

THE LAW OF MARRIAGE IN ONTARIO.

"The Marriage Act, 1896," is the short title of an important Act passed in the last session of the Ontario Legislature, which purports to regulate the solemnization of marriage in this Province. The unsatisfactory condition of the law was brought under the notice of the Provincial Synod last year, and although no action resulted, the question was taken up by the clergy of Toronto, as well as by the Ministerial Association, and a committee of each body made representations—which were altogether in unison—to the Attorney-General, calling his attention to the various points and asking that they might be amended. In response to these appeals, a Bill was introduced making sundry amendments, and it and all the existing Acts respecting the solemnization of marriage were consolidated into the Act above mentioned, which will come into force on August 1st, except two sections which take effect at once. These two sections are, 28—which makes valid all marriages celebrated since 1888 by ministers or clergy not resident in Canada, and so not authorized to solemnize marriage in the Province; and Section 29, which enacts that every marriage heretofore or hereafter solemnized in Ontario shall, after three years, or on the prior death of one of the parties, be deemed valid, notwithstanding the minister officiating was not duly authorized, or, notwithstanding any irregularity as to banns or license; or, notwithstanding the absence of either—the customary proviso being added to each section. The Act does much to remedy some of the more serious defects in the present law, but is not altogether satisfactory, and still requires careful revision, some of the clauses indeed being not clear. The provisions of the Act are—very briefly—as follow: It declares who are authorized to solemnize marriages in Ontario, ministers and clergy, and certain other persons "being men and resident in Canada" (thus closing a door to a possible abuse); it regulates the publication of banns in the parish or parishes in which each party lives, and the issue of licenses or certificates, requiring each party to make an affidavit, one to be made before the issuer, and provides some precautions against illegal or clandestine marriages. It also enacts a limit of time, three months, during which banns or license shall remain in force; also clauses as to hours during which marriages may be solemnized or licenses issued, both however, with provisos not sufficiently guarded. There is also a much needed but still somewhat imperfect provision for the better registration of a marriage than hitherto, two witnesses being required to sign the register, and although, oddly enough, the Act does not expressly require the signatures of groom or bride, the form of register prescribed provides for their signatures. This summary is necessarily very brief, but the Act provides that copies in pamphlet form shall be sold by clerks of the peace to all applicants at ten cents a copy, a much needed arrangement, as hitherto the cost has been great—over eight dollars for the various volumes of the statutes—and it is to be hoped that the demand for the new Act will be as large as its importance.

THE LATE REV. E. C. BOWER.

The Rev. Edward Chambers Bower, for many years rector of Barriefield, died on the 9th ult. at Hamilton. He was son of the late Rev. Joseph Bower, rector of Haberton, Cheshire, England, and received his educational training at University College, Durham. He came to Canada on a

visit to his sister in 1817, and became so favourably impressed with what he saw of colonial life, that he decided to remain in the country. Having been partly prepared for ordination at Durham, he at once entered the Theological College at Cobourg, under Dr. Bethune, and was ordained by Bishop Strachan, November 18th, 1850. His first charge was Seymour, a large mission district which covered an area of more than four hundred square miles, and many a thrilling account he had to give of mission life and work in those days. He was appointed to St. Mark's, Barriefield, in 1853, where he laboured until 1871, when he returned to England and became vicar of St. Michael and All Angels, North Rode, Cheshire, a position he held for two years. Finding that the climate did not agree with the members of his family, he returned to Canada and settled at Cobourg, and was appointed assistant priest of St. Peter's Church. After six years active work in that parish, feeling that the duties of his ministry aggravated an infirmity from which he was suffering and which eventually caused his death, he retired from active service, and moved to London, Ont., where he resided until 1891, in which year he moved to Hamilton and purchased a very comfortable home on Herkimer St.

Next to the life itself
Is the memory of a life well lived.

The subject of this sketch belonged to a class of men now quickly passing away, whose noble characters were moulded by the trying circumstances of the times in which they lived, whose sterling qualities tell us much of the hardships and difficulties of those early days. We are thankful for the many good qualities which were shown forth in the life of our departed brother—the unselfishness, thoughtfulness, generosity, kindness, sympathy and sweet simplicity. Was ever man more frank, more sincere, more genuine? Friends he had, many and true, and all who knew him respected and revered him. In his priestly life, too, he rendered good service to his Lord and Master, enduring in the early years of his ministry often great hardships and severe physical exhaustion in doing what he considered to be the duties of his high office. But he rests from his labours. Since he resided in Hamilton he was a constant worshipper at the Church of St. John the Evangelist. He attended the services on Easter Day, appearing to be in his usual good health, but early in the week it became apparent that his old trouble had reached a critical stage, and on Wednesday evening he suddenly passed away, during the hour of Evensong, when prayer was being offered in his parish church for "a happy issue out of all his troubles." The body was taken to the little church he loved so well early on Friday morning, and laid in state in the chancel before the altar, which he had approached so regularly to receive the bread of life, surrounded by the flowers which remained from the Easter festival and which he had admired so much—the beautiful Easter lilies, which breathe a silent message of a life from death and sin. A choral celebration of the Holy Communion followed at 11 o'clock, the bishop of the diocese being the celebrant. The funeral service was sung at four o'clock. The rector, Rev. C. Le V. Brine, chanted the service; the Rev. W. H. Wade, rector of the Church of the Ascension, read the Lesson, and the bishop, who was again present, repeated the closing prayer and pronounced the benediction. At the cemetery the coffin was borne by six of the city clergy, who reverently lowered all that was mortal of their departed brother to rest in the grave, in sure

and certain hope of the resurrection to eternal life. He is gone from us, but the lessons of his life live on. As we turned from his grave back to our place in the world, we felt that the triumph of the resurrection had touched our own poor lives.

"The strife is o'er, the battle done;
Now is the victor's triumph won;
O let the song of praise be sung."
Alleluia.

THE MISSIONARY FIELD.

A Chinese convert—a lady sixty-two years of age decided to give up her jewels and unbind her feet, in order to show, as she expressed it, that she was "saved from head to foot."

When in 1874, Thakombau, King of Fiji, who had become a Christian, appealed to Queen Victoria for protection, he sent her his favorite war-club, styling it "the former, and until recently the only known law of Fiji."

"Mother Ishii," wife of the founder of the Okayama Orphan Asylum, the largest of the Christian Orphanages in Japan, has died and Mr. Ishii himself has been very ill. The institution has latterly been entirely self-supporting through the industry of the inmates.

The English Church Missionary Society will keep its centenary three years hence, and it is going in preparation for it, to embark on a special "forward movement." Resolutions have been adopted in favor of a policy of extension, embracing in its scope the strengthening and consolidation of existing missions, the extension of present operations, both in area and in method, the cultivation of more evangelistic zeal on the part of native Christians, and stirring up friends at home to give increased help.

The Rev. S. A. Perrine, a missionary in Assam, makes the following mention of one of the trials the missionaries have to endure in that country: The jungle rats are the most cunning I have ever seen; and really the Haggards have had a serious time with them. They have nearly been eaten up by them, as well as nearly eaten out of house and home. Lest you think I am exaggerating I will tell you that at night Mr. Haggard has been bitten twice by them, and Roy and the baby have each been bitten by them, I forget the number of times; and as for shoes and clothing, they spare nothing.

Henry M. Stanley, in an article on the "Development of Africa," which appears in the *Century*, recalls the fact that troubles with the Boers in South Africa first induced David Livingstone to travel to the north, and so led the way to the opening of Equatorial Africa. Livingstone, who was a missionary at Kolobeng, accused his Boer neighbors of cruelty to the natives. They resented his interference, and threatened to drive him from the country. He published their misdeeds in the Cape newspapers, and his house was burned in revenge. This led to his leaving Southern Africa, and going to a region where he could follow in peace his vocation as a missionary, unmolested by the Boer farmers.

Who asks "Do missions pay?" Not the missionary who makes the most sacrifices; not the man or woman brought to Christ through missionary agencies; not the person who is best acquainted with the work, and who gives most largely to its support; with these there is but one answer. Only the wilfully ignorant are skeptical. They know not what they say. Of course it pays, it is the Lord's business, Christ has commanded it. Who can afford not to obey? The price of disobedience is very high. Who gives to missions makes a good investment; there is none better—it is profitable all round.

Archdeacon Wolfe writes from the great city of Fuh-chow, China: Everything is absolutely quiet all over the Mission now, and already, thanks be to God, we are beginning to see the greatness of the blessing which, I am persuaded, God is about to pour down upon the Fuh-Kien Mission. Last Sunday in this city our big church was crammed