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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## THE EARTHQUAKE AT CHARLESTON, S. C.

The Venerable Rev. Dr. A. Toomer Porter, one of the leading clergy of Charleston, gives in the N. Y. *Churchman* of the 18th inst., a vivid description of the terrible results of this dire visitation. The Dr. with his family was at the time in his summer residence, Twin Mountain, near Asheville, N. C., where on the evening of 31st August, the earthquake was alarmingly felt. On receiving intelligence of the Charleston disaster he started for his home in that city, on Friday 3rd Sept., and on arriving there after a slow and exciting journey, owing to the state of the railway track, in consequence of the movement of the earth—he says:—

"I immediately came to the Porter Academy grounds, and then began to hear the awful details of the night and day before. My grounds eleven and one-quarter acres, were filled with extemporized tents, table cloths, sheets, and coverlets; while women and children, old and young, were sitting desolate, with beating, anxious hearts on the grass or on a mattress, nearly all taken from my dormitories. Nearly all were my own flock. Loved, familiar faces, but, oh, how sad! The first word I heard was that an invalid aged cousin of mine had been brought, at 11 o'clock Tuesday night, to the grounds without covering all night for her head. She had dined at my table with my mother and Aunt and niece on Wednesday, but this Friday night was lying insensible, in a small wooden house on the grounds. She died that night, aged 80. I buried her on Saturday. My own aged and infirm mother, 84, was taken out of bed and shoeless and stockingless was brought out on the wet grass, placed in a chair, wrapped up and sat there all the night with hundreds of others. What will be the effect remains to be seen. It can be anticipated. My family had all returned for the day to the brick house where I live, and knowing I was coming, they waited to give me tea before going out on the grounds for the night, where some shelter had been extemporized as best they could. About 11.30 p.m. my niece exclaimed: "There, uncle, it is coming again!" The words were scarcely uttered when this large brick house swayed like a ship in a storm and then trembled from foundation to roof. The sound was as though each brick was grating against the other. It was blood curdling. The impulse was to run, but we all of course, staid and with great difficulty got my mother out of the house. A dear little great-grandson of hers, just seven, had dashed for the door but remembering his grandmother, ran back and took hold of a part of her dress to help get her out. This same little boy, the night before, had jumped out of bed in his room and ran to his grandmother and helped pull her out of bed, and would not leave though it took nearly ten minutes to get her down stairs and out of the house. We passed all night on the grounds. Having been up all of the night before, I threw myself on a pallet on the grass and slept till six. Painful remembrances of the days from 1861 to 1865. How different! Then it was man against man, strategy against strategy, force of either kind alike. Now an unseen

force—an almost infinite power—a something beneath us we could not see, nor meet, nor provide against,—helpless in the hands of the terrific energies of disorganized nature. All around me a quiet, patient crowd—no sound, no cry—the quiet agony of well bred people. In one tent—so called—a birth, in another a child desperately ill with croup, in another a paralytic, and so on poor humanity from extreme age to extreme infancy in all its manifoldness, all of us waiting as God was fit to order. The screeching and screaming of the negroes in so called prayer and song from all parts of the city, made the night hideous and sleep impossible to all, save those like myself physically exhausted.

Early in the morning I inspected first the building in the Arsenal or Porter Academy grounds. My own house, chimneys down, walls slightly cracked, plastering and mantle-piece down, book case tumbled over, and books scattered everywhere; Bishop Howe Hall, Bishop Davis Hall, Alumni and Hampton Hall, and Butler Hall perfectly intact, marvellous to say. But my hospital and gymnasium slightly injured, St. Timothy's Chapel, one entire wall so much settled and cracked, and the roof protruding so much that the building will have to come down. It cost me only three years ago \$8,000. This is a great blow, I trust in God and my fellow men that it will be rebuilt. I then went to the Church of the Holy Communion, the damage to that may be twenty-five hundred to three thousand dollars. Thirty-three years ago, I found that lot a corn-field, I built the church, I have been its rector all these years, a part of my life work. It would be as impossible now for my people to repair that church as it would be for them to build a road to the moon, but I have asked the vestry to have it thoroughly repaired at once, so that we may gather the people before the September rains and early fall weather disperse them. God has been too good to me to let me doubt that some will come to my help. Next my three story parish school room, alas that must come down to the foundation. That cost me \$12,000, the gift of Mrs G. A. Trenholm and Mr. Theo. D. Wagner, both in Paradise. Will the man who built at twenty-six be able to rebuild at fifty-nine? A working parish must have such a place. Then I visited the Caroline Wilkemann Home, named for my dear departed friend, the wife of the Bishop of Truro, England, a retreat for ladies—six or seven hundred dollars damage there. Then to the House of Rest, where some thirty orphan girls are sheltered, \$300 to \$400 there. Then I went to look at my own little private property, and it will cost some \$2,500 to put that in order again. Sad enough to an old man after a life's struggle creeping out of a war, and the desolation of a cyclone not yet overcome. But what have I not seen in that life-time—and mostly in this city—pestilence in the shape of yellow fever, again and again fire burning the best part of the city up. The sword and blood from bursting shells, building after building battered and torn, society convulsed and the bottom on top—extreme riches to absolute poverty. The cyclone in a half a moment thrusting as it were the city into ruins—and now the earthquake shaking down the best residences, nearly all

the public buildings—or so ruining them that the most of them must come down—I know of nothing else for me to meet. I have seen death in every conceivable manner, save famine, but I have been with a crowd for forty-eight hours without a morsel—in railroad smash ups, and steamship given up for lost, and never in all this a limb touched or a bruise received. While the heart and the mind has experienced every emotion that humanity is capable of, God has enabled me and many others to keep going on, and in His strength I am going on until he bids me come, where none of these things are.

From my last round I went to my other charge, St. Mark's colored church, which has had so eventful a history, and now occupies so peculiar a position in this diocese. Just one year and six days before it had been torn to pieces by the cyclone, and it has cost them \$4,500 to repair it. They have only gotten into it since the middle of April. They still owe \$2,100 on it, for which I have given my personal notes endorsed by their vestry, and which they were paying off every ninety days; but now with their own houses, many of them partially destroyed, with little or no work for them in prospect, how they are to meet these notes I know not. I feared to go—but now full of gratitude I am to God—not \$50 damages so far to it. It is one of the few churches comparatively untouched. Under all the circumstances, the coincidence is striking. After this I went through every street in the city, and as the papers have been so full, I will not repeat. Each additional jar has only developed damage where none was thought, and increased that which was first apparent—St. Philip's, St. Michael's, St. Paul's. It makes the heart sick to look at them. Unless the Church at large comes to their help they cannot be rebuilt for many a day, if ever in this generation. The congregations of these churches will have so much to carry themselves—the majority are homeless—that they will not be able to do it. St. Luke's I have not yet seen, but it is badly damaged I hear, and they, too, will have more than they can do to restore it. Grace church is damaged, though not very seriously, I learn. I do not like to prognosticate; it is bad enough and sad enough as it is, but, as said one of our most prominent physicians to me: "The old it will kill, and the young it will make old." The nervous tension upon all has been and is intense. for the sickening apprehensiveness makes the boldest timid, and connects any noises with the approach of the dreaded thing. The uncertainty in the presence of so much desolation, the exposure and discomfort at this, the most critical season of the year—if we escape much and fatal sickness, it will only be by the merciful overruling of Providence, who remembers whereof we are made. The future is dark, indeed. The spontaneous munificence of the whole land will save us from present want; but where are those people to get the six millions of dollars, at a low estimate only, to rehabilitate themselves, and winter coming on, and they—eleven-twelfths of them—must meet their daily wants by daily labor? How are they to repair their homes?

Mr. J. Pierrepont Morgan has sent me a most munificent donation. I expended over \$1,000

of it in an hour on ladies, whom I knew had not one dollar in their possession, and it will all be gone in a couple of days. I am distributing it not through the general committee where the many are helped, but to those whose cases can only be known to the clergyman and the physician—I telegraph him, God bless you. He has lifted a load from many of those sad lives out around about me upon the ground—many of whom I have known who came from a lineage which never knew in former days a want. Thus ended Saturday.

Sunday, September 5, witnessed strange scenes. The congregation of St. Philip's, a few gathered at St. Stephen's Chapel, built long ago for the poor—but closed for many years. The bishop preached. Of the Grace church people, some went to their Sunday-school where the Rev. J. M. Green preached; the Rev. Dr. C. C. Pinckney, their aged rector, is happily away. He is too old for scenes like these and ought not to be here. He is still too valuable to be risked in such exposure and excitement. St. Luke's gathered under their rector, the Rev. Dr. Robert Wilson, in the open mall. The Holy Communion and St. Mark's—I subjoin the paper's account of them.

I look out of the door and the windows and tents furnished by the general government are all around me—filled with women and children. My aged mother is lying in one of them. The heavens are all overcast. The wind is blowing in fitful gusts from the sea. The rains must come and then! Do you wonder I say "God be merciful to us and bless us."

"Not our will, but Thine be done."

### PROVINCIAL SYNOD.

SIXTH DAY—14th Sept., 1886.

This proved one of the busiest days of the whole session, three sittings being held, the evening one continuing till nearly midnight. Notwithstanding this, the attendance of visitors—amongst whom the ladies predominated in numbers—was greater than on any other day.

After routine proceedings in the morning, reports were received from the following Committees:—On the memorial of the W. C. T. U.; on the address to the Queen; on the address to the former Prolocutor; and on the Year Book. Under suspension of the rules, the consideration of the report submitting the proposed address to the Queen was taken up: and the same having been read by Judge Macdonald, it became apparent that it did not meet the wishes of the Synod in form or matter, and various suggestions for amendment were made. Ultimately it was referred back to the Committee for further consideration; but Judge Macdonald and Hon. B. R. Stevenson having refused to act, the Rev. A. A. Von Iffland and Mr. Bayley, Q.C., were named in their stead; but subsequently the former reconsidered their decision and consented to act.

By consent of the House, the proposed address to the Bishop of Niagara was read by the Chairman of the Committee, Mr. Geo. Elliott, and was adopted, and half-past five in the afternoon was fixed as the hour for presentation of the same to His Lordship in the presence of the House, and it was ordered that the address be engrossed and forwarded in due form.

The Canon on Deaconesses (referred to in the last GUARDIAN) was then passed as a whole, on a vote by orders and yeas and nays demanded by the Dean of Montreal, Canon Mills and Judge Reynolds, the vote being: For—Clergy, 61; Laity, 20. Against—Clergy, 24; Laity, 16, and one excused.

At this point the amended report on the ad-

dress to the Queen was presented, and a motion being made that it be adopted and be forwarded for presentation in due form, the address was accepted with the greatest enthusiasm, all the members rising to their feet and singing *con amore* the first verse of the National Anthem. As a spontaneous and unexpected act, it afforded unmistakable evidence of the deep and true loyalty always existing in the hearts of English Churchmen towards their beloved Queen. The address adopted is as follows:—

To Her Most Excellent Majesty, Victoria, by the Grace of God, Queen of Great Britain and Ireland, Empress of India, and Defender of the Faith:—

*May it please your Most Gracious Majesty:*

We, the Bishops, Clergy and Laity composing the Provincial Synod of the Church of England in Canada, in Synod assembled, humbly approach Your Majesty, and as representing Your Majesty's loyal subjects, Members of the Church of England in this Ecclesiastical Province, beg to offer our most hearty and loyal congratulations upon the attainment of the fiftieth year of Your Majesty's happy and prosperous reign.

We desire with all earnestness to assure Your Majesty of our loyal and dutiful attachment to Your Crown and Person; and we sincerely pray that it may please Almighty God to have your sacred Person and all the interests—spiritual and temporal—of the Empire in His safe and holy keeping; and that He may be graciously pleased to spare Your Majesty long to continue your beneficent reign over us.

The House then took up the consideration of Judge Reynold's proposed Canon on the representation of the Missionary Diocese of Algoma, which passed in the following form, including amendments made by the Upper House:—

The Missionary Diocese of Algoma shall be represented in the Provincial Synod by two Clerical and two Lay delegates, and that for the purpose of electing such delegates the following regulations be adopted:—

1. On or before the first day of May, in the year 1891, and in each third year thereafter, the Bishop of Algoma shall appoint two scrutineers, one of whom shall be a priest having a cure of souls in the said Diocese, and the other of whom shall be a layman resident therein and a communicant; and such scrutineers shall hold office until their successors are appointed.

2. The scrutineers shall, at as early a date as possible after their appointment, issue voting papers, one for the election of two Clerical delegates, to be sent to each clergyman in charge of a parish or mission in the Diocese, and one for the election of two lay delegates, to be sent to each parish or mission in the Diocese regularly constituted by the Bishop, such last mentioned voting paper to be transmitted to the clergyman in charge of the parish or mission.

3. Each clergyman who is qualified to vote may enter on his voting paper the names of any two clergymen resident in the Diocese whose election as Clerical delegates he desires, and may transmit his voting paper, so filled up, and after he has signed it, to the scrutineers, at such time as will be sufficient to allow of its receipt by them on or before the first day of September in the year of its issue.

4. Each clergyman to whom a voting paper or voting papers are transmitted for the parish or mission, or parishes or missions of which he is in charge, shall call a meeting of the lay communicants of each parish or mission for which he has received a voting paper, at such time as he deems most convenient in each case and best adapted to ensure as large an attendance as possible of those who are entitled to take part in the proceedings, but so, nevertheless, as to admit of the receipt of the voting papers by the scrutineers, as herein be-

fore provided in respect of voting papers for clerical delegates. In case of the absence of a clergyman from any cause the Bishop be empowered to make such arrangements as may be necessary to give effect to this clause.

5. The clergyman shall preside at the meeting, but shall not have any vote thereat. In the absence of the clergyman a chairman shall be elected by the meeting.

6. The meeting shall proceed to select, by a majority of the votes of those present and entitled to vote, the names of two laymen resident in the diocese whose election as lay delegates they desire, and the chairman shall fill up the voting paper accordingly. He and at least two of the persons present at the meetings shall then sign the voting paper, which shall forthwith be sent by the clergyman to the scrutineers.

7. Every voting paper shall be sent to the scrutineers in a closed envelope.

8. As soon as possible after the first day of September in the year of election, the scrutineers shall together examine the voting papers which they have received, and shall prepare a list according to the number of votes cast of the four clergymen who had received the highest numbers of votes according to the voting papers for clerical delegates, and a similar list of the four laymen who have received the highest number of votes according to the voting papers received from parishes or missions. The two persons whose names are highest on each list shall be clerical and lay delegates respectively to the Provincial Synod, and the remaining two shall be substitutes to attend in their order in the event of inability on the part of any clerical or lay delegate to attend, as the case may be.

9. In the event of equality of votes, the clerical scrutineer as respects clerical delegates, and the lay scrutineer as respects lay delegates, shall have a casting vote.

10. The Bishop of Algoma may, if he thinks fit, be present at the examination of the voting papers.

11. Immediately after the voting papers have been examined by the scrutineers they shall draw up and sign a report certifying the names of the clerical and lay delegates and substitutes elected. Such report shall be countersigned by the Bishop of Algoma, and shall be by him transmitted to the Secretaries of the Provincial Synod. The scrutineers shall also transmit to each delegate and to each substitute called upon to act a certificate under their hands of his election.

12. The delegates, and in their absence substitutes who are certified as elected, shall have like right to sit and vote at meetings of the Provincial Synod as clerical and lay delegates from dioceses other than that of Algoma.

13. Each delegate and substitute shall remain in office for three years from the date of his election.

14. Any vacancy in the office of a scrutineer may be filled for the unexpired part of the term in the manner hereinbefore provided for an original appointment.

15. Voting papers may be in the forms hereto subjoined, or in any other form to the like effect. (Here follows the form.)

*Church Emigration.*—By permission of the House, Dr. Heneker, after explaining the Constitution and objects of the Church Emigration Society, which had been formed in England, and which included in its list of patrons and officers the Archbishops and many of the leading Clergy and Laity of England, moved to the effect that each Diocese in the Ecclesiastical Province should co-operate with the Society as far as practicable. The motion was carried.

The following message from the House of Bishops in regard to *Christian Union* was then taken up and concurred in unanimously:—

"That a Committee of this House be ap-

pointed to confer with any similar Committees appointed to represent other Christian Bodies, for the purpose of ascertaining whether there is any possibility of honorable union with such Bodies, and that the Lower House of this Synod be invited to appoint a Committee to act jointly with the Committee of this House; the Joint Committee to report to the Synod at its next session. The Bishops of Toronto, Huron, Algoma and Niagara were appointed as this Committee."

It was resolved that the Prolocutor be requested to appoint a Committee in accordance with such message. The Prolocutor subsequently appointed the following Committee:—

*Clergy*—Revs. Canon Brock, D. C. Moore, Caswall, Dr. Hole, F. R. Murray, Dr. Roe, A. C. Scarth, M. M. Fothergill, Dr. Carry, J. Pearson, A. J. Broughall, J. Langtry (Prolocutor), Septimus Jones, Archdeacon Boddy, Provost Body, Canon Medley, Canon Brigstooke, J. M. Davenport, Dean Carmichael, Archdeacon Evans, Dr. Stone, F. Renaud, Canon Norman (Clerical Secretary), Canon Mills, O. P. Ford, Canon Innes, Canon Richardson, G. G. Ballard, G. C. Mackenzie, Archdeacon Dixon, Dr. Mockridge, W. J. Mackenzie, R. G. Sutherland, E. P. Crawford, J. Burke, A. Spencer. *Laity*—C. J. Harrington, Jas. Gossip, J. G. Foster, Dr. Henecker, Hon. Geo. Irvine, Jas. Dunbar, Q.C., Hon. G. W. Allan, Judge Benson, Clarkson Jones, Wm. Ince, Hon. Chief Justice Allen, Hon. D. L. Hannington, H. W. Frith, Chancellor Bethune, James Hutton, Chas. Garth, Geo. Macrae, Q.C., A. F. Gault, Dr. Davidson (Lay Secretary), Richard Bayley, Q.C., A. H. Dymond, V. Cronyn, Q.C., Geo. Elliott, Adam Brown, Hon. J. B. Plumb, Judge Meadows, R. V. Rogers, R. T. Walkem, Q.C.

The report of the Committee on the Constitution being taken up, Chief Justice Allen moved, seconded by Dr. Hemming, concurrence in the first suggestion to reduce the number of delegates to eight of each order. Canon Read, of Niagara Diocese, moved an amendment providing for representation according to the number of parishes or missions in each diocese, four of each order being allowed for the first fifty or less, and increasing one each for every ten additional parishes over fifty. Neither main motion nor amendment met with much favor, and both were almost unanimously rejected.

The second suggested change, viz., in the 4th Article of the Constitution, was concurred in, and the Article will now read.

"A general meeting of the Synod shall be held on the second Wednesday in September, in every third year hereafter, and extra or special sessions at the discretion of the Metropolitan, or on the requisition of any two Bishops, or of the Bishop and half the Delegates of each Order in any Diocese, and no business shall be transacted at any such extra or special meetings other than that for which such meeting is called, or business necessarily incident thereto or connected therewith, unless in the notice calling such meeting it shall be stated that the same is called for the transaction of general business."

The third proposal of the Committee was withdrawn.

It was also resolved that the 3rd Article of the Constitution, allowing twelve delegates of each order for each Diocese, should not apply to Missionary Dioceses.

In the course of the discussion on these amendments, a suggestion was made that the date of the meeting of Synod should be changed to the fourth Wednesday in September, when it would be much easier to provide hospitality for the Clerical and Lay delegates, as many of the Montreal Church people did not return to the city in time to allow of preparation for the second Wednesday. But as the late date would render the attendance of Lower Province delegates more difficult, if not impossible, it was resolved to leave the date unchanged.

The next question on the order paper was a motion in regard to a memorial received three years ago from the Diocese of Niagara in reference to Ritualistic practices and uniformity in worship. Dr. Davidson, Lay Secretary, read a memorial of still later date from the Synod of that Diocese asking that the former memorial might be withdrawn and the consideration of the matter referred to be abandoned; and it was moved that the request be complied with. A Committee of the House had reported on the first memorial at the 12th Session, that, having carefully considered the matter so referred to them, they are of opinion that the question of ritual covers so large a ground, and the means for the promotion of greater uniformity in public worship are surrounded by so many difficulties, that it is at present impossible to define in the dogmatic form of a Canon what should be considered legal or illegal in public and private ministrations of the ritual of the Church; therefore, they are unable to frame such a Canon as is called for by the memorial, but they would recommend that the Synod should urge upon all clergymen having care of souls within this Ecclesiastical Province the duty of submitting to the ruling of their Diocesan in all matters connected with the public services of the Church, as to the legality of which doubts are entertained or controversy shall have arisen. This report had not been acted on; and it was moved by Chief Justice Allen that it should be now adopted as a more satisfactory way of disposing of the question. Many members of the Synod seemed desirous to have this course adopted, and as a consequence to have the next two notices of motion in reference to the same matter dropped; but there being division of opinion, Mr. Elliott, of Guelph, moved as a second amendment the first of those, of which he had given notice, as follows:—

1. "That the report of the Committee to whom the memorial of the Diocese of Niagara was referred be referred back to the said Committee, with instructions to prepare a Canon forbidding certain ritual observances, as e.g., the elevation of the elements during the Holy Communion, the use of incense during Divine Service, and the mixing of water with the sacramental wine within the Ecclesiastical Province of Canada, in accordance with resolutions adopted by this Synod and the Upper House in the year 1838."

A long and lively debate followed conducted, however, for the most part with kindness and much forbearance one towards another, and in striking contrast to the course of action of previous Synods, when this vexed question was discussed. The arguments *pro and con* were old, and merit no particular notice. The main objection to the adoption of the report seemed to be that it left too much power in the hands of a diocesan, without regard to the general practice and voice of the Church at large. There seemed to be a *consensus* of opinion against the stiff, unbending, and in some respects slovenly service of past years, characterized by one speaker as "the ritual of cobweb windows and green baize communion cloths," and there also appeared to be a more generous recognition of the necessity for a more elaborate ritual in some cases, in order to meet the changed circumstances of the time, and of the beneficial results from the bright and more ornate services of late years. Still the desire to keep within the limits prescribed by the Prayer-book was general, and this was given expression to in the amendment moved at a late stage in the debate by Rev. Mr. Cayley, seconded by Rev. Dr. Roe, that the following words be added to the report of the committee: "Provided that it shall not interfere with anything in the Book of Common Prayer." This was adopted, and on the report as amended being put to the Synod it was carried by a large majority. The result was received with loud and continued applause.

At half-past five the mover and seconder of the resolution as of the presentation of address

to the Lord Bishop of Niagara, repaired to the Upper House and escorted His Lordship, in full Episcopal robes, to the Lower House, where he was received with applause and every manifestation of respect; the members rising and remaining standing during the presentation of address and the reply, and until His Lordship retired. On reaching the platform, after formal introduction to the Prolocutor, the Clerical Secretary read the following address:

*My Lord*,—We, the Prolocutor, Clergy and Laity of the Provincial Synod assembled, desire to express to your Lordship our feelings of pleasure and satisfaction upon the occasion of your elevation to the high and holy position to which you have been called in the Diocese of Niagara. Your high administrative abilities and your kindness and courtesy demonstrated as Clerical Secretary, and afterwards as Prolocutor of this house, will, we feel assured, be a blessing to the diocese over which you preside. We desire to wish you every blessing, and pray that under Divine guidance the Church in your Bishopric may prosper, and that you may be spared for many years to fill your high office. (Applause.)

The Bishop of Niagara replied:—

*Reverend Prolocutor, My Reverend Brethren, & My Brethren of the Laity*:—Your satisfaction and pleasure in welcoming me as a Bishop of the Church of God in this Ecclesiastical Province afford me under weighty responsibilities now laid upon me a measure of encouragement at once very needful and most precious to me.

I thank you with all my heart for your kind wishes for me personally and for your prayers for the diocese entrusted to my care. Permit me to assure you that I look back upon my position as Clerical Secretary and as Prolocutor of this august body with unalloyed satisfaction. The duties were always a delight to me both for love of the Church and for the sake of those who seemed in their generosity to bestow upon me not only their confidence but their affection. The experience which I gathered among you in many directions is invaluable to me in the discharge of many of the duties which devolve upon me now. Although no longer a member of this house I esteem very highly the opportunities of working together with you which still belongs to me, and the joy of meeting old friends and renewing old associations in Provincial Synod is to me most attractive.

EVENING SESSION.

The Lower House resumed business at 8 p.m., when the Rev. D. C. Moore, Rural Dean, presented the following Report from the Committee on the Centennial of the Colonial Episcopate:—

The Joint Committee appointed to suggest arrangements for the celebration of the 100th anniversary of the Colonial Episcopate beg to report that a resolution of praise and thanksgiving be adopted as follows:—

First—Whereas the 12th day of August, 1887, is the 100th anniversary of the first establishment of the Colonial Episcopate by the consecration of the Right Reverend Charles Inglis, D.D., first Bishop of Nova Scotia, to whom was entrusted the episcopal oversight of the whole of the British possessions in North America; and whereas since the founding of the first Colonial Episcopate a most marvellous growth, especially during the last forty years, has marked that episcopate—the Church of England possessing to-day no less than eighty-two Colonial and Missionary Bishops.

*Resolved*—First—That the Provincial Synod of the Ecclesiastical Province of Canada desires to record its deep sense of thankfulness to the great Head of the Church for the signal blessings conferred by Him on the English branch of His Church, by the great extension of her Colonial Episcopate, and the consequent enlargement of her borders.

Second—That a central commemoration be held at Halifax on or including August 12th,

1887, being the anniversary of the consecration of the first Colonial Bishop. An earnest effort should be made to secure the presence at this commemoration of the following:—(a) As many as possible of the Bishops of B. N. America. (b) A delegation from this Provincial Synod. (c) A delegation from the General Convention of the Church in the United States. (d) A delegation from each Diocesan Synod of Canada.

Third—The central commemoration should be conducted as follows:—There shall be (a) a special service of thanksgiving in one or more of the churches in Halifax on August 12; (b) a commemoration sermon or sermons by a selected preacher or preachers on that day or the Sunday following; (c) a public meeting, with addresses by selected speakers.

Fourth—The Archbishops of England and Ireland, and the Primus of the Church of Scotland, and the Venerable Society for the Propagation of the Gospel shall be requested to make such arrangements as may be practicable for a simultaneous commemoration in England and throughout the British Empire.

Fifth—The Clergy throughout the Dominion shall be requested to hold a special commemoration service of thanksgiving on the last Sunday in July, 1887, and at such service to give instructions to their congregations with respect to the history and progress of the Colonial Church. The offerings at such services, as well as at the central commemoration in Halifax, should be given towards the erection of a Memorial Cathedral in the City of Halifax, the See of the first Colonial Bishop. It is recommended that all such offerings be remitted to Halifax previous to the celebration of August 12th.

Sixth—That a Joint Committee be appointed by this Synod to advise and co-operate with the Local Committee at Halifax.

(Signed,)

JOHN FREDERICTON,  
Chairman.

The report was adopted.

#### MISSIONARY BROTHERHOODS.

The motion of the Rev. Mr. Davenport was then taken up, and he moved, seconded by Rev. J. W. Burke:—

"That whereas it has been shown by members both of the Upper and Lower Houses of this Province that great difficulties exist in securing sufficient funds and men for missionary enterprise in new fields of labor; and whereas it has been proved by the past experience of the Church that the most efficacious, fruitful and economical method of bringing under cultivation new fields of labor is by Missionary Brotherhoods; and whereas such organizations call forth in an especial manner that Christian enthusiasm for which our Bishops often plead. Resolved, that this Provincial Synod encourage by all means in its power the formation of such Missionary Brotherhoods for the pioneer work of the Church of England in Canada."

The debate upon this question occupied the attention of the House until nearly midnight, a large number of the members participating in it. At times the discussion waxed warm, and towards the end became rather excited and noisy owing chiefly to the unwise and partizan action of a few members sitting near the platform. There seemed to be a desire on the part of some to treat the matter in a narrow, party light; others, by an attempt at witicism, endeavored to ridicule the proposal; others again persisted in seeing in the modestly worded resolution a movement towards the introduction of monastic institutions—characterized by several as abominations; whilst others evidently had taken fright at the use of the term "brotherhoods," and could not be satisfied with the proposal to substitute, instead of "Missionary Brotherhoods," "missionaries living in community."

The supporters of the motion seemed willing to adopt the suggested amendments, and earnestly pleaded for the need in the missionary work of the Church of men, untrammelled by family ties, living together in Mission houses and working from one centre, of ardent burning Christian love and zeal, and who denying themselves the comforts of home and continuing unmarried, at least for a certain number of years, might in the spirit of the Master more effectively carry on his work in these sections of the country where married men could not go, or where missionaries with families and living independently could not be maintained for want of sufficient funds. Amongst the most able and earnest advocates (other than the mover) of the principle involved in the resolution—though not binding themselves to the wording thereof—were the Rev. F. R. Murray, of Halifax; the Rev. G. C. Mackenzie, of Brantford; Rev. Dr. Mockridge, of Hamilton; Rev. Dr. Carry, of Port Perry; Archdeacon Lindsay, of Waterloo, and Rev. A. C. Nesbitt. After the discussion had proceeded for some time it was moved in amendment by the Rev. Mr. Cayley, and seconded by Rev. G. C. Mackenzie: "That this Synod is of opinion that very valuable pioneer work can be done in the Church of England by missionary clergymen associated in Missionary houses, under such circumstances as may be approved of by the Bishop of the diocese," the intention being apparently to meet the fears entertained by some that vows of celibacy were contemplated; but later this amendment was withdrawn in favor of one moved by Rev. W. B. Carey, replacing the words *Missionary Brotherhoods* in the original resolution, by *missionaries living in communities—and such organizations* by "Missionaries living in community or Mission houses," and changing the latter portion of the resolution to read: Resolved that this Provincial Synod encourage by all means in its power the promotion of such Mission houses in which missionary clergy shall be associated, but under no other vows than their ordination vows for the pioneer work of the Church of England in Canada." After the discussion had been continued on this amendment, it was moved to refer the matter to a committee to report at next session; but this amendment was lost; and on that of Mr. Carey being taken up, a misunderstanding arose through a change in the wording of the latter part of the amendment to meet the supposed wishes of members of the house, and which gave rise to unfortunate charges of attempting to deceive, &c., and created such excitement that the Prolocutor was obliged to interfere and suggested the withdrawal of the whole matter, and S. Bethune, Q.C., one of the assessors having also urged this course the whole matter was dropped. The House then adjourned until Wednesday at 10 a.m.

#### SEVENTH AND LAST DAY.

After the usual routine business the following were appointed as the delegation from the Synod to attend the Centennial Celebration of the Colonial Episcopate in Halifax, commencing the third Sunday in June, 1887, instead of July, [according to the change in date made by message from the Upper House]: The Prolocutor, Rev. Dr. Bethune, Rev. Dr. Roe, Rev. Canon Medley, Dean Carmichael, Rev. Canon Innes, Archdeacon McMurray, Archdeacon Jones, Chancellor Heneker, Hon. G. W. Allan, H. W. Frith, Chancellor Bethune, R. Bayley, Hon. G. A. Kirkpatrick and Hon. Senator Plumb.

The committee on religious education in Public Schools reported recommending that the resolution passed by the House be communicated to the various religious bodies, and that a committee be appointed in each diocese to act in the matter.

It was also decided to appoint a committee to make enquiries and report at next session as to the possibility of obtaining an official report of the proceedings of Synod.

It was also resolved to appoint a committee to enquire how the work of the Church amongst the French population can best be carried on; also one to consider the propriety of the adoption by this Provincial Synod of a Canon similar to the statute (No. 5) of the Church of the Province of New Zealand, or Chapter IV. of the Constitution of the Church of Ireland, with regard to the appointment to cures and parishes.

#### SACRAMENTAL WINE.

The Rev. Dr. Carry then moved, seconded by Mr. Geo. Elliott: "That whereas, of late years, in different quarters, and under various pleas, other liquids than wine have been employed in the Sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the Sacrament, and greatly endangering the peace of the Church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this Ecclesiastical Province to make no innovation in so sacred a matter as the elements divinely ordained in this Holy Sacrament, and so adhere faithfully to the custom and tradition of the Catholic Church in the same."—(See pages 23 and 203, Journal of 1883.) The mover in the course of an exceedingly able and practical address claimed that the use of the so-called *unfermented wine* was not only contrary to the practice of the Church of England, but in violation of Catholic usage and doctrine, and in direct conflict with the teaching of the most learned Divines and Commentators as to the nature of the wine used by our Lord in instituting this Holy Ordinance; he denounced the terrible language used by some touching the use of fermented wine in the Holy Communion, e.g. "cup of devils," and pointed out the evils arising from attempting to set aside in this matter the practice and teaching of the Catholic Church for eighteen hundred years—which practice and usage ought in itself to be conclusive. He denied that there was any real difference of opinion amongst the ablest scholars and leading theologians of all schools on the subject. He referred to the decision of the Upper House of the Province of Canterbury condemning the "unfermented wine" theory; and strongly urged the Synod, representing the Church in Canada, to give no uncertain decision, in order to at once arrest the threatened mischief consequent upon the action of mistaken though zealous people; and prevent further difficulties. Referring to the pretension that men were prevented from coming to Holy Communion through the use of wine, properly so called, he expressed doubt as to its truth, but if true, the only remedy for those who, it was claimed, were affected in this way was to refrain from the Communion until, by the grace of God, they could resist temptation. He did not believe in making the weakness of the sinful the law for the faithful.

The Rev. Dr. Carry was followed by the Rev. Dr. Stone, of St. Martin's Church, Montreal, who in eloquent and forcible terms met the objection advanced by some that our Lord could not and did not use fermented wine in instituting this Holy Sacrament; and pointed out the want of faith in Him and disobedience to His command involved in the use of any other element than that ordained by Christ Himself. They had no right to change what His wisdom had ordained. What might happen in an individual case was not before them at all, as the Lord must have had such cases in his mind and yet ordained the sacrament. If they changed the element of wine to anything else, he maintained there would be no sacrament at all.

Mr. Geo. Elliott, of Guelph, the seconder of the resolution, held there was no such a thing as *unfermented wine*; as wine, according to all authority, was the fermented juice of the grape. He held that it was monstrous to suppose that the use of wine in the Communion should be the cause of sin. The faith of the Church would

be impugned by such a change, and he hoped the resolution would carry.

Many other members of Synod, Lay and Clerical, strongly advocated the adoption of the resolution, many of them well-known total abstinence workers, and amongst these Rev. E. P. Crawford, Canon Mills, Rev. A. VonIffland, Archdeacon Dixon, E. Hodgson, Q.C., Mr. Macklem, Mr. Dymond and Rev. Dr. Roe; the latter (the learned Professor of Divinity in Bishop's College, Lennoxville) declaring that all his investigations led him to believe that there never was any doubt as to the use of real fermented wine in the institution of the Lord's Supper. He believed also that fermented wine was used in the Jewish Passover.

Notwithstanding the apparently almost unanimous sentiment of the Synod to the contrary, three or four members urged the "unfermented wine" doctrine, some through fear of "offence;" others not being satisfied as to the use of fermented wine by our Lord; and ultimately an amendment was moved by Ven. Archdeacon Lindsay, of the Diocese of Montreal—the chief exponent of the latter views—asking for a Joint Committee of both Houses on the subject of Dr. Carry's resolution; but on being put to the vote, only eight supported the amendment out of a House numbering at the time probably over ninety. Rev. J. G. Armstrong then moved to substitute in Dr. Carry's motion for the words "custom and tradition of the Catholic Church in the same," these, "the directions of the Church as set forth in the Book of Common Prayer," but the suggestion only secured seven votes. The main motion, being then put, was carried almost unanimously, only five members voting nay.

The Report of the Committee on Religious Education in Public Schools, and of that of the Year Book, having been adopted, under suspension of the Rules, the Dean of Montreal brought up as the next business the following resolution on CHRISTIAN UNION:—

"That the resolutions on Christian Union passed unanimously by this Synod be forwarded to the Moderator of the General Assembly, the President of the Methodist Conference, and the presiding officers of other Protestant bodies."

The introduction of this resolution gave opportunity to many members to express the strong yearning which they felt, and which undoubtedly prevails in many, many hearts, for a reunion of the various Christian Bodies. There was a very large attendance of visitors at the time of the debate, amongst whom were several of the leading ministers of the various denominations surrounding the Church in this city; and the applause which greeted the various earnest and heartfelt addresses showed how deeply the question affected all. There seemed to be a fear in the minds of some that in the earnest desire existing to secure the removal of this reproach and hindrance to the cause of the common Master, some of the things regarded as essentials by the Church Catholic, e.g., Orders, Sacraments, &c., might be imperilled; but the tone of the addresses in this respect was decidedly conservative, although not sufficiently so to satisfy all. Before putting the motion, the Prolocutor, whose warm interest in this question was well known, was requested to express his views, and in a short address stated that the matter had engaged his attention for years past; that he did not hope for immediate union, but thought there were hopeful indications of its coming. He for one would be prepared to make every concession which would not interfere with the truth or with essentials in doctrine or order, and he believed that most Churchmen were actuated by this principle. The want of a united testimony in accordance with the prayer of the Saviour was doing great harm: more harm now probably than heretofore; and he earnestly hoped that if the resolution proposed were adopted, some real advance might result.

The word "Protestant bodies" in the motion having been changed to "Christian bodies," the Prolocutor put the resolution, and the whole Synod (and the spectators) rose to their feet, and the Prolocutor having declared the motion carried unanimously, the members, as if by inspiration from the grandeur of the thought of a United Christendom, started the Doxology, which was taken up by all present, after which, at the request of the Prolocutor, the Clerical Secretary read the Prayer for Unity (see p. 8 of GUARDIAN), and all joined in the Lord's Prayer. The scene was a memorable one, and ought to leave a lasting impression on those present.

Business being resumed, it was determined to hold an evening session, commencing at 8 o'clock, and several messages from the Upper House were read, among them one embodying the following resolution:—

"Resolved, that the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land the desire of the Church in this Province to establish closer relations with the Church in the Province of Rupert's land, and are ready to consider any measure which would promote the same." (Applause.)

The message was cordially concurred in. Another communicated the desire of the Archbishops and Bishops of the Church in England that the Metropolitan of Canada should send formal notice of all ordinations and consecrations to the Archbishop of Canterbury, which suggestion was heartily agreed to.

EVENING SESSION.

A very manifest desire existed, on the opening of the evening session, to clear the order paper, and many of the notices of motion were dropped. Probably under this feeling a message from the Upper House altering in some respects the Canon on Deaconesses, and declining concurrence in amendments made by the Lower House, having been received, it was decided to defer the matter till next meeting.

A vote of thanks was passed to the Bishop of Algoma for his sermon at the opening service, which the Prolocutor informed the House had been printed in Tract form by the CHURCH GUARDIAN, and that therefore the motion (of which notice had been given by Rev. J. Dixon) to have the sermon printed became unnecessary.

It was also resolved:

(1) "That the House of Bishops be requested to prepare and frame a solemn service for the admission of Lay Readers."

(2) Also, "That a Committee be appointed to consider the advisability of procuring the incorporation of the Synod."

(3) Also, "That a Committee of three members of the legal profession be appointed to enquire into the mode of keeping and recording the minutes and methods of authenticating copies of the Journal as records of the Synod, and to report at next session what changes, if any, are necessary."

(4) Also, "That the Colonial Church and Clergy Act should be printed in the Appendix to the Journal."

(5) Also, "That this Synod desires earnestly to recognize the very important work of educating and training Indian youth, so zealously undertaken by the Rev. E. F. Wilson, M.A., at the Shingwauk and Wawanosh homes at Sault Ste. Marie, in the Missionary Diocese of Algoma, and this Synod also desires to recommend the said institution to the generous sympathies of all our people."

(6) Also, "That in the opinion of this House the time has fully arrived when the Church in this Ecclesiastical Province must actively engage in foreign mission work by means of missionaries sent forth from our own borders, and that it be an instruction to the Board of Managers of the Domestic and Foreign Missionary Society to take steps to send missionaries into

the foreign field with as little delay as possible."

During the evening a message was received from the Upper House concurring in the resolution passed by the Lower House in reference to Communion Wine.

The business on the *Agenda* paper being finished, cordial votes of thanks were passed to the Prolocutor and the Clerical and Lay Secretaries, and fittingly responded to by each; also to the Treasurer, James Hutton, Esq.; to the Rector of Montreal and the choir of the Cathedral; to the Dean of Montreal, and to the ladies who had kept the rooms supplied with flowers; to the Church people of Montreal for hospitality, and to the Press and railway and steamboat companies; and at 10.45 p.m. the Bishops, in full robes, entered the Lower House to prorogue the Synod, and having taken their places on the platform, the Metropolitan said:

*My Lords, Reverend Brethren, and Brethren of the Laity*.—The following measures have been passed by the Bishops and the Lower House during this Synod:—

1. Confirmation of amendment to Articles 1 and 5 of the Constitution.
2. Amendment to Canon 8.
3. Appointment of a Joint Committee on the Centenary of the Colonial Episcopate.
4. Adoption of a resolution appointing delegates to the General Convention of the Protestant Episcopal Church in the United States.
5. Appointment of a Committee on the subject of Degrees in Divinity.
6. Appointment of a Joint Committee to confer with Committees of other Christian bodies on the subject of Union.
7. Adoption of an Address to Her Majesty the Queen on the completion of the fiftieth year of her reign.
8. Enactment of a Canon respecting the representation of the Diocese of Algoma in the Provincial Synod.
9. Adoption of a resolution regarding the use of fermented wine in the administration of the Holy Communion.
10. Appointment of a Joint Committee to consider the question of extending the powers of the Provincial Synod.

I earnestly pray that both in what we have done and what we have left undone a higher wisdom than our own may have guided our deliberations, and that God may pardon whatever has been amiss.

I have now to declare this Synod prorogued. The members of the Synod then sang the Doxology, the Metropolitan pronounced the Benediction and the proceedings terminated.

A NONCONFORMIST TRIBUTE TO A GREAT ANGLICAN PREACHER.—The *Christian World* prefaces its notice of a recent sermon of Canon Liddon by the following remarks:—

"The presence of Canon Liddon, after an extended absence from all ministerial duties in the Cathedral which is now so intimately associated with the delivery of his masterly discourses, gives great satisfaction to a very wide circle of friends and fervent admirers. This circle, as is well known, includes a considerable number of Nonconformists, and some of these may be found even in the ranks of those who are the most pronounced in their separation from the ecclesiastical position occupied by the Canon. It is felt and recognized that he possesses a religious character of a very high order, and intellectual and ministerial gifts which assign him such lofty distinction among modern preachers. It is now many years since he began to draw to the great Protestant Cathedral the crowds which on Sunday afternoons during his time of residence have been accustomed to throng every inch of space within reach of his musical voice and his impressive eloquence."

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

**NEW ROSS.—Christ Church.**—The seventh annual Sunday-school and parish picnic was held on Thursday, Sept. 9th, and proved, as usual, a complete success financially and otherwise. The day, though not as sunny and bright as in years past, was still quite favorable, and over four hundred assembled, of whom a large part came from surrounding districts. The supplies for dinner and tea were all free gifts, and chiefly harvest offerings of the parishioners. Over two hundred were amply provided for at tea alone. At 2.30 p.m. choral evensong for the Sunday-school was held, followed by a grand procession of about one hundred scholars, with nine banners all beautifully wreathed, who filed into the Rectory grounds, while the Rector played an organ march. A free tea was served for all these at 3.45 p.m. A choice refreshment stand, in charge of Mrs. D. M. Turner, Mrs. B. S. Meister and Mrs. C. A. Larder, was well patronized. A sociable in the evening brought the day successfully and pleasantly to a close. The best of order prevailed all day, the young men present specially drawing attention by their excellent moral behaviour. There being some surplus stock on hand, an extra sociable took place on Monday evening, Sept. 13th, when all was duly turned into hard cash. There were realized in full as follows:—Dinner and tea, \$66.35; refreshment stand, \$41.77; first sociable, \$7.44; second sociable, \$12.04—making altogether \$127.60.

After a small balance still due on the organ shall have been paid off, this Mission will be absolutely free from debt of every sort, with a good balance on hand for work yet much needed to be done.

**ANNAPOLIS.—St. Luke's.**—This is a parish very seldom reported, yet it is not quite without interest. We have, beside the parish church of St. Luke, four chapels situated in the outlying districts of Rosette, Dalhousie, Perrotte and Mochette. At the last-named place, regular services were established and held in a school-house by the late Rev. W. S. Gray, who for a number of years faithfully served the parish as assistant minister. Within the past two years a small brick church has been erected, for which much credit is due to the people of the district and also to the late Curate, Rev. J. Partridge, now Rector of Ship Harbor, N.S. The chapel was opened first for Divine service on Trinity Sunday of this year, by the Rector, who has since been absent on a visit to friends in England, and enjoying a needed rest and change. The present Curate, the Rev. R. A. Heath, has been with us but three months, yet is rapidly winning his way in the confidence and esteem of the people. He is diligent and earnest in the prosecution of the work committed to him, and has already (in the absence of the priest) admitted into the fold of Christ's Church some thirty or forty infant members through the Sacrament of Baptism.

The thanks of the parishioners are due to the Rev. Canon Brook, of King's College, Windsor, and also to the Rector of Granville, the Rev. F. P. Grotorex, for celebrations of the Holy Communion during the absence of our Rector, and for their valued services as preachers. The Rev. H. D. DeBlois has also rendered much valuable service to the Curate and people during this time. So that on the whole we have much reason to bless God for spiritual mercies lately vouchsafed to this parish.

**AMHERST.**—Our worthy Vicar, Rev. V. E. Harris, has returned to the parish after a short trip to the United States and from the Synod. During his absence the services were taken by the Rev. Canon Brook, on Sunday, August 29th, when a very fair offertory was presented on behalf of King's College Restoration Fund.

On Sunday, the 5th inst., Rev. R. W. Hudgell officiated, and on the 12th inst. Rev. J. R. S. Parkinson said prayers and delivered two admirable sermons, which were listened to by a very large and attentive congregation.

## DIOCESE OF MONTREAL.

**MONTREAL DIOCESAN THEOLOGICAL COLLEGE.**—The *Montreal Gazette* of the 24th inst., says: That in answer to an enquiry it has been furnished by the Secretary, the Rev. Canon Belcher, with the following extract from the minutes of the proceedings of the Governors of the College, held yesterday afternoon: "It was unanimously resolved that in accordance with the unanimous recommendation of the Educational Council, and the general rule adopted by similar institutions that a morning service be held for the future in the College Chapel. The following is the report having reference to this matter: 'That in harmony with the plan already recommended by the Educational Council for raising the general standing of the College and increasing its importance, the offer of the lecturers to preach a certain number of sermons each term to the students in the Montreal Diocesan Theological College be accepted, and that the by-law relating to outside Church attendance be changed; that as soon as practical the students attend Sunday morning service in the College; that the Educational Council draw up a scheme of subjects on which sermons are to be preached by the lecturers, and that such service be confined to the students and those resident in the College.'" The result will be that the student will be more thoroughly still encircled by Evangelical doctrine, according to the conditions of the Trust Deeds, and this too under pretty good safeguards against any knowledge on the part of outsiders of what teaching is given: since the service is to be confined to the students and those resident in the College; to wit, the Principal and his household. A closer corporation it would be difficult to find.

**MONTREAL.—The Cathedral.**—The Rev. Canon Norman has entered upon his duties as Canon-Assistant at this Church, and already has formed a class for Boys and Young Men, meeting every Sunday afternoon in the Chapter House. Canon Norman's interest in and power over young men is well known, and there will be ample field for its exercise in this large and influential parish. May every success attend him.

**St. George's.**—The Rev. D. Grotorex, Vicar of St. Paul's, Whitechapel, England, preached in this Church on Sunday morning last.

**COTE ST. PAUL.—Church of the Redeemer.**—The Right Rev. Dr. Kingdon, Coadjutor Bishop of the Diocese of Fredericton, very kindly accepted an invitation to visit the little Mission Church here, during his sojourn in the city in attendance on Provincial Synod. Notwithstanding heavy rain, he came out on Sunday evening, the 19th inst., and read a part of the service and preached a most instructive and earnest sermon.

**COTE ST. ANTOINE.—St. Matthias.**—On Sunday morning, 26th inst., the Lord Bishop of the Diocese visited this Church, and formally inducted the Rev. J. S. Newnham, M.A., as Rector of the parish. In the course of his address to the congregation the Bishop spoke of their new Rector as having been a successful and faithful Missionary in a different part of his Diocese, and as an assistant minister for a large congregation, and a faithful and successful pastor.

**FRELIGHSBURG.**—The Harvest Home Festival will be celebrated in this Parish on Saturday, the 2nd Oct. It is always an important event in this section of the country, and is celebrated with much *eclat*. At the special service in the beautiful Bishop Stewart Memorial Church

—undoubtedly the *finest* and probably the *largest* church outside of Montreal, and well styled, the *Cathedral of the Eastern Townships*, and in securing the erection of which almost entirely without aid from outsiders, the Rector of the Parish, Canon Davidson and his people are deserving of all praise—Rev. J. G. Norton M.A. Rector of the Cathedral, Montreal, will preach.

**BEDFORD.**—A Harvest Home Festival was held in this parish, on Wednesday, the 22th inst. The proceedings commenced with a special thanksgiving service in St. James Church, at 11 a.m., at which the Rector was assisted by the Revs. J. Constantine, Canon Mussen, and F. A. Allen. Canon Mussen preached an appropriate and able sermon. The Church was beautifully decorated with fruits and flowers. The original intention was to have dinner on the church grounds, but in consequence of the coldness of the weather, it was thought best to adjourn for that purpose to the Hall used by the St. James Guild for their meetings, where a really elegant collation was provided by the good ladies of the parish. The afternoon was spent in games and social intercourse on the beautiful grounds surrounding the Church and Rectory, enlivened by the harmonious strains of the Bedford Band, who kindly gave their services for the occasion. Altogether, in spite of the somewhat unfavorable weather, the festival was a pleasing success.

## DIOCESE OF ONTARIO.

**PRESCOTT.**—The Prescott branch of the Women's Auxiliary held an interesting social in St. John's school-house on Tuesday evening, the 21st Sept., when the Rev. E. F. Wilson, of the Indian Homes, Sault Ste. Marie, gave an excellent address on the work done for Indian children at the Shingwauk and Wawanosh Homes. He was accompanied by two Indian boys, the one of the Ojibway and the other of the Sioux tribe, aged respectively eight and ten years. The elder of these boys has been at the Home three or four years, and has learned there both to understand and speak English. This boy, in clear, plaintive tones, with faultless pronunciation, sang the hymn, "Rock of Ages." The younger boy, who has been in the Home but three or four months, sang a hymn in Sioux language. The excellent choir of St. John's Church sang "The Church's One Foundation," in which the large audience heartily joined. An anthem, "Jerusalem, my Happy Home," was very effectively rendered by the choir. Coffee and cake were handed round by the ladies of the Auxiliary in attendance. After the Doxology was sung and the minor Benediction pronounced by the Rev. W. Lewin, who presided, the meeting broke up, after having spent a very pleasant evening, bearing away in their memories distinct impressions of the noble, self-sacrificing work of the Rev. E. F. Wilson among the Indian children, and of the intelligence evinced by the two little Indian boys whom he had brought with him. A charge of fifteen cents was made to defray a debt incurred by the Woman's Auxiliary of Prescott. There was a general wish expressed that many other such profitable and pleasant evenings should be given by the women of the Auxiliary.

## DIOCESE OF TORONTO.

**TORONTO.—St. Matthias.**—"The Sisters Hospital has been full for some time, so much so outside work is impossible, over seventy cases have been nursed since the inauguration of the work last Autumn."

**ST. GEORGE'S.**—The subject of a suitable home for aged deserving people has been long under consideration, and it is expected that ere long the "Alms House" question will come up for discussion, that such an institution is much

needed there can be no doubt, as there are many worthy old persons to whom the regular charities do not extend. Any apprehended difficulty as to the management of the Alms House is obviated by the Mother Superior having kindly offered the services of one of the Sisters.

The Rev. F. W. Webster is expected to enter upon his duties in this parish at an early date.

The long needed repairs to the Rectory are rapidly approaching completion, a furnace has been put in which will contribute materially to the comfort of the house.

The Workingmen's Association continues to increase its work, branches have been formed in the Parishes of St. Mark, St. Barnabas and St. Stephen, and the Parishes of St. John and St. Thomas are contemplating forming branches, as applications have been received from them.

The members of the Association propose assisting the "Church Army" during their stay here, and intend earnestly endeavouring to arouse the interest of the workingmen of Toronto, generally regarding the principles and aims of the "White Cross" movement. The meetings of the Association continue to be held in Mission Hall, Phoebe St.

The officers of "The Church Army" are shortly expected to arrive in Toronto, and it has been arranged that they will commence work in St. George's Parish without delay. They are passengers per "Dominion Line of Steamships."

#### DIocese OF HURON.

**GODFRICH TOWNSHIP.**—On Friday, Sept. 17th, a union picnic came off between the three Sunday schools of this mission, which proved a most agreeable gathering both to parents and children. The grounds chosen were in a beautiful bush on the 11th conception, south east of Homesville. Had the weather in the forenoon been less threatening, after the recent rains, there would have been a much larger attendance, but the sun came out brightly towards the hour appointed, and carriages were seen wending their way from all directions. After spending a few hours in social conversation among the older members, and the young people in various amusements, such as croquet, swinging, and other innocent recreation, five lengthy tables were spread for a bountiful repast, the first of which was filled by the children. Many were deterred by the doubtfulness of the weather, and the stress of fall work; but those who came had no reasons to regret their having come from a distance, as it afforded an opportunity to the Church members of renewing early associations, and in several instances of meeting together socially for the first time. We all felt that it was good for us to be there.

**INGERSOLL.**—*St James Church.*—This Church was re-opened on Sunday, Aug. 29th, after being closed for six weeks for repairs. During this time a handsome ceiling of chestnut wood was put in, and the church walls were calcimined at an expense of about \$500, nearly the whole amount of which was subscribed before the work was begun. The effect has done much to improve this already fine church both in appearance and acoustic properties. Other improvements are being made. Thos. Brown Esq., recently presented a handsome communion table, of solid oak, and the ladies are now engaged in furnishing chancel carpet. It is worthy of notice that all the expense of these improvements is being met by voluntary offerings, most of which are placed in the plates at the regular Sunday offertories.

#### DIocese OF RUPERT'S LAND.

Archdeacon Pinkham, for the Bishop of Rupert's Land, acknowledges with thanks, the

receipts of \$5 for Missions, and \$2 towards furnishing the Church at Musselboro', from H.

#### ECCLIASTICAL NOTES.

##### TEMPLE-PLANNERS AND TEMPLE-BUILDERS.—

Canon Liddon preached a remarkable sermon the other day on David's preparations for the building of the Temple. In the course of his exceedingly able and very striking remarks, the learned Canon said:—

He could not refrain from rebuking the utilitarianism of the day, which could specify that "the House of the Lord must indeed be builded, but it must be exceedingly cheap." The spirit which suggests that David's anxiety to build a worthy fabric in honor of the Almighty arose from the incapacity of the infancy of religious life to discern between earthly and heavenly standards. "David," said Dr. Liddon, "did not practice upon himself that particular form of self-deceit, not altogether unknown among us, which talks earnestly about the spirituality of true religion, while in reality it is mainly bent on buttoning up its pocket lest it should have to make any sacrifice for the promotion of religion at all. David's spirituality was not of that unwise kind which imperils the very existence of religion among men by doing away with all the outward symbols of its presence." After dwelling on the unselfishness of David in taking all the burden of preparation of the Temple whilst the glory of its erection was to be given to another, the preacher emphatically urged the great truth, that in this life of shadows, labor, and the credit for labor, do not always go hand in hand. David does the work; Solomon is decorated with the reputation. Almost every discovery has been led up to by forgotten workers. He who took the last step in the process alone lives in history. The Minister rises in Parliament to make a statement which astonishes us by its familiarity with the details of a vast and intricate subject, but while the country is ringing with his praise, the fact is that the knowledge has been brought together by the toil of clerks whose names are unknown beyond their own families. The old plan was to begin on a grand scale, and to be content with having achieved a fragment in faith that others would carry it forward. The new plan is to begin on a small scale in order that the worker may be gratified by seeing the completion of his puny effort. Men have often said, despondingly, "We do not now build Cathedrals like York or Lincoln." It would be well if the moral loss could be measured by the artistic failure, but a dwarfed soul, depend upon it, is a much poorer thing for the angels to look at than the most unlovely of every cheap edifices in stone or brick.

**AN AMUSING INCIDENT.**—A distinguished American clergyman herd in England, writes:

I was told the other day an amusing incident occurring not long ago in a Diocese which shall be nameless. It had been the custom there, on the occasion of any great function at the Cathedral, for the Clergy to precede the Bishop to the palace grounds, and, opening ranks, allow him to pass along the line to the main entrance of the residence itself. Turning around and bowing to them, he always made some such speech as this: "Gentlemen, there is luncheon provided in-doors for as many of you as are able to remain, and I hope that as many as possible will give us the pleasure of your company." This was always a most agreeable incident of the day, and entered largely into the calculations of the attending Clergy. Recently the new Bishop of the Diocese, on the occasion of his first function in the Cathedral, was escorted to his palace in the usual manner; and the Clergy, on his turning to address them, were eagerly awaiting—

hungry souls that they were—the customary invitation to luncheon. But he, not aware of his predecessor's rule in this respect, lifted his right hand reverently and gave them his blessing. The Clergy thought it was very nice to have the Episcopal benediction, but they very much missed the accompaniment of roast beef, etc.

**NOTEWORTHY TESTIMONY AS TO THE CHURCH AND WESLEYAN METHODISM.**—Earl Nelson in No 34 of his *Home Reunion Notes*, published in *Church Bells*, gives the following extracts from speeches at the *Wesleyan Conference* held in London, England.—

The Rev. J. E. Clapham, who advocated the claims of the West, said that London Methodism had not got hold either of the artisans or of the slums. They had tried to establish their Mission in the south, but through complications with the circuits they had failed. In the west he had found an area of four miles long and two miles broad where there was no Methodism chapel, only two or three Mission-rooms. They ought to succeed better in London than they did, and they might learn how to succeed from the methods of others. Some of the churches are filled to the doors, the people being attracted by the prestige of the Establishment, voluntary workers, artistic services, and the hard work of the clergy. He rejoiced in the revival of religion in the Church of England, and saw in that one of the hopes of London. But the work of the Church of England needed supplementing, and Methodism could do that. It was too young to have become rigid. The Church of England was adapting itself to the times, and Methodism must do the same.

The Rev. E. E. Jenkins said, if they took a census of all their chapels and congregations in London, either on the morning or evening of Sunday, they could find that the chapels were not a third full. Were they to go on as they were? Some said that this Mission was irregular. He belonged to a Church of irregularities! He believed in the irregularity of Apostolic work! He believed in the work of John Wesley, and pitied the apathy which permitted him to go outside all ecclesiastical lines which ought to have been stretched by the ecclesiastical authorities themselves. They never ceased to regret his leaving them. They have become wisely elastic during the last two decades, and were they to permit that great Church of England, out of which they came, because she was not sufficiently elastic, to outstrip them, because they, as Methodists, were settled down upon the lines of her former narrowness? No! Methodism was not on its trial. The great question was, Could Methodism do what she ought? Could she save the lost?

In the conversation on the general condition of Methodism, the Rev. F. W. Macdonald remarked that their difficulty was in the matter of preserving their members. For purposes of ingathering and aggression they were stronger than ever, they were losing them faster than ever. It was once more a perplexing and humiliating fact that after an ingathering that might be counted by tens of thousands—45,230 new members were received last year—they had a net decrease on the year. He was persuaded that, unless the class-meeting could be made more efficient in relation to the actual conditions of the present day, they would have these diminutions year by year, and on a larger scale.

A clergyman in Diocese of Huron writes (also renewing subscription): "To myself THE GUARDIAN is always a welcome visitor. I like its tone, and the selections are admirable. Your column on Temperance I find useful and helpful. When you agent visits, he shall have any help I can give him."

# The Church Guardian

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## Special Notice.

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

### CALENDAR FOR SEPTEMBER.

- SEPT. 5th—11th Sunday after Trinity.  
 " 12th—12th Sunday after Trinity.—*Notice of Ember Days.*  
 " 15th—  
 " 17th— } EMBER DAYS.  
 " 18th— }  
 " 19th—13th Sunday after Trinity.—*Notice of St. Matthew.*  
 " 21st—St. Matthew, A.E. & M.  
 " 26th—14th Sunday after Trinity.  
 (*Notice of St. Michael and All Angels.*)  
 " 29th—St. Michael and All Angels.

### PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

### "WE FORBAD HIM, BECAUSE HE FOLLOWETH NOT US."

The Apostles had fallen in with a man, who was casting out evil spirits in the Name of Jesus, having no connection with the Apostolic company, and refusing to join it; and St. John makes known to the Master what course they had pursued. "We forbad him, because he followeth not us." But Jesus rebuked him for what they had done; and His words have been often claimed as affording direct justification for those who elect to work in separation from the Church. An examination of the circumstances of the case will show that the claim cannot be maintained.

It is not told us in so many words, but there is sufficient evidence that the man was working, not by his own independent will, but under Divine authority. Possibly he was one of John's disciples, or perhaps one of the Seventy; but in any case he carried with him his credentials, for it is not said merely that he

was attempting to cast out evil spirits, but that he was doing it. He was no pretender, such as we meet with at a later period in the sons of Sceva, who used the Name for the same purpose, but were unsupported by the Divine co-operation. He was, by the Apostles' own confession exercising miraculous powers; and the sole reason which prompted them to stay his hand was an unworthy spirit of envy and jealousy that anything should be done in their Master's cause outside their own company. Jesus discerned their motive at once, and not only reprov'd them, but went on to extend the principle to other acts besides that of casting out evil spirits. The least beneficent deed done simply for Christ's sake—even "a cup of water" given in His Name—should not lose its reward.

Now separatists from the Church often claim Divine sanction on the ground that their credentials may be seen in the success of their work, just as his was; but there is a broad distinction between the two cases. It may be quite true that God's work is sometimes done by them, as it was by him; but what He approved under certain conditions, He has only permitted under other. For instance, the man of whom we are speaking contravened no law whatever, and so Christ could sanction both the act and the way in which it was done. Dissenters from the discipline of the Church, on the other hand, transgress the law of Unity, which He laid down, and though the work they do may be done for His sake, and accepted on that account, their mode of effecting it is contrary to His original purpose, and cannot as such merit His approval.

It was no breach of Church order or discipline at that time not to follow the Apostles, because the Church was not yet founded, and nothing had taken place to lead the Apostles to suppose that separation from them was a violation of Christ's law. The commission, "As My Father has sent Me, so send I you," had not yet been received. Had this event happened after the Ascension or Pentecost, when the Church organisation on Apostolic authority was definitely inaugurated, the prohibition, "Forbid him not," would have worn an altogether different aspect. It is an excellent illustration of the dangerous mistake of isolating a passage from its context, and treating a special direction as though it established a general principle for all time, and under every condition. We must interpret Scripture by Scripture. The true mind of Christ on the subject of Dissent may be gathered with unmistakable clearness, both from His Own prayer for Unity, and from the utterances of those who were empowered to be its exponents after the Church was founded. If it be suggested, as it so often is, that it was *spiritual* unity for which He prayed, St. Paul steps in and shows that he not only longed for men to be of one heart, holding the unity of the Faith, but that he deprecated most sorely separation from the visible Body as the clearest proof of a carnal mind. "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" And St. Jude indorses the verdict when he says of those "who separate themselves," that they are "sensual," and have not the Spirit of God.—*From Vol. II. of "Footprints of the Son of Man as Traced by St. Mark," by Canon Luckock.*

### ST. MICHAEL AND ALL ANGELS.

This week we greet our readers on the day set apart by the Church for the observance of this Festival; and it may not be amiss to call special attention to it, seeing the tendency in these days to forget, if not ignore, the ministration of these angelic beings as one of the

Divinely appointed helps in the struggle of every soul after a high and holy life.

Of the Festival itself, Bishop Barry, in the Teachers' Prayer Book says, it is naturally of ancient observance, for although the *nature* of angels is but little revealed to us, their *ministration is clearly described* first to the chosen family and to the chosen nation in the Old Testament, and then to our Lord Himself and to the Church and to individual souls for His sake, in the New. While, therefore, *worship* of them is idolatry (Col. ii. 18), which they indignantly refuse (Rev. xxii. 8, 9), yet thankfulness and reverence for them as "fellow-servants," higher in the one communion of saints, whose service is the pattern of our own, are most natural and seemly. St. Michael is described in the Old Testament (Dan. x. 13, 21; xii. 1, comp.; Jude 9) as the guardian angel of the Jewish people; in the New Testament he is the great archangel, the type of the warrior angel, fighting for God and His Church against the power of the devil. Beyond this, though fancy has created a mass of legend, we cannot be said to know anything of them.

As to the teaching of the Festival and the need of it, our valued exchange, *The Church Record* of Connecticut, says:

There have been times during the Christian centuries when there was danger of excessive regard for the doctrine of this feast, when men sought other mediators than Christ, and, forgetting personal responsibility, rested in superstitious indolence solely upon external agencies. But to-day, when self-confidence is our greatest peril, when we give the glory too much to our own faithfulness, too little to God, when even an almost miraculous escape from terrible iniquity seems to flatter our pride rather than intensify our humility, it is of marked importance for us to realize how much, that we now see not, we really owe to invisible but present angelic ministrants. There is no waste in the Divine Kingdom, and the revealed fact that angels are "ministering spirits sent forth to minister to them which shall be heirs of salvation" is proof that such ministration is necessary to the success of every soul. It may be more comfortable to forget how much is due to this aid, how little to our own might, but it blinds our eyes to the nature of the deadly conflict which makes up the Christian life, and allows men to drift in placid ease, when consciousness of the reality would arouse to intensest vigilance. This day then stands as witness to a reality which men forget at their peril. It testifies to the greatness of the Divine side of the work of progressive salvation in the individual soul, through the regular channels of special and sacramental grace, and by the direct assistance of angel co-workers, when the Father sees that such alone can turn the scale for righteousness, and to the littleness of our side, the part that we do of ourselves. Need, strong need, is there for this day and its meaning to be more practically present to the consciousness of Christian men to-day, not that they may superstitiously cry to the angels, but more frequently cry unto God, that pride may be lessened and humility increased, and the appreciation of the almost miraculous nature of the victory of every soul that triumphs at last, may move each and all to deeper penitence, intenser and more constant thanksgiving to our God who so ceaselessly protects.

### EDITORIAL NOTES.

THE reception accorded the deputation from the General Convention of the Protestant Episcopal Church of the United States by the Provincial Synod has called forth hearty appre-

ciation on the other side of the line. The New York *Churchman*, referring to it says:—"The cordial reception extended to the deputation of the General Convention is not only gratifying to American Churchmen, but it will serve to make the relations even more definite and strong which bind the two Churches together. Certainly nothing could exceed the kindness with which our representatives were received; and the response which was made, not only in official utterances, but in graceful hospitality, to the admirable addresses of the American deputation, will not be forgotten. When the General Convention shall meet in Chicago, it is to be hoped that a numerous delegation from the Provincial Synod may be present; for our representative Churchmen covet the opportunity to acknowledge the kindness which has been lavished upon our deputation, and to testify to the profound interest which we feel in the prosperity of the Church of England in Canada."

REFERRING to the Missionary Meeting, the *Churchman*, whilst extending well merited praise to the Lord Bishop of Quebec, administrators a stinging rebuke to some who preside at such meetings. It adds:—"One feature of that exceedingly successful missionary meeting, as it has been reported to us, deserves especial mention. In the absence of the Metropolitan, the Bishop of Quebec presided; and his presidency was distinguished by what we in the United States would call a *singular* excellence; which was that *he refrained from speech making*. Many a missionary meeting on our side of the line is marred by the irrepressible tendency which too many of our presiding officers have to interject their own impromptu speeches between the addresses which are prepared for the occasion. Let us learn from the Canadian Church that the chief function of a president is to preside." And so say we all.

DECLINE OF METHODISM.—Speaking at the General Conference, held in the city of Toronto, Dr. Stephenson, an English Methodist, poo-poo'd the idea that British Methodism was declining. But what are the facts? They are such as to lead a famous English Methodist, Mr. Hugh Price Hughes, M.A., editor we believe of the leading organ of the sect in England, and lately appointed by the Conference to conduct a Mission in the West-end of London, to tell a *far different tale*. Preaching at Victoria Chapel, Cheetham, Manchester, on May 23rd, 1886, he said: "The Methodists have become sleepy or or lazy—laziness is our intolerable curse. A candidate for the ministry was asked some time ago to define original sin; and he answered: 'I do not know what original sin is in other people, but in me it takes the form of laziness,' which was profoundly true. That is the form it takes with Methodists. We are asleep while men are going to destruction. This is not the spirit of our forefathers, and Methodism will perish unless we gird up our loins. A net loss of seven hundred on the year of persons meeting in class! You have nothing to boast of in Manchester, where you are so numerous and strong, for you have only an increase of one hundred, where there ought to be thousands. We must

take to ourselves the blame for these things, and not try to explain them away." This on Mr. Hughes' part is honest and straightforward, and if the speaker at Toronto "had not tried to explain them away," it surely would have betokened a more honest spirit.

ARCHBISHOP LAUD.

"Audi alteram partem."

In these times of ours, when it is so much the fashion to speak of Laud as a traitor and a heretic, not to be mentioned with anything but unmitigated condemnation by all true Protestant Churchmen, it may not be unworthy of those of us who pride ourselves on an English love of fair play, to take, for once, an impartial view of the character of one who has long since passed to that "country from whose bourne no traveller returns," and cannot plead for himself. Let us, for a moment, carry back our thoughts to the times of Laud, and try to see things from his point of view. The English Reformation was as much an accomplished fact then as it is now. The restoration of the Papacy in England was impossible. So far good. But with the great blessings the Reformation brought, there had been, as there always must be, some alloy of evil. The reaction from excessive ritual in the Church services had led to a slovenliness and want of reverence in the conduct of religious ceremonies. The Holy Table, which had supplanted the Altar of Romish times, had, in most cases, been placed in the body of the church, and was often purposely treated with scant respect. The celebration of the Lord's Supper, having ceased to be superstitious, had become careless: the communicants displaying a want of devotion which might well make earnest men tremble, as they read the warning exhortation of St. Paul to the Christians of Corinth. The Church seemed to be sinking lower and lower. "What will be the end of it?" was the question prompted by many terror-stricken imaginations. Such was the state of things on which Laud looked, on his consecration to the Bishopric, and he had long decided upon his course of action. His remarkable personality did not escape the observation of James I., who expressed an opinion that he was "of a restless spirit, never content with what was well, but always aiming at the accomplishment of some reformation floating in his mind." But, shrewd as he was, the King seems, in this case, to have obtained a very superficial view of the real character of the man. It was not some indefinite reformation at which Laud aimed. His object was a particular reformation coinciding with his own views; and to this object he clung, and for this end he toiled, all through his public life. His theory was that the English Church was merely a branch of the Catholic Church: the great ecclesiastical body of which the Romish Church also formed a true branch, though severed from her English sister by grave error, against which he protested. He saw that the English Church of his time was falling farther and farther away from the spirit of Catholicism, and drawing nearer to the reformed churches of the continent, which to his mind were no churches, for they had no

Bishops, and Bishops were the very foundation and bulwark of orthodox Christianity. He saw the growing abuses that disgraced the English Church he loved so well; and grasping at the one chance of improvement that seemed to present itself, he made it his aim, rightly or wrongly, to draw England and Rome once more nearer together. He had no wish to unite with Rome in its existent state of error; but he hoped that if England yielded in points of ritual, Rome would give in on questions of doctrine. Such confidence proved his ignorance of the true character of the Church of Rome; but, having once fixed his goal, he "pressed towards the mark" with a dogged perseverance—let his enemies call it obstinacy if they will—which may well earn the admiration of all unprejudiced Englishmen. His elevation to the Archbishopric placed him in a position to powerfully further his darling project, and his dauntless determination in its pursuit is well illustrated by the fact that, early in life, he made a list of twenty-one important things which he was "minded to do if God helped him;" and that to fifteen of them, before his fall, he could add an emphatic "done." No doubt he was narrow-minded, intolerant, sometimes even cruel; but this all arose from his persistency. "Thorough" was his chosen motto, and bravely he carried it out. If we look at him in the execution of his reforms—piecing together broken glass, with feverish anxiety, to restore the crucifix in the window of his private chapel or moving the table to the east end; or in his study—chronicling, as an event of grave moment, the entrance of a robin, or recounting with pleasure the mutilation of one who had opposed his schemes—we see nothing but a superstitious and intolerant old man. But when we regard his life as a whole, when we consider what he meant to do, and what he did, there is something magnificent in the unflinching way in which he kept his end in view and worked for its accomplishment. Utterly reckless as to the consequences of his actions, confident that he at least was right, he pursued "the even tenor of his way," indignantly rejecting the offer of a Cardinal's hat, while laboring to restore the Church in England to something of its old power by securing the appointment of Juxon, Bishop of London, to a civil position which no "Churchman" had held since the time of Henry VII. And there are one or two incidents, "touches of nature," which give us a glimpse into a side of his character the existence of which we should scarcely have credited else. The blessings of his "poor neighbors" which followed him as he was led prisoner from Lambeth, tell of quiet benevolence; and the comfort he derived, as his own diary tells us, on the day of his arrest from the Psalms for the day and the 50th chapter of Isaiah, argues a belief in something far deeper than the mere externals of religion, in the enforcement of which so much of his life was spent.

NEMO.

Wilts, England.

NOTICE.—The Rev. H. E. Plees has kindly consented to act as Local Agent for the CHURCH GUARDIAN for Kingston and neighborhood. We trust that present subscribers will aid in securing others through him.

## CORRESPONDENCE.

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

## THE REVISED VERSION.

To the Editor of the CHURCH GUARDIAN:

SIR,—Since my last letter on this subject was written, I have chanced upon a passage which is so apposite to the question under discussion that I venture to send some extracts from it. The passage is note B to the first of five sermons on the "Mission of the Comforter," preached before the University of Cambridge in March, 1840, by the learned and excellent Julius Charles Hare, Archdeacon of Lewes, and Fellow of Trinity College, Cambridge. He is animadverting upon the inaccuracy of the translation in the "Authorized Version" of St. John xvi. 13. He says:—

"When our Church has the courage to undertake the task of revising the Authorized Version of the Bible, the account of the work of the Comforter given in the 13th verse of our chapter will be corrected, along with a number of other inaccuracies arising from inattention to the force of the Greek article. The neglect of this force is one among the many proofs that our version of the New Testament is too dependent on a Latin translation, probably that of Erasmus. For a competent Greek scholar, even in those days, would hardly have rendered the original Greek words, *He will guide you into all truth*; though this would be a natural rendering of *ducet vos in omnem veritatem*, as Erastus had translated the words."

And again:—"It is evident from hundreds of passages in the New Testament that the Translators were continually in the habit of using a Latin version, without consulting the original Greek. Hence a multitude of inaccurate, or at least inadequate renderings." \* \* \* \* \*  
"Now, this notion that slight errors and defects and faults are immaterial, and that we need not go to the trouble of correcting them, is one main cause why there are so many huge errors and defects and faults in every region of human life, practical and speculative, moral and political. Nor should any error be deemed slight which affects the meaning of a single word in the Bible, where so much weight is attached to every single word, and where so many inferences and conclusions are drawn from the slightest ground, not merely those which find utterance in books, but a far greater number springing up in the minds of the millions to whom our English Bible is the code and canon of all truth. For this reason, errors, even the least, in a version of the Bible, are of far greater moment than in any other book, as well because the contents of the Bible are of far deeper importance and have a far wider influence, as also because the readers of the Bible are not only the educated and learned, who can exercise some sort of judgment on what they read, but vast multitudes who understand whatever they read according to the letter. Hence it is a main duty of a Church to take care that the version of the Scriptures which is put into the hands of its members shall be as faultless as possible, and to revise it with this view from time to time, in order to attain to the utmost accuracy in every word." (The italics are mine.)

The correction predicted by Archdeacon Hare has been made by the Revisers in St. John xvi. 13; and a multitude of other inaccurate and inadequate renderings have been corrected and improved.

It is urged by some that a re-revision is desirable: This seems a not unreasonable view; and it is obvious that the use in public of the present revision, by giving the members of the Church the opportunity of becoming familiar with the book, and of forming an opinion as to its merits and its defects, would be the best

means of enabling them to arrive at a decision as to the necessity and desirability of another revision, in order to the work being made as faultless as possible.

In the meanwhile, the Laity have the right to claim that that version shall be used in church which, for the time being, is the most faithful and the most accurate; and the Revisers may fairly say: "*Si quid novisti rectius istis, candidus imperti; si non, his utere mecum.*"

S. G. WOOD.

Toronto, Sept. 12, 1882.

P.S.—Since the foregoing was penned, I see that the memorial of the Synod of Toronto has been thrown out by the Bishops. It seems a matter of regret that an opportunity was not permitted to the Clergy and Laity of the Lower House to discuss and pass upon so interesting and important a question.

[We were unable to insert the foregoing during the Synod meeting, but think it fair to give in full both sides of this question, even though late. We may say that our own opinion is decidedly adverse to the Revised Version, and to its use.—ED.]

## MAGAZINES.

Owing to the pressure upon our space, because of the lengthy report of the Provincial Synod Meeting: we have been unable to give the usual notice of the various monthlies, which are welcome visitors to our Editorial Table. We acknowledge, however, with thanks, the receipt of the following:

*The Church Review*.—Monthly, \$4 per an.; Houghton, Mifflin & Co., Boston.

*The Brooklyn Magazine*.—With Henry Ward Beecher's and Talmage's sermons; 7 Murray st., New York; \$2 per an.

*The Spirit of Missions*.—22 Bible House, N.Y.; \$1 per an.

*The Mission Field*.—S.P.G., London, Eng.

*Church Work and Mission Life*.—Wells, Gardner & Co., London, Eng.

*The Old Testament Student*.—American Publication Society of Hebrew, Chicago; \$1 per an.

*Littell's Living Age*.—Littell & Co., Boston; weekly, 64 pages; \$8 per an.

*The American Antiquarian and Oriental Journal*.—F. H. Revell, Chicago; bi-monthly; \$4 per an.

*The English Illustrated Magazine*.—Macmillan & Co., 112 4th avenue, N.Y.; \$1.75 per an.

*Treasure Trove and Pupils' Companion*.—Treasure Trove Publishing Co., 25 Clinton Place, New York.

*The Pansy*.—D. Lothrop & Co., Boston, Mass.; \$1 per an.

*Our Little Ones and the Nursery*.—The Russell Publishing Co., 36 Bromfield street, Boston; \$1 per an.

We also acknowledge, with thanks:

*The Journal of Synod* for 1886, of the Dioceses of Quebec, Ontario and Huron.

*The Statistical Abstract Record* for 1886.—From the Department of Agriculture, Ottawa.

*Helps to Prayer for Church Workers* is the title of an admirable compilation by the Rev. J. D. Cayley, M.A., of Toronto, and which can be had at \$2 per 100, and ought to be in use in every parish. It is intended, (1) as a guide—to show some objects for which to pray; (2) for the use of those who may be unable to express in words the feeling of their hearts.

*132 Questions and Answers concerning Per-Millennialism* is the title of a Tract published by S. R. Briggs, Toronto, 15c each; containing answers given by Revs. H. M. Parsons and John

Mutch to a series of questions put at meetings held in Parkdale, Ont.

Books received awaiting notice

*The Papacy during the Reformation*.—By Wm. Creighton, M.A.; Houghton, Mifflin & Co., 2 vols.

*Husband and Wife or The Theory of Marriage and its Consequences*.—By Geo. Z. Gray, D.D.; Houghton, Mifflin & Co., Boston.

*The Making of Pictures*.—By Sarah W. Whitman; also, *Through a Microscope, and Entertainments in Chemistry*; The Inter-State Publishing Co., Chicago and Boston.

*Outlines of Aesthetics*.—Lotze; Ginn & Co., Boston.

*Cross-Field, or Passages in the Life of a Rector*.—S. R. Briggs, Toronto.

WHAT ONE MAN'S EYES HAVE SEEN.—Bishop Sargent of Madras, who last year celebrated the jubilee of his missionary career in India, has outlived all the original missionaries of his society in that Diocese. When he went to Tinnevely, in 1835, the Church Missionary Society had only three or four missionaries, one native preacher and 114 communicants. There are now eighty-one missionaries, of whom sixty-four are connected with his own society. In 1618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the annual contributions last reported were 47,761 rupees, or about 22,000.

## A PRAYER.

Oh! that my eyes might closed be  
To what becomes me not to see!  
That deafness might possess my ear  
To what concerns me not to hear!  
That truth my tongue might always tie  
From ever speaking foolishly!  
That no vain thought might ever rest  
Or be conceived within my breast!  
That by each word, each deed, each thought,  
Glory may to my God be brought!  
But what are wishes? Lord, my eye  
On Thee is fixed, to Thee I cry:  
Oh! purge out all my dross, my sin,  
Make me more white than snow within.  
Wash, Lord, and purify my heart,  
And make it clean in every part;  
And when 'tis clean, Lord, KEEP IT SO,  
For that is more than I can do.

—Thomas Ellwood (*Milton's Friend*).

Yet not without a guide I wend  
My unseen way, by day, by night;  
Close by my side there walks a Friend,  
Strong, tender, true—I trust His sight.  
He sees my way before, behind,  
Though I am blind.

## THE STILL SMALL VOICE.

Religious duties are done and spiritual blessings are secured generally in humble ways and through small channels. Conversions usually occur by little and not by great inventions. It is the still small voice of the Spirit. It is through little effort, little services faithfully done. Our common Christian work may seem small, and we sometimes omit it. And the things we omitted to do, the word we failed to say, the prayer we did not offer, the meeting we did not attend, the sermon we did not hear, might have had a result for good through everlasting ages. These little things of religion are like the ends of wires that our hands may touch, and we pull them rightly or carelessly; but they reach into eternity, and are attached to bells, and forever ring for joy or ceaselessly toll for sorrow! We touch these wires to-day; what is the vibration yonder?—*Church Messenger*.

**FAMILY DEPARTMENT.**

**AUTUMN.**

"Like a cloud of dew in the heat of harvest."—Isaiah xviii. 4.

"He bringeth forth the clouds from the ends of the world, bringing the winds out of His treasures." Ps. cxlvi. 7.

Thou comest, Autumn, heralded by the rain,  
With banners, by great gales incessant fanned,  
Brighter than brightest silks of Samarcand;  
Thy royal hand  
Outstretched with benedictions o'er the land,  
Blessing the farms throughout thy vast domain.

—LONGFELLOW.

(The Churchman's Text-Book.)

**HOW MILLY WAS FAITHFUL.**

BY ALICE WELLINGTON ROLLINS.

(A True Story.)

And then the robbers told him that if he didn't tell them how to open the safe, they should shoot him.

Oh! the poor cashier! wasn't it a shame that he had to tell! exclaimed Milly, who was listening, breathless, to the story Uncle Joe was telling mamma of what he had read in the morning paper.

He did not *have* to tell, Milly, said Uncle Joe, very gently. For, though nobody would have blamed him for telling when his life was threatened, he *didn't* tell. He had been left to guard other people's money in the big safe, and he could not betray his trust, though none of the people whose money was there would have expected or wished him to sacrifice his life for it. *He didn't tell.*

But what did he do, Uncle Joe?

He was shot.

O Joe! how terrible! exclaimed mamma, her face white with the horror of it.

But Milly's eyes shone.

O Uncle Joe! what a splendid, splendid man! I would give anything to do something as good as that!

Perhaps when I grow up, said six-year-old Harold, who was listening, too, I shall be a cashier and take care of people's money like that!

Yes, said Milly, mournfully. Perhaps you will, for you will be a man. But I shall never have a chance. I'm only a girl. I can't even *earn* any money, she added, plaintively.

O yes, you can earn money, said Uncle Joe, anxious to brighten up the scene a little. I came over this morning on purpose to see if you and Harold didn't want to herd my sheep for me. Henry is going to leave next week, and I don't know where to turn for a herder. If you and Harold like to try it, Milly, I will give you ten dollars a month, the same that I gave Henry.

I really think they might do it, Ellen, he added, turning to mamma, who looked a little doubtful at the idea of six-year-old Harold and eight-year-old Milly undertaking the care of eight hundred sheep all day.

The children were so eager to try that at last mamma consented. For it was beautiful weather just then out on the Western prairie, and hardly time for lessons to begin. The children were really restless for something to do, and it would do them no harm to feel that they were beginning to be what every one ought to be, in some form or other—a worker.

And so they began looking after Uncle Joe's herd. It may seem to you a very simple and easy thing to do, just to watch a flock of sheep—silly, slow things that they are—nibbling away at the short grass contentedly, and seeming to move about such a little way. But in reality they move faster than you think, and when they are in a large mass together, it is hard for even two people to keep both ends of the herd out of mischief. For they must not stray too far away, and of all

things they must not get into their neighbor's corn! I have known strong young men come back at night from watching a flock of sheep footsore and weary.

But it was pleasant out on the beautiful flower strewn prairie, and Milly and Harold were both used to running, and with the thought of the precious ten dollars at the end of the month, their little faces kept bright and their little hearts undaunted. Milly, it is true, was getting just a little tired; for Harold was so little, and could not always understand why he must run whether he was tired or not, but she knew she must not expect him to be very conscientious about it. Of course, she understood it; she was eight; that was old enough to understand that one *mustn't* be tired if one has promised to do anything; and she would not for the world disappoint what Uncle Joe and mamma expected of her. Uncle Joe had trusted her, and mamma had let her! and there would be ten dollars by and by.

But one day she did feel very tired. It was very warm, and she thought it would rest her ever so much just to sit down a few minutes and take off her shoes and stockings. The sheep were very quiet, and did not look as if they were moving a bit. There was no tree that she could lie down under, but it was so nice just to sit still a few minutes and take off her tight shoes and stockings.

But all at once she saw that the sheep at the other end of the herd were making slowly but very steadily for Mr. Winfield's corn! that would be the worst of all. It was bad enough when the sheep strayed off on the prairie and they had to run so far and so fast to head them off, with all the long distance to walk back again: but if they got into somebody else's corn? O dear! What should she do!

Run, Harold, run!

But little Harold was tired and moved on very slowly. Of course, he was only six! how could he understand what Mr. Winfield would say and think if they let Uncle Joe's sheep trample his corn! She was eight, and of course *she* understood.

In a second she was skimming over the prairie in her bare feet, seeing nothing, hearing nothing, feeling nothing; intent only on saving Mr. Winfield's corn. Of course she saved it, and turned the naughty sheep towards home again; only when she had done that did she become conscious not only that she was out of breath and very warm and very, very tired, but that something hurt her!

O Harold! she exclaimed, as she sank down on the grass, I'm afraid I can't walk!

Do you know what a cockle-bur is! Perhaps some time you have felt one in the grass prick through even your dainty little boot. If you have, I am very sure that you sat down at once, with tears in your eyes, even if you were brave enough not to let them fall, and pulled out the bur and took off the dainty boot to be sure no "prickers" had been left in the tender flesh, and rested the little foot and limped carefully home to be sympathized with most tenderly by all who know what a disagreeable thing a cockle bur is. This little girl had run *barefoot* over a strip of ground that was full of them, and had not even known it while the neighbor's corn was in danger! As she said herself, when at last they got her home, and her mamma, with tears and sobs, dressed and tended the poor little feet that I may as well tell you now had to be carefully dressed and tended, not only for days, but for weeks.

Why, mamma, I didn't know I was in the pricklers till they began to prick.

And we who know that they must have "begun to prick" long before the little girl, intent on being faithful to her trust, faithful not only to Uncle Joe, who trusted her, but to Mr. Winfield, who did not know anything about her, feel sure that Milly is one of those who, faith-

ful over "a few things," will never be found unfaithful to any trust, however great.

And you must not think she was faithful because she stopped to think about it and remind herself that she ought to be faithful, and so decided that she would be. It was the beautiful unconsciousness about it that made her faithfulness something so good for us to know. It never occurred to her that she could do anything else but run, whatever might be in her way, if the corn were in danger. She will probably read this little story with puzzled brows and think, What *do* they mean? I wasn't faithful about anything; I only took care of the sheep, and was so silly that I took off my shoes and stockings and got my feet full of cockle-burs so that I couldn't herd any more. I almost hate myself to say so much about it, lest I should seem to be making it a wonderful thing to be faithful. For I have never forgotten the lesson taught me by one of my own children, who, when I was laying great emphasis on the fact of Washington's goodness in never having told a lie, asked me, in great surprise:

Why mamma, nobody tells lies, do they?

Certainly, I hope you and I would have been just as faithful as Milly was; but after all it is pleasant to hear about it every time that any one does what is simply right. You know what Mr. Longfellow said;

"Where'er a noble deed is wrought,  
Where'er is spoken a noble thought,  
Our hearts in glad surprise  
To higher levels rise."

As for Molly herself, I don't believe we can spoil her by praising her. It is a good thing to tell people pleasant things about themselves if they are true things.—*Wide Awake.*

**TO BOYS COMMENCING BUSINESS.**—Be on

hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers, and to all in authority over you, and be polite to every one; politeness costs nothing, and it will help you wonderfully in getting on in the world. And above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful, and industrious, who remembers with grateful love his father and mother, and who does not grow away from his church and Sunday school, has qualities of mind and heart that will insure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honor, truth, and industry, are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons, and be careful how you spend your evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true, and full of cheer in time of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty, and industry, and a living faith in God, you will succeed.

"Honor and shame from no condition rise;  
Act well your part: there all your honor lies."  
—*J. M. C. in the Parish Chronicle.*

**TO NEW SUBSCRIBERS.**—We much regret that

owing to the extra calls for our number of the 22nd inst, we have been unable to forward it to the new subscribers of last week. These subscriptions though taken some days ago will, therefore, date from 29th September.

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

## MISSION FIELD.

## INDIA.

The Rev. W. Hooper, in a letter to the *Lahore Church Gazette*, expresses regret that the Indian Bishops, at their last Conference in Calcutta, should have refused their sanction to any translation of Holy Scripture in which the Sacred Name was not translated by the equivalent to "Lord." Mr. Jukes having stated that the Afghans use Yahu as a name of God, this may induce the Bishops to treat Pushtu versions as an exception to their rule. The Metropolitan has given his consent to the transliteration of the name Yah in the Hindi version of the Psalms, which is issued with his sanction. Dr. Kay calls this name the concentrated essence of the import of the Tetragrammaton, and its retention will be a considerable consolation to those who long for the whole Church to enjoy some of the depth of meaning which God's self-chosen name contains—He that will be.

In the Singhalese Bible it is probable that the English Bible will be followed, and that there will be a rejection of the monstrous Singhalese word by which the Sacred Name Jehovah has been represented. The *Ceylon Diocesan Gazette* says:—"For the decision of our Lord and His Apostles in favor of 'Kurios' rather than 'Jehovah' there must have been good reason. By the use of Kurios, Dominus and Lord in the Old Testament, the same title is used for the Supreme Being in both Testaments, and this one title of the Supreme Being is that of Jesus Christ. The Singhalese form of the Hebrew name, the true pronunciation of which no one knows, happens to be particularly clumsy and ugly, and we trust we have seen the last of it."

CALCUTTA.—At the Calcutta Clerical Meeting, on July 6th, a paper was read by the Rev. W. H. Ball, of the C.M.S., on "How to influence the English-speaking natives of Bengal." He began by asserting that, from a Christian point of view, we had not yet touched the upper class of gentlemen in India. And yet they were by no means averse to religious discussion, and there is a great demand amongst them for such books as Taylor's "Holy Living and Dying" and the "Imitation of Christ." The latter is published in a cheap form, and two or three copies are sold from the C.M.S. depot to non-Christian readers every week. He also stated that there was a great want of a good life of Christ, written by some one familiar with Oriental thought. He also advocated lectures, drawing-room meetings, and small social reunions, at which Indian gentlemen might be introduced to Christian thought, and have their prejudices and misconceptions on the subject removed, especially if a leading part were taken by prominent lay members of the Church. At Karachi a series of social meetings are held in the

Mission House. About twelve native gentlemen are invited on each occasion, together with six or eight English gentlemen. Hindus are asked on one evening, Mahomedans on another, Parsees on a third. A short lecture is given, or discussion got up, and the plan seems to work well, and to be much liked.

A new Mission House in connection with the Oxford Mission to Calcutta was opened at 99 Muk-taram street on June 17. A procession started at 6 a.m. from the gate of the Mission House, singing Psalm lxxvii., and went over the whole house. Mr. Townsend, the Superior of the Mission, said two collects at the dining-room, and then the procession went into the vestry to prepare for the celebration, which was in Bengali, and choral. The choir, composed of native Christian boys, were conducted by Mr. Chowdry, the organist of the Mission, and the singing was good throughout. The guests were afterwards entertained at breakfast, which was served in the native style. A distribution of prizes to the boys of the Mission School followed; then there were some recitations of Shakespeare, and the singing of some Tamil lyrics. The school is shortly to be transferred to Bishop's College, of which it will form the junior department. An annual prize has been founded in memory of the Rev. M. F. Argles. After an address from Mr. Sandel, the boys went for a picnic to Chinsurah.

## BIRTHS.

FOOT—On the 8th Sept., at 115 St. Patrick street, Toronto, the wife of Jeffery Foot, of a son.

## BAPTISMS.

BELKNAP—At Bishop Stewart Memorial Church, Frelighsburg, P.Q., on the 10th Sunday after Trinity, August 29th, 1886, by Rev. Canon Davidson, M.A., Rector, Hazel Marguerite Barrows, the infant daughter of S. F. Belknap, C.E., of Knowlton, P.Q.

## MARRIED.

WISWELL-KINNEAR—At St. Luke's Cathedral, Halifax, on Thursday, Sept. 2nd, by the Rev. F. R. Murray, Rector, assisted by Rev. W. B. King, Florence Evelyn, eldest daughter of the late Clifford R. Kinnear, to Arthur Blanchard, eldest son of W. H. Wiswell, all of Halifax, N.S.

## DIED.

HAY—At Amherst, on the 11th inst., in her 55th year, Teusa Jane, wife of John M. Hay. She was an earnest minded and consistent Churchwoman, her place in "God's House," or at the Holy Table was never vacant, when health permitted, and she loved to converse about that which pertains to everlasting life. She entered into rest trusting wholly in the promises of her risen Saviour.

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### THE LIVING CHURCH ANNUAL AND CLERGY LIST, QUARTERLY FOR 1887.

Among the additional features for the coming year, that will be of especial interest to Canadian Churchmen, will be the

**Clergy List of the Church in Canada,** and copious Diocesan information, carefully compiled. Like the American List, the addresses of the Clergy will be CORRECTED QUARTERLY. The Subscription price for the year is 25c. Remit by Postal Orders when possible, as all Canadian Stamps and Currency is at a discount in the States.

Any of the Canadian Clergy, whose address is not correctly given in their respective Synod Journals, will please send correct address to the publishers of the Annual and Quarterly. Address,

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N.B.—We have a limited number of copies of the Annual for 1886 on hand, a copy of which we will send, together with one of the quarterly issues, as a specimen, on receipt of 10 cents. This does not contain any Canadian List, as that is a new feature for 1887. 21-

### BOOKS FOR CHURCHMEN.

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**PARAGRAPHIC.**

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## Temperance Column.

ADDRESSING a large meeting of Temperance politicians in the Great Assembly Hall, Mile End, London, on July 3th, Mr. Arnold White, a candidate for the borough, said that "Last year he was in South Africa, in Bechuanaland with Sir Charles Warren, and during that time saw a great deal of the magnificent of the dark continent with whom the English had come into contact. There were five native tribes near Cape Colony, by the great river Zambesi. The tribe nearest the English Colony was dissipated by drink and foul disease; the tribe next to them was not quite so dissipated, but still suffering terribly from the vices brought by the Europeans; the next tribe was better, and the further tribe were a magnificent set of temperate and chaste men; while the furthest away of the contaminating vices of what is called civilization, was one that the English might well copy from. One of the most pathetic sights he ever saw, was an old chief of the tribe on his knees to the expedition, entreating that the cursed brandy bottle might not be brought to destroy his people. The leader of the expedition (Sir Charles Warren) was like Gordon, a Christian soldier—(cheers)—and he conducted his expedition on temperance principles, and on that account it was the most successful one that had ever been undertaken. There was a tribe called the Basutos, lying to the east of Cape Colony, and one could stand on a hill, and see the countries of both natives and Englishman. On the native side could be seen ploughs, harrows, and other implements of industry, but on the English side there was nothing but neglect. It could be said that on the black man's side was civilization, and on the white man's barbarism; and why? It was drink, and nothing else. The English people were responsible for the destruction of the natives by drink. They had taken the Bible in one hand and the brandy bottle in the other; where they had made two or three Christians, they had destroyed hundreds and thousands.

A Physician was in the habit of indulging in intoxicating beverages, and the practice had grown upon him to an extent of which he had little idea. One day he was lying on the sofa in the parlor, apparently asleep, when he overheard his two little boys about their play, talking together. Said one, "Let us play drunk, and stagger about as pa does when he comes home." It was no sooner said than done. And as he lay with half-closed eyes and watched his son reeling and hiccoughing and mimicking his own drunken antics with an accuracy which indicated that he had enjoyed and improved ample opportunities for careful observation, a pang shot through his heart, and he determined, by the help of God, that his children should never again see him in such a condition as that.

How few are there who indulge in strong drink who have the slightest idea of the condition into which they bring themselves by their excesses; and of the shame and disgrace which justly belongs to those who deliberately go into paths of intemperance and vice. Surely if they could see their own dishonor they would refuse to make themselves a laughing-stock to the thoughtless and the foolish. Would that the eyes of some might be opened ere it is too late, and that they might turn from the deadly cup while life and hope remains. —*The Safeguard.*

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