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Y A LAYMAN.

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To the non-initiated there is something mysterious in the attractions of Masonry and to the initiated the mystery is not solved or opened out for they remain throughout life under a spell potent as an enchanter's wand. The mystery is however no mystery save so far as the roots out of which all human instincts spring are mysteries. Man is a bundle of mysteries, it is the fool only who understands all things, but the fool of fools is he who seeks to govern or influence mankind without regard to the mysterious instincts and mysterious manifestations of his spiritual nature.

Ask any Freemason how long his order would live if the work of the Lodge were conducted on that principle which certain men are seeking now in our Church to govern the arrangements of Divine Service, the principle that man's moral and spiritual life needs no forms of symbolical expression? The question is also an answer, so clear, so unquestionable is the fact that the vitality of Masonry is as much bound up with its solemn ritual, as a man's existence is bound up with the life of his body. Take the ritualism, the symbolic ceremonies, the solemn rites, the suggestive furnishings and adornments, away from a Lodge, reduce the business procedure down to the bald, arid, prosaic level of puritanic simplicity and the Temples of Masonry might be given to the owls and bats and the Order would sink into oblivion.

Now consider that the ritualistic Aspect of Masonary is the source of its undying fascination. The ceremonies which first startled the young neophyte, he witnesses with interest year after year and enters into with enthusiasm when his whitened locks presage an early entrance to the sublime ceremonies of Heaven. Consider that not only does not age wither nor custom stale this charm, but that men most eminent in science, art and literature, the greatest of earth's rulers, the princes in every honorable sphere of human activity, men civilized to the last point of culture as well as men only within the circle of civilization by their Masonic membership, men of all races, all degrees, all temperaments are all at one in enjoying the ritualistic ceremonials of the Masonic Order. Is there no lesson in that for the Church? Is it not an overwhelming demonstration that there is an instinctive longing for, arising from an instinctive capacity for enjoying impressive ritual ceremonials? And with such instincts has the Church nothing to do? Are there departments of human life and sections of our nature which are to be left unconsecrated? Here and there God has afflicted by his penal laws some man with sterility of nature, a dullness of imagination, an insensibility of taste, a bovine incapacity to enjoy the beautiful, a man who would walk the plains of Heaven and revel not in its music, its splendor of worship because he would be wondering the price per acre or howling at the worshippers as "Ritualists." Are we all therefore to whom God has graciously given divine capacities for enjoyment which the refined senses can minister to, are we to blind our eyes, to deafen our ears in order to join these afflicted puritans in decrying what they cannot appreciate? Strange and yet natural enough, we have in this Diocese churchmen who delight in Masonic ritual, who are its high priests, yet who have set themselves to strip the service of the Sanctuary of all its ceremonial beauty, and to annoy and worry all who have souls and senses tuned to higher issues, seeking diviner forms of expression than the rationalist aridity of puritanism in worship.

But Masonry has yet more to teach than the power of ritual as a fascinating delight as a bond of union and a source of life to organizations.

The influence of Masonry is wholesome as a discipline for freemen, to give them the love of order, the habit of obeying authority, and the love of system. The popular mind in Church matters is inclined to give every man who takes on himself the functions of a Minister or who is set apart by those who started some new Church, the rank and honor he impiously claims. Masonry knows no such license: its "orders" are transmitted sacredly, it has a "succession" as rigidly guarded from intruders as the Catholic Church, it consecrates its chief rulers by a ceremonial so solemn that none are allowed even to witness it save candidates and those already in the "succession." What is the result of this jealousy, this severe exclusive system of guarding the Order in its high offices? The unity of the body is the proud reply of Masonry, it challenges history to show its equal in compactness of organization, in fidelity of adherents. Masonry has no schisms, no dissent, no "branches," and this unity is above all other causes the consequence and the reward of systematic care in keeping up an orderly succession of rulers, chief and subordinate, and placing them in a line of succession which can be traced and proved and tested to be regular. But further still and deeper is the teaching of this society. It has traditions of interpretation, traditions of ceremony, traditions of order and teaching which no member can call in question, private judgment is rightly tabooed in Masonry as the license of the individual to destroy the unity of the body. "Private judgment" is a very taking, very popular, very ridiculous phrase, every one claims it, no one has it, and least of all those who shout most loudly about its sacredness and so forth. The realm where private judgment supremely reigns is a lunatic asylum, hence the trouble of managing these places. Church membership implies resignation to Church judgment, if we think as the Church thinks we are lost as units in a whole, if we think contrary to the Church we are practically outside it. To enthusiasts for private judgment we bid them enter any organized body and they will soon learn that obedience, readiness to subordinate private to corporate judgment are the very key stones of the arch of any society. Masonry is a strong ally of the Church at home, it is disliked by dissent and shunned, the key to the respect of Churchmen and the distrust of schismatics is very manifest in the above lessons Masonry has for the Church.

BOOK NOTICES.

LETTERS AND FACTS concerning the Church of England in the County of PICTOU. Compiled by Rev. D. C. Moore, Rector of Christ Church, Albion Mines. Halifax, N. S., 1879.

These letters and facts are exceedingly interesting. They are compiled with a great deal of care, and should be extensively read by all classes of Churchmen. All memorials of church progress are of general interest, and should be carefully treasured up. We should be glad to see the same course adopted with reference to many other places, the materials for a Church History of which are becoming more and more scarce every day.

A CONFIRMATION TRACT: touching a few practical and vital questions. By J. S. Cole, B.A., Presbyterian in the Diocese of Algoma, Ontario. Toronto: Rowsell & Hutchison, 1879.

An exceedingly useful tract in which the sub-

ject of confirmation is very well handled. Perhaps there is not enough made of the fact that the principal idea involved in the term "Confirmation" is that of the Bishop confirming the baptism that has been performed by the clergyman.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

Churchmen down here thank you for your complimentary words respecting our esteemed Bishop. The Diocese of Montreal at no time in its history was ever more at peace than it is at present, and indications are not wanted, that a new era of hope and prosperity (in a pecuniary point of view) is dawning upon us. We all feel proud of our Bishop, and even those of us who at the first were not in favor of his election are now thankful that their opposition was overruled.

The Bishop is at present upon a mission tour in the Upper Ottawa district, and is not expected in Montreal before September.

MONTREAL.—Another new church is about to be built. Notwithstanding the hard times, Canon Evans and the congregation of St. Stephens have determined to put up a new and costly church on a splendid site which has been donated to them for that purpose. The present St. Stephens was erected many years ago by Canon Ellegood—now Rector of St. James the Apostle, in this city—a man widely known, and most loved where best known. Lately the foundations of the building have been giving way, so much so that the fabric is by some considered unsafe to use.

The times are certainly most unpropitious for the collection of money for church building purposes; but doubtless the St. Stephen's people and their eloquent pastor think "all things are possible to those who believe."

Sunday 27th ult., a new church was used for the first time. "The Church of the Redeemer," built by the Rev. Josias Roy, M. A., in the very heart of the French quarter. The Church is a plain, substantial structure, and is, happily, free from debt. Mr. Roy is an able, earnest, and hard working pastor, and, humanly speaking, if any one can influence the French Romanists to throw off Popery, he is just the man to do it. In early life Mr. Roy was himself a Roman Catholic; he speaks French perfectly, is a keen controversialist, and already he has gathered around him a goodly number of converts.

The Metropolitan question is not at all likely to end where it is now.

In this Diocese there is a large party greatly dissatisfied with the existing state of things. That it will eventually be carried to the law court, is almost beyond a doubt, though what the first step will be I am not in a position to say. Most probably an injunction will be asked for restraining the Bishop of Fredericton from presiding as Metropolitan at the next Provincial Synod, and from discharging any of the duties pertaining to this office. The Bishop of Montreal takes no part in the controversy either way.

Your readers are aware that we have in this Diocese an institution known as the Diocesan Training College. This undertaking was commenced in 1873, by Bishop Oxenden. The first Principal was Rev. Jos. A. Lobley, who succeeded the late Dr. Nicolls as Principal of the University of Bishops College, Lennoxville. The training school is now under the direction of Professor Henderson, M.A., T.C.D., and is doing remarkably well.

It is felt by many clergy that some arrangement might be come to by which the students of the Diocesan College could obtain their Degrees, (having completed their studies,) at Lennoxville. Lennoxville has the reputation of being a somewhat conservative institution; it would be a great pity, however, if this conservatism were carried so far that it would be the means of sending over young men for Degrees to places like McGill