

of Life" and "I am the True Vine." These are also done in gold and illuminated colours, while the letters are worked into emblematic designs, based on the wheat sheaf and the vine. On the walls of the body of the chapel are written texts upon ornamental ribands. What next?

WHEN the formation of a new parish means Church extension in its true and legitimate sense, a natural swarming from the mother hive, or the occupancy of a new field not already reached by an existing parish, nothing can be more gratifying to a Bishop, or those who may be called upon to act for him, than an application for consent that such a parish may be regularly organized. But when it means opposition to an existing parish which is doing thoroughly good work, an opposition set on foot by a few disaffected spirits who, for some cause, have become alienated from their Rector, inimical to the established order of things, or perhaps because they are not "at the head of affairs" themselves are disposed to make it as unpleasant as possible for those who are; and when it is found that the minister, against whom this opposition is directed, is a faithful, earnest, devoted and efficient priest in the parish over whose interests he has been regularly installed, the movement for a new parish in a field where all concede but one parish can live cannot be regarded with the slightest favour by those who have the highest welfare of the Church at heart.

THE MOTHER'S INFLUENCE.

Few mothers have an adequate view of their influence over their children. The effort she makes for their growth in knowledge and virtue is necessarily retired and unobtrusive, yet it operates powerfully in forming character and fixing destiny. Impressions made upon the fresh and susceptible mind of youth are generally vivid and lasting. The child has perfect confidence in its mother, and her instructions are seldom, if ever, effaced from the mind.

There are, however, innumerable other causes operating to form character, and a pious and faithful mother may have a dissolute boy. He may break away from all restraints, and God may leave him to "eat of the fruit of his own devices." The mother thus afflicted can only bow before God, where the consciousness of having done her duty will divest the affliction of much of its bitterness.

Such instances, however, are rare. Profligate children are generally the offspring of parents who have neglected the moral and religious education of their family. Some parents are themselves profligate, and by their own example lure their children to sin. There are others who are upright and religious themselves, who yet neglect the right cultivation and restraint of their children, both physically and morally, and as a consequence they grow up in disobedience and sin. It matters not what the cause is which leads to this neglect. The neglect itself will be followed by bad consequences.

Hence the children of eminent men, both in Church and State, are not unfrequently the disgrace of their parents. If the mother is unaccustomed to govern her children, if she looks to the father to enforce obedience, and to control them, when he is absent all family government is gone, and the children are left to run wild, to learn lessons of disobedience, to practice arts of deception and contempt upon a mother who fails to secure respect and love. Wherever the children are under the efficient government of a judicious mother, the reverse of this is almost invariably the case.

When a young man leaves home and enters upon the busy world, many are the tempta-

tions which crowd around him. If he is without established principles of virtue and self-control, he will most assuredly fall before these temptations. He may fall in spite of all that a mother has done, or can do—fall for a time; he may become deeply involved in guilt, he may forget every lesson of virtue he learned from his mother at home, while yet the influence of a mother's instruction and a mother's prayers is working powerfully and effectually in his heart. He will think of a mother's prayers and a mother's tears when remorse keeps him awake in the midnight hour, or when danger threatens him with speedy arraignment at the bar of God.

The thoughts of the holiness of his home will often embitter his cup of guilty pleasure, and compel him to sigh for the virtue and the peace he has forsaken. Even though, far away, however degraded and abandoned, he must occasionally think of a broken-hearted mother. And long after she has gone down to the grave he may be led by the remembrance of her tears and prayers to forsake his sins and seek the God of his mother. Years of wanderings and sin cannot erase from the mind and heart the impressions which a mother's love and instructions have implanted there.

It is a great trial to have children undutiful when young. But it is a tenfold greater affliction to have a child grow up to maturity in disobedience, and become a dissolute and an abandoned man. How many mothers have passed days of sorrow and nights of sleeplessness in consequence of the misconduct of their children! How many have had their hearts broken, and their gray hairs brought down with sorrow to the grave, solely in consequence of their own neglect to train their children in the nurture admonition of the Lord! Parents, your future happiness is in the hands of your children. They may throw gloom over all your prospects, embitter every enjoyment, and make you so miserable, that your only prospect of relief will be in death.

That sweet little boy, whom you now fondle on your knee, and who plays so full of glee on the floor around you, has entered a world where temptations beset him in every step as he advances in life. What is to enable him to resist these temptations, but established principles of piety? And where is he to obtain these principles, but from a mother's instructions and example?

Many illustrations of the most effecting nature might here be introduced. We might appeal to a vast number of living sufferers in attestation of the woe which the sin of the child has occasioned. You may go to the drunkard's chamber, where the mother sits weeping over a son lost to virtue and heaven, and refused to be comforted. This is a sorrow which can only be understood by one who has tasted its bitterness and felt its weight. This is a dark subject, and can be understood only by one whose heart has known its own bitterness and felt its weight. Nothing can take the place of true religion in the heart of the parent. All external education is unreliable, mere worldly wisdom at its best fails, and it may lead to the most fatal mistakes. Nothing but religion in the parent can bring down that wisdom which is from above, and which is profitable to direct; nothing but this will keep before the mind the great and true end which is to train the children for an endless life. The worldly parent educates for this life only, while the Christian parent educates for a future and eternal state, and by so doing secures the "promise of the life that now is, and of that which is to come."

How important then is right training even for the present life for the influence to be exerted, and the good and the evil availed even here. We speak to all, but there may be a tongue there by your side, mother, which shall speak with the eloquence of an angel, a mind which shall be felt all over the globe and to the

last day of time. Who then can estimate the parent's responsibility? Or who can estimate the mother's reward, if she sends forth from her hearth and home a benefactor to bless the world?—*Church Messenger N. Y.*

FORM OF OATH TAKEN BY THE ROMAN CATHOLIC BISHOPS AT THEIR CONSECRATION.

The *American Church Times* gives the following English translation of the oath taken, we assume, by the Bishops of the Roman Church in the U.S. Can any one tell us is the same form used in Canada:

I N., elected to the Church of N., will, from this time forward, be faithful and obedient to the blessed Apostle Peter, and to the holy Roman Church and to our lord, lord N., Pope N., and to his canonical successors. I will not abet by advice or consent or deed any injury to them in life or limb or their wrongful arrest or any violence being in any way offered to them; or any injuries under any pretext whatsoever. I will not knowingly reveal to anyone, to their injury, the advice which they shall entrust to me either directly or by their messengers or letters. Saving my order, I will assist them in retaining and defending the Roman Papacy and the royalties of St. Peter against every man. I will honorably deal with the legate of the Apostolic See both in coming and going, and will assist him in time of need. *I will take care to preserve, defend, increase and advance the right, honors, privileges and authority of the holy Roman Church, our lord the Pope, and his aforesaid successors.* Neither by counsel, deed nor treaty will I be party to any devices against our lord himself or the same Roman Church which may be evil or prejudicial to their persons, right, honour, position and power. Moreover, should I become aware of any such attempts being undertaken or set on foot by any person whatsoever, I will hinder them to the utmost of my power, and as speedily as possible will notify our same lord thereof, or some other by whom he may receive the information. I will, with all my power, observe the rules of the holy fathers, the apostolic decrees, ordinances or dispositions, reservations, provisions and commands.

I will, to the utmost of my power, persecute and attack heretics, schismatics, and rebels against the same our lord or his aforesaid successors

When called to synod I will come unless hindered by some canonical impediment. Every three years I will in my own person visit the threshold of the apostles; and I will render to our lord and his successors aforesaid an account of my whole pastoral office, and of all things in any way pertaining to the state of my church, the discipline of its clergy and people, in fine, of the salvation of the souls committed to my trust; and on the other hand I will humbly receive and most diligently carry out the apostolic commands.

In the event, however, of my being detained by lawful hindrance, I will fulfil all the aforesaid duties by means of some messenger appointed from among my chapter to have special charge of this matter, or else by some other ecclesiastical dignitary or person of station; or, should these fail me, by some priest of my diocese, and in the event of all my clergy failing me, by some other presbyter either secular or regular of approved honesty and piety fully instructed in all the matters aforesaid. Concerning any such hindrance, however, I will supply information to the Cardinal of the Holy Roman Church who presides in the congregation of the Sacred Council by means of lawful vouchers transmitted to him by the said messenger.