

Bishop—whose co-operation with, and endorsement of all our work is not only most sympathetic, but also most helpful—has kindly issued an urgent appeal in our behalf to the churchmen and churchwomen of Canada, to which we look with fervent prayers to the great head of the church, for a liberal, hearty and prompt response.

Donations may be sent to the Bishop, or to D. Kemp, Esq., treasurer, Synod office, Toronto, or to the Incumbent, Rev. Rural Dean Lloyd, Huntsville.

The Bishop of Algoma gratefully acknowledges the following donations to Huntsville Church building fund in response to his appeal. H. Pellatt \$50; Ven. Archdeacon Lonsdale \$5; and W. C. Nova Scotia, \$2.

The congregation of all Saints have presented Mr. McConnell, student, with the following books, S. P. C. K. Commentary, "Divinity of our Lord" (Liddon); "Faith of the Gospel" (Mason); "Church Dictionary" and "Turning points of Church History" (Cutts), in recognition of his diligent and helpful work—in the Sunday services, and house to house visitation in the week—during the illness of the Rev. Rural Dean Lloyd.

Diocese of New Westminster.

SAPPERTON.

St. Mary's.—The Dedication Festival of the above church was held during the whole of the week ending 15th Sept. last, commencing on The Nativity of the Blessed Virgin Mary, Sept. 8th. The church was very prettily decorated for the occasion, there being no lack of flowers; but the Altar looked especially bright, the new reredos adding greatly to the general appearance of the Sanctuary. The services throughout the week were as follows:

Sept. 8.—Matins, 7.30; Holy Communion (choral), 8; Evensong, 7.30, at which the preacher was the Rev. A. Shildrick, Rector of Holy Trinity Cathedral, New Westminster, and who chose for his text 1 Kings viii, 27.

Sunday, Sept. 9.—Matins and Litany, 7.30; Holy Communion, 8; Holy Communion (choral) 10.30; Children's service (and Baptism), 2.30; Evensong, 7.

Monday, Sept. 10, and every morning during the week.—Holy Communion, 8.

Thursday, Sept. 13.—Choral Evensong, 7.30, at which the preacher was the Rev. H. G. F. Clinton, Rector of St. James', Vancouver, who very appropriately chose for his subject, 'The Dedicated Life.'

The majority of these services were very well attended considering the size of the congregation, and that this is the first time in the history of the parish that a Dedication Festival has been fully observed. No one could have failed to notice that a decided impression was made by the several preachers who occupied the pulpit during the week, not excepting the Rev. P. D. Woods, curate of St. Mary's, who on Sunday evening preached an able sermon on 'The Faith once delivered to the Saints.'

The bodily needs also of the congregation were not forgotten, and on Wednesday evening a free social was given in the Parish Room by the Guild of Church Workers. This Guild numbers some thirty members, and they are certainly accomplishing a good work. It would be well, in our opinion, if every church possessed such a guild, as no one is eligible for membership except he or she undertakes some definite Church work.

On Friday evening a most instructive and interesting lecture was given by the Rev. H. H. Gowan, Rector of St. Barnabas', New Westminster, on the 'History of the Church of England from Apostolic Times to the Eleventh Century. The lecture was illustrated by magic lantern views, which were effectual in carrying the speaker's words home to many a heart.

Mr. Gowan has kindly consented to continue the subject on some future occasion, and we think we are safe in saying that no one who attended this lecture will absent himself from the next one under any consideration—sickness excepted.

On the whole the members of St. Mary's congregation have a great deal to be thankful for, and it is to be hoped that the seed sown during the Dedication Festival will take root, spring up and bear fruit, some thirty, some sixty, and some an hundred fold.—*Com.*

Contemporary Church Opinion.

The Churchman, N. Y.

A ROMAN OATH.—We have often incurred the censure of our Roman Catholic neighbors for the firmness with which we have been forced to oppose their measures in our city and in the legislation of this State. We think the unequivocal voice we uttered, last week, is proof that no one-sided spirit animates us, in our constant testimony against the alien hierarchy and the foreign aggressions of the dominant party of Romanism in this country. No man, simply because he is a Roman Catholic, shall have our censure; if he is such a Roman Catholic as Lafayette or Bossuet we can love him as a Christian Brother and applaud him as a citizen.

But all the more because we have shown our colors in this matter, do we feel free to assure the Roman hierarchy that they must show themselves, more and more. Americans at heart and in action, if they hope to weather the rising storm of popular indignation, excited by their known exactions upon the Treasury at Washington, of which the conduct of their "Indian Bureau" is only a fractional example. In this particular, we shall have much to say which it is painful to record; and by which our church and our Protestant brethren generally have been forced to refuse all participation in what has become a system of spoliation, and of bold warfare upon the equal rights guaranteed to all citizens by the Constitution.

We are opposed to all secret societies in politics and in the direction of civil affairs. This is the broad principle however, that forces us to recognize the Society of Jesuits as the most flagrant in its known purposes and historic operations of all secret associations that have ever existed. And while we have recorded our objections to an oath which is justly obnoxious to many Americans, we are now bound to speak as firmly to Bishop Spalding of another oath, with which he is quite familiar. Will he tell us what he thinks of an oath, imposed upon all Roman prelates at their consecration, in the following words: "*Haeretics omnes schismaticos et rebelles eidem Domino nostro (Papae) vel successoribus ejus, proposse persequar et impugnabo.*" It is no answer to say that, in some countries, some of these words are passed, *sub silentio*; for when we examine the dark domain of mental reservations and silent whispers, in moments of such appeals to God "who searches the heart," we find the Jesuit oath, in all its varieties the most profane in character of all forms of swearing, and the most menacing to the administration of Courts and the freedom of the citizen.

The Living Church, Chicago;

There are a certain number of clergy in the Church of England who, like Dean Stanley, through not precisely in the same way, are tolerant of everything but orthodoxy. But Stanley's curious liberality was largely generated by his intense and persistent sympathy with

losing causes. The clergy we have in view go a long way beyond this decanal magnanimity. They show a kindlier regard for the men who are striving to put the Church in the category of lost causes, than for those of their brethren who would preserve her faith and her order whole and undefiled. So they go on re-union picnics to the Grindelwald with the men who are striving their hardest to pull the house down about their ears, and fancy that by so doing they are furthering the interests of peace and unity. Historical parallels are useful sometimes. These solemn excursionists might ponder a little over the tactics of the loving Joab with Amasa; the kindly inquiry, the loving kiss—and the hidden sword to which the unsuspecting victim took no heed.

PARENTS' EXAMPLE.

Religion is not so much taught by lessons as it is by our examples and habits of speaking, acting and thinking. It should not be a garment reserved only for Sunday wear. We should always be in the habit of referring everything to our Father in heaven. If a child is reminded of God at a moment of peculiar happiness, and is then told to be grateful to Him for all his enjoyments, it will do more good than words that he can learn. To see a cherry tree grow which he has planted and to be told that God made it grow will make a more lively impression on his mind than could be produced by a lesson from a book. The Friends say every day should be Sunday; and certainly no day should pass without using some of the opportunities which so frequently occur of leading the heart to God.

Let your own pursuits be such as imply a respect for the sanctity of the Sabbath, and put the children in the way of employing themselves about what is good as well as pleasant. The religious knowledge conveyed in early childhood should be extremely simple. It is enough to be told that God is their Father in heaven, that everything in the world is formed by His wisdom and preserved by His love. No opportunity should be lost of impressing on their minds that God loves the creature He has made. Even for the commonest enjoyments of life they should be taught to be thankful. When guilty of a wrong action they should be solemnly reminded that, though nobody in the world may know it, God sees it. This truth will make a serious impression even when they are quite small, and as they grow older we may add that every time we indulge any evil feeling we remove ourselves farther from God and render ourselves unfit for heaven. I do think it very important that children should early and constantly receive the idea that the wicked remove themselves from God—that God never withdraws from them. Divine influence is always shedding its holy beams upon the human soul to purify and bless. It is our own fault if our souls are in such a state that we cannot receive it. In the whole course of education we should never forget that we are rearing beings for another world as well as this; so they should be taught to consider this life as a preparation for a better. Human policy is apt to look no further than the honors and emoluments of this; but in truth the best way of fitting ourselves for the duties of this world is to prepare for another.—*Mother's Book.*

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