and silk furniture." Her account of the way in which her day was spent is interesting, but we have no space to quote it, and indeed must hasten on to the more public portion of her life; only remarking that she had at this time lessons from Rubinstein which were a great enjoyment to her. The climate of St. Petersburg did not agree with her and she had a serious illness there. During her convalescence, she read a book written by her father, "The Unconscious Life of the Soul," which he had sent her as a Christmas present, and which became doubly dear to her within the next four months, when the father she loved so dearly died without her having seen him again. She was passionately attached to him and felt his loss deeply; but strong in her love for her parents, her first thought was to comfort her mother and to try to think and act as her father would wish. A pretty little poem which she wrote at the time tells in its every line how deep her grief was.

She returned home in June of the same year; it was a sad home-coming and the affectionate girl felt it keenly.

In 1866 Princess Elizabeth visited Rome and Naples, and her letters written at the time are all full of poetic thoughts and expression, while her active mind longed to exert itself. "Work is what I must and will have," she says, "and then all can say of me, that is a happy girl."

Soon after her return from Italy the Grand Duchess Helene again invited her to travel with her. It was a happy time to our Princess, with her keen and enthusiastic enjoyment of everything. The little lady was very industrious too, for she varied her rides and walks and intercourse with all sorts of pleasant people, by translating some of Carlyle's works, amongst other things. She seems never to have been idle, and enjoyed everything with the freshness of a healthy, happy nature.

Her Journal begins in 1869 with: "A song of thanksgiving only for the past warm and happy year." Her highest ambition at this time was to be a schoolmistress. Her mother wisely agreed, only stipulating that she must first follow a strict course of study and pass her examination as a

\*The Life of Carmen Sylva (Queen of Roumania). Translated from the German by Baroness Deichmann. London: Keyan Paul Trench, Scribner & Co.

teacher. The Princess of Wied and her daughter, however, spent a few weeks at Bonn about this time, and while there the Princess received an invitation from the Prince of Hohenzollern to pay him a visit at Duseldorf, and to bring her daughter with her. The result of the visit was the betrothal of Princess Elizabeth to Prince Charles of Roumania, instead of passing her examination as schoolmistress.

In October the Prince arrived at Neuwied for the betrothal, and in November the marriage took place amid general rejoicing.

The Prince is described as a man of lofty character who had already made his mark in the world. From the moment that he took the government of this Danubian principality, he identified himself with the people. He had chosen his consort wisely and well. They were most cordially received by their people, and the account of their reception and entrance into their capital is graphically told. Princess Elizabeth had found a sphere, and with her usual earnestness she writes: "The smallest thing I do must be done with my whole heart, if it is to succeed, and the best thing I am will require all my powers, if I am to be anything."

In 1870 a little daughter, Princess Maria, was born to the royal pair, and revealed new depths in her mother's character and awoke in her wider sympathies even than before. For four short years the little child was given to her, then diphtheria carried the baby off, to the intense grief of both her parents. Very pathetic are the poems which the Princess Elizabeth wrote about her darling. For a time her health suffered from what she had gone through and she was ordered to Franzensbad, where her husband took her in 1874.

Here her pen became more than ever her friend. Her modesty about her poems is very pretty; like all great minds, she was humble about herself, eager to learn from others. She showed her translations from the Roumanian poet, Alexandri, to Holzebue, who came to Franzensbad at this time, and she highly appreciated his criticisms. It was not long after this that she and her husband stayed for some weeks at St. Leonard's with the Princess of Wied. During their visit to England, Princess Elizabeth became acquainted with Professor Max Muller, and also mentions having seen Chas. Kingsley.

After her return home she began to illuminate in water colours, arranged a choral society with Herr Lubitz and began to think of founding a school of drawing. At this time it was that Prince Charles began to build Castle Pelesch, the residence so dear to them both, in the midst of beautiful and romantic scenery.

The next year was a troubled one for Roumania. The struggle was fierce, but Roumania came out victorious. In 1877, she was declared independent, and in May, 1881, Prince Charles was crowned the first King of Roumania.

Queen Elizabeth has since then founded various and numerous societies, homes, schools and other institutions for the benefit of the people, to whom she is devotedly attached. "Her constant endeavour," says her biographer, "is to promote the cultivation and industry of the country. To work for others is the source of her own happiness."

Space forbids any lengthened quotations from this interesting book, of which the merest outline has been given, and of which many pages full of interest have necessarily remained untouched. But it is hoped that enough has been said to arouse an interest in this remarkable and talented woman, and to induce many to read the story of her life for themselves.

The volume is prettily got up, and contains a photograph of Castle Pelesch, and three of the Queen, besides that in the frontispiece. One as a young girl, one in her Roumanian dress, and a third in which her face has indeed lost none of its sweetness, though it has traces of deeper experiences of life and greater acquaintance with its trials and sorrows.

But her's is a bright, thankful nature, and a little poem written by her in English may well finish this sketch of her life. Of her inner self more still may be learnt from the lovely poems she has published under the name of Carmen Sylva.

Through life's deep shadow, grief and pain,  
Where none by me beloved remain,  
I ever heard the echoing strain,  
O serve the Lord with gladness.

In sorrow and in anguish cast,  
When hope and joy away were passed,  
It oft came sounding in the blast,  
O serve the Lord with gladness.

But now I know the joy that stays,  
The ever bright and sunny days,  
And soft and low I sing the praise,  
O serve the Lord with gladness.

#### Hints to Housekeepers.

**TO PACK EGGS.**—First of all see that your eggs are freshly laid. The best and most reliable rule in the world for packing will prove "a delusion and a snare" without fresh eggs to experiment on. Farmers' wives are the only ones that can with any degree of certainty pack eggs for winter. Take freshly laid eggs, putting into a box or stone jar, first a layer of salt, then a layer of eggs (the small end down), then salt, and so on until the box or jar is filled. Cover completely with salt and keep in a cool place.

**EGG OMELET WITH BEEFSTEAK.**—Beat three eggs separately. Some time before wanted, fill a teacup with soft bread crumbs, then pour over it milk enough to fill the cup. When soft, mix with the soaked bread a tablespoonful of butter, a little salt and pepper and the yolks. Mix thoroughly and add lastly the frothed whites. Pour the mixture on two well greased hot griddles. Before commencing to make the omelet, chop very fine the remains of cold steak from dinner, season with salt and pepper. When the omelet has been poured on the griddles, sprinkle the chopped steak on half the mixture, fold over, and when well heated, serve.

**AN EXCELLENT PLAIN OMELET.**—Six eggs beaten separately, one tumbler of new milk, reserving one-fourth, into which stir one tablespoonful of flour until perfectly smooth. When the milk boils stir in the thickening, and salt and pepper, also a tablespoonful of butter, put aside to cool. Stir in the yolks, adding lastly the well beaten whites. Pour into a hot, well greased skillet, and cook in the oven. It will be very light and puffy.

**EGGS A-LA-CREME.**—Boil a dozen eggs for half an hour. Slice in rings. In the bottom of a baking dish place a layer of bread crumbs, then one of eggs, cover with bits of butter, pepper and salt, continue until all are used. Pour over them a teacup of sweet cream, and brown in the oven.

**EGG AND CORN OMELET.**—One pint of cold boiled green corn, four eggs, half a cup of milk, one teaspoonful of salt, a dash of pepper, three tablespoonfuls of butter. Beat the eggs and add to them the salt, pepper, milk and corn. Fry like a plain omelet.

**EGG SAUCE FOR FISH.**—Cut two hard boiled eggs in rings. Carefully remove the yolks. Mash them well with a little mustard, pepper, salt, one tablespoonful of oil or butter, and one of vinegar. Put the mixture in spots over baked fish, and over each spot lay a white ring of egg. A very pretty garnish.

**EGG SAUCE WITH FOWL.**—One pint of fresh cream or thickened with one tablespoonful of flour. Season with salt, pepper and a tablespoonful of butter (two makes it better). Slice in five or six hard boiled eggs, and serve hot with roast chicken or turkey.

**CREAM EGGS ON TOAST.**—For six slices of toast boil three eggs for thirty minutes. Boil a pint of new milk and thicken with a tablespoonful of flour stirred smoothly in a small quantity of cold milk. Season with a tablespoonful of butter, salt and pepper to taste. Chop fine the boiled eggs. Pour over the toasted bread a layer of the dressing, then the eggs, lastly another layer of dressing. Put a little piece of butter on each slice. Set the dish or platter on the grate in the oven until the butter is melted. Serve at once.

w, grief and pain, red remain, strain, gladness.

cast, y were passed, e blast, ladness.

hat stays, ny days, e praise, ladness.

peepers.

ll see that your eggs ad most reliable rule ll prove "a delusion eggs to experiment only ones that can pack eggs for winter. g into a box or stone a layer of eggs (the and so on until the completely with salt

STEAK.—Beat three before wanted, fill a s, then pour over it When soft, mix with ful of butter, a little s. Mix thoroughly ites. Pour the mix- t griddles. Before telet, chop very fine i dinner, season with e omelet has been de the chopped steak ver, and when well

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dozen eggs for half the bottom of a bak- d crumbs, then one ter, pepper and salt, Pour over them a own in the oven.

—One pint of cold half a cup of milk, one pepper, three table- the eggs and add to nd corn. Fry like a

ut two hard boiled ve the yolks. Mash rd, pepper, salt, one and one of vinegar. baked fish, and over egg. A very pretty

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or six slices of toast inutes. Boil a pint h a tablespoonful of all quantity of cold onful of butter, salt fine the boiled eggs. layer of the dressing, r layer of dressing, each slice. Set the n the oven until the nce.

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During the month of September a very large number of Weddings usually take place. This year we have been at very great pains to provide a stock of

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SUITABLE FOR WEDDING

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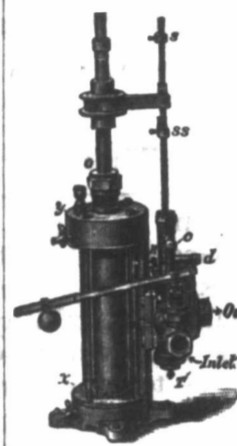
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## Peevishness.

Each little trife puts me out,  
And without knowing why,  
Instead of laughing at a joke,  
I feel inclined to cry.

I feel so very, very cross  
With everyone to-day;  
I do not care to do my work,  
I do not want to play.

And yet, because I feel so dull,  
It surely can't be right  
That I should hinder all the rest  
From being glad and bright.

One day I heard our mother say,  
"If you are feeling sad,  
Then go and do some loving work  
To make another glad."

I think I'll call the little ones  
To have a game of play;  
They wanted me an hour ago,  
But then I turned away.

And though I don't feel much inclined,  
My brothers will be glad;  
And I may find in pleasing them  
A cure for being sad.

—Child's World.

**UNBEARABLE AGONY.**—For three days I suffered severely from summer complaint, nothing gave me relief and I kept getting worse until the pain was almost unbearable, but after I had taken the first dose of Dr. Fowler's Extract of Wild Strawberry, I found great relief and it did not fail to cure me. Wm. T. GLYNN, Wilfrid, Ont.

## About Bats.

Most bats have very strong ears, like mice. But there is one called the "long-eared bat," who is a funny looking fellow indeed. His big ears look like two parasols held over his head. They must be paramoons then, for he does not fly by day. He tucks his ears under his wings when he goes to sleep. Bats are fond of company and do not live alone. They live in flocks or parties. They are friendly and do not quarrel. When the day dawns, they go to their dark cave or roof, and hang themselves up by taking hold of the rock or wall with the claws of their hind heels. So they hang head downwards. That would kill you if you tried it very long; but the bats find it comfortable. Bats when born look like little mice. They are blind for ten days. Their bodies are about as bare as young birds at first. A mother bat is very good to her baby. She rubs and brushes it clean with her big lip. Then she tucks the baby bat into a fold of skin about her body. The baby bat at once clings fast to its mother with its little hooked claws.

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When the mother bat flies for food, she carries the baby along, wrapped up and clinging to her. She never lets it fall. When the young bat is able to fly the mother still keeps near it, and helps it for some time. A boy caught a little bat, and put it in his pocket to take to his teacher. The little bat cried. Its mother heard it. She flew to the boy, clung to his pocket, and would not let it go. So the boy took both mother and baby to his teacher. They were put in a cage. Small baby bats are nursed with milk by their mothers, as kittens are. When a bat is kept in a cage, it will eat bread and milk and bits of raw veal. You can tame bats easily, so that they will come when you call them, and eat flies or beetles from your hands. When people say "blind as a bat," they make a great mistake; the sight of bats is very sharp, but in sunny days, if they are out of doors, they blunder about because too much light dazzles them. The bat has in all its body [and wings very delicate nerves, that help to guide it when it flies in the dark. Bats go to sleep in the winter and stay asleep until spring. Sometimes for their winter sleep they hang themselves up, but generally they crowd into clefts or holes, and lie heaped together to keep each other warm. Baby bats are mostly born in the early spring.—Julia M'Nair Wright, in Santa Claus.

## The Looking Glass.

Matilda was a very passionate girl. Again and again her mother strongly impressed upon her how sinful, detestable, and dangerous is a violent temper, and exhorted her to gentleness.

She was sitting one day at her work-table, on which there stood a pretty vase full of flowers. Her little brother threw it down by accident, and broke it to pieces. Matilda was almost beside herself with passion; her eyes glared, her forehead was swollen, and her whole countenance distorted.

Her mother immediately held a looking-glass before her face, and Matilda was so shocked at her appearance, that her passion subsided, and she began to cry.

"Do you see now," said her mother, "what a hideous thing is passion? If you let it grow into a habit, these frightful marks will by degrees become fixed, and every grace will disappear from your countenance."

Matilda laid this to heart, and took much pains to conquer her passion. She became very gentle, and her gentleness adorned her countenance. But her mother often reminded her afterwards, "As it is with passion and gentleness, so it is with all vices and virtues."

"As if reflected, in the face Each character of soul we trace: Vice makes it hideous, rough and wild; But Virtue lovely, sweet, and mild."

## Keep a Clean Mouth, Boys.

A distinguished author says, "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honoured gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions, which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father and mother.

Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and "not so wicked," but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean; for "out of the abundance of the heart the mouth speaketh."

# Coughs, Colds, Croup.

**Allen's Lung Balsam** was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectoration and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if not of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no real necessity for so many deaths by consumption when Allen's Lung Balsam will prevent it if only taken in time. For Consumption, and all diseases that lead to it, such as Coughs, neglected Colds, Bronchitis, Asthma and all diseases of the Lungs, ALLEN'S LUNG BALSAM is the Great Modern Remedy. For Croup and Whooping Cough it is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced COUGH CURE. If you have not tried the Balsam, call for a 25-cent bottle to test it.

## Allen's Lung Balsam

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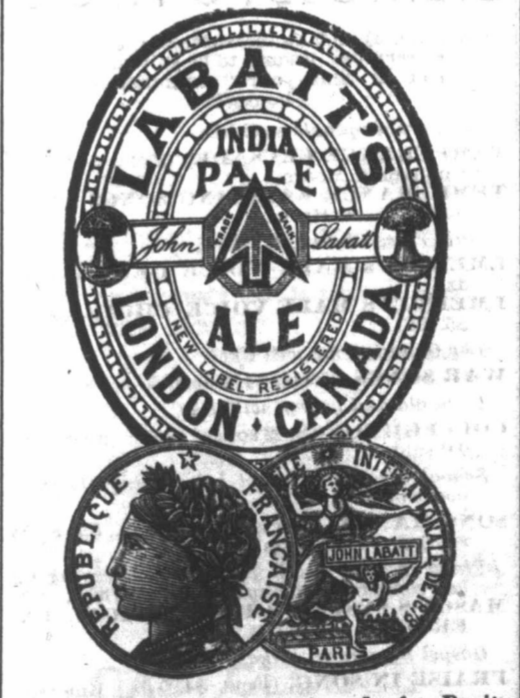
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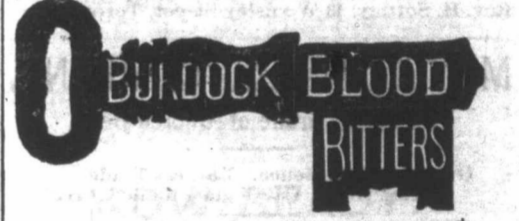
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