

## News from the Home Field.

## PROVINCIAL SYNOD.

THIRD DAY.

(Continued.)

On Mr. White, M. P., presenting the Report of the Special Committee, upon the Form to be used for the Consecration of Churches and Chapels, considerable discussion took place upon the new name given the Church in the Report, viz., "The Church of England in Canada," instead of as formerly, "The Church of England and Ireland," etc.

Mr. L. H. Davidson wanted to know by what authority the title was given for it was a mystery, and he found that in the official records of the Provincial Synod it had always been called "the United Church of England and Ireland." He did not think they had any right to call themselves by any other name.

Mr. White pointed out that the committee had ascertained that there was a conflict of opinion as well as of authority as to the proper name of the Church, and they thought it better to leave the words as submitted to them to the House of Bishops. That was their motive in adopting that particular form of expression, although it was not strictly accurate.

The Rev. Mr. Darling said that to call themselves the Church of England would be a piece of sentimentalism. Nobody regretted the severance of the tie more than he, but when they were told that they were not an integral portion of the Church of England, why should they insist that they were?

The Rev. Mr. Ballard pointed out that there was no such Church in the world as the United Church of England and Ireland. When the Irish Church was disestablished it was thought she had a right to take any name she liked, and she took what the Lord had given her, "The Irish Church," continuing her succession from the days of St. Patrick. They did not ask the law to acknowledge the name, but they took it. In official documents she was called "The Protestant Episcopal Church in Ireland," but they repudiated that name, and maintained that she was the Irish Church, and the law would have to accept that name. He held that in this country they were just as capable of declaring their own name, but the United Church of England and Ireland would be a misnomer.

Chief Justice Allen thought the report was right. By the Act, the 19th and 20th Victoria, the members of the Canadian Church were legally recognized as members of the United Church of England and Ireland; that Act gave power of legislation to the Synod, and the Synod had a right to call themselves by any name they pleased. It seemed to him, therefore, that the name, "The Church of England in Canada," as used by the Bishops in the form of consecration, and reported by the committee, was right. In the proceedings of the Synod in 1877 they would find that they used the words, "the Bishops of the Church of England in Canada," so that the time had gone by for calling themselves by any other name.

On Mr. Davidson's motion the report was adopted with the exception of the title, which was referred to a committee. Subsequently the Committee reported in favor of the new title, and their report was adopted.

We regret very much, a regret shared in we feel sure by the great mass of Church people, that the more correct and more expressive title was not adopted—The Church in Canada.

Mr. Walkem moved the adoption of the following Canon sent down from the House of Bishops: "Whereas the following resolution was adopted by this Provincial Synod, 'No clergyman of this ecclesiastical province shall knowingly solemnize a marriage forbidden by the 99th Canon of 1603 A. D.,' which is as follows:—'No person shall marry within the degrees prohibited by the law of God, expressed in a table set forth by authority in the year of Our Lord God 1563; and this table of degrees prohibited in marriage, set forth by authority in the year of Our Lord God 1563, in the recognized Book of Common Prayer, is hereby adopted by the Church of the Ecclesiastical Province; secondly, no clergyman shall knowingly solemnize a marriage within the degrees prohibited by the said table; thirdly, a printed copy of the table of prohibited degrees shall be placed in the vestry-room, and one near to the entrance of every church in the ecclesiastical province, at the charge of the parish, or in some place where it may be conveniently read.'

The Rev. G. M. Armstrong, while very strongly opposed to the proposed legislation, thought it unwise for the Synod to pass a Canon which, if the Bill became law, would place the clergy in antagonism to the law of the land.

Canon Brigstocke was surprised that there was any opposition. The Canon only caused them to give their official confirmation to what had already been done. The necessity for a Canon simply arose from the fact that the table of prohibited degrees did not stand in a position of like authority to the other portions of the book of Common Prayer and in order to remove any doubt there might be as to its authority, they were asked to adopt the Canon. It seemed to him to be exceedingly timely that the subject should come before the Synod when they knew that the bill could certainly be again discussed in the next session of Parliament. The Church was the pillar and ground of the truth in this land, and its duty was to oppose anything that would be contrary to the Divine ordinances. If these marriages were prohibited by the Jewish law, still more were they prohibited under the Christian dispensation, and they would be derelict in their duty if they did not declare that they were within the prohibited degrees.

The Rev. W. S. Darling said that the question was this: If the Legislature permitted the marriage of a woman with her deceased husband's brother, it broke the law of God. They were asked to accept such an Act of the Legislature and conform themselves to its requirements, but he hoped they would refuse to do so, or to conform to any such enactment which would involve them in sin. He hoped, by a unanimous vote,—because he could not imagine how a Christian man, whether clergyman or layman, could do otherwise,—they would give a distinct protest against it, for if they did not, they would be partakers in the sin.

The Rev. J. Carry said that the proposed legislation would place them in opposition to the Legislature. That would be an awkward, but in no sense a dangerous position. If the Legislature proposed to compel them to solemnize such marriages, they would simply resist on the higher claims of duty to Almighty God, but it did not propose to compel them. If these marriages were legalized, the Church would refuse to recognize them, and a good deal of social trouble would be caused thereby. The law would not compel them to do anything against their consciences, but it would make it very uncomfortable for the clergy, in their intercourse with their lay parishioners. The great Romish organization which they had to face in Montreal was at the bottom of all this. The Pope sold the power of dispensation to the Bishops, which was one great source of his power, and of his bad influence, and the Bishops sold them to the laity. Their position and ecclesiastical relations would not be touched in any shape or form, but they saw that the Church of England would be touched by the proposed legislation, and out of pure envy toward that Church, the Church of Rome had taken the lead in bringing this subject on. Mr. Carry concluded by calling upon the Synod, if they professed to love the Church of England so much, to show that love by their obedience to its laws.

The Rev. G. W. Hodgson observed that people may say the law of the Church was not fixed and unchanged upon this matter if it were necessary to pass a canon upon it. But the fact was that those marriages were against the common law of the Church, and they only defined it by the canon. The theory of the whole table of prohibited degrees proceeded upon the principle that affinity had the same effect as consanguinity, and left the people to apply their common sense to that principle. The question was much more one for the laity than for the clergy, and he hoped they would oppose such a change. He had not the least doubt that the gentleman who had last spoken had pointed out the real authors of the proposal, and he could imagine the scornful contempt with which an educated Romanist would look upon a Protestant who would speak against Romanism on a platform, and then support this change which was not proposed in the interests of morality, but only in the interests of that aggressive Church. (Applause.)

The resolution of Mr. Walkem, seconded by Canon Jones, for the adoption of the Canon, was agreed to by an enormous majority.

Chief Justice Allen then moved "That a committee of this House be appointed

to confer with a committee of the other House in the preparation of a petition to the Dominion Legislature, in reference to a bill to legalize marriage with a deceased wife's sister. He was told that it would be an inopportune time to petition, as the Legislature was not in session, and, as he thought, there was a good deal of force in the argument, he proposed that the petition should be drafted and placed in the hands of the Metropolitan for presentation if the subject were brought forward next session.

The Rev. Dr. Ketchum moved, and the Rev. Mr. Burke seconded, "That the Synod concur with the House of Bishops in reference to a petition against legalizing marriage with a deceased husband's brother."

Mr. T. White, M.P., opposed the concurrence in the suggestion of the House of Bishops to petition the Legislature, and in reference to the statement that the bill of the last session was the outcome of a Roman Catholic conspiracy, he stated that it was, in fact, defeated as the result of a caucus of Roman Catholic members, acting under the influence of the most extreme of their Bishops. The bill, if it passed, would not in any way affect the rights of the Church or of its members. The Canon passed that day would be binding upon the Church, after the Legislature had passed the bill legalizing the marriage with a deceased wife's sister, but it should be remembered that while the Church held strong ground on this subject, other denominations did not feel so strongly.

Mr. Davidson stated that it had been generally asserted in the province that the Bishops of the Roman Catholic Church were in favor of the bill, and he knew for a fact that the measure had been introduced by a member of that Church. He honored the clergy of the Church of England for the fearless stand they had taken in this matter, and pointed to the lamentable state of the marriage laws in the United States, and strongly advocated everything for the sanctity of the tie.

The Rev. Mr. Baker pointed out that if the American Church did not forbid these marriages she did not specially sanction them, and there was no American Bishop and no newspaper organ of the Church that was in favor of them. People who married in that way were under a ban.

The Rev. Dr. Sullivan stated that if the Legislature passed ten thousand bills to legalize these marriages he would refuse to celebrate them, for the law of the Church was superior to the law of the State. (Applause.)

The motion was then adopted by almost a unanimous vote.

## DIOCESE OF TORONTO.

UXBRIDGE.—On Thursday last, the congregation of St. Paul's Church, Uxbridge, held their annual Harvest Festival and S. S. Pic-nic. A service of Thanksgiving was held at one o'clock, in which the Incumbent, the Rev. J. Davidson M. A., was assisted by Rev. A. Hart, of Markham, and Rev. Bryan of Sunderland, there were present about 100 children and many adults. An eloquent address was given by Rev. Dr. Hodgkin, founded on the words of the Psalmist, "Let the people praise Thee, O Lord, ye let all the people praise Thee: then shall the earth bring forth her increases. The service concluded by all uniting in the 100th Psalm, after which the young people marched in procession to the Park, where their parents and friends joined with them in various sports and amusements. Such of the congregation as were not at the Park, were busily engaged in preparing a sumptuous repast, in the Ontario Hall, under the supervision of Mrs. E. Tompson, always a ready helper in every good work. At five o'clock the party returned from the Park, and showed a due appreciation of the efforts put forth in their behalf. The prettily arranged tables were soon dismantled and the obliging waiters given all they could do. The evening was greatly enlivened by the presence of the Uxbridge Band, who kindly gave their services, and thus offered their expression of Thanksgiving to the Lord of the Harvest. After some very pretty songs and duets, which were well rendered and duly appreciated, the assembly joined in singing God save the Queen, which was led by the Band, and all departed for their homes, with loving, grateful hearts, having thoroughly enjoyed a very pleasant day.

## DIOCESE OF FREDERICTON.

TRINITY Church.—Rev. R. Mathers, of the Wiggins Orphan Asylum, has been doing duty in the absence of the Rector.

CHATHAM.—Rev. W. S. Neales, formerly Rector of Chatham, accompanied by Mrs. Neales, closed a welcome visit among their old friends here on Wednesday of last week. They were the guests of G. A. Blair, Esq., while in Chatham, and of Geo. Burchill, Esq., while at Nelson.—Advance.

FREDERICTON.—The Metropolitan has returned to Bishopscote. Repairs and improvements have been made in St. Ann's Church during the absence of Rev. G. G. Roberts, Rector of Fredericton.

GOSHEN.—Laying the Corner Stone of a new Church, to be erected in the Settlement of Goshen, Parish of Johnston, Queen's County.—On Thursday, September 23rd, 1880, the settlement of Goshen presented an appearance very unusual for that quiet, out-of-the-way place. From 9 o'clock a. m. until 1 o'clock p. m.; people might be seen coming in every direction in single and double carriages, in farm wagons and on foot, until about 400 people were gathered around a new, but rude structure, 40x30 feet, which was erected in the short space of six hours, and on the top of this building floated the Union Jack. On the Sunday previous, the Rector held afternoon service in it, with a congregation of at least 200 people. One side was fitted up with a long table and benches, where 50 people could sit down at once to tea. The main part of the building was seated off with benches, and on the east end a small platform was erected for speakers, the platform at the back part, and on the wall being beautifully decorated with overgreens and autumn leaves. The Rector, Rev. B. Shaw, at precisely 1 o'clock p. m., being attired in surplice, hood and stole, left the building, followed by a procession, walking two and two, and went to the corner of the site proposed for the new Church, when the service begun by singing the 215th Hymn, Ancient and Modern—"The Church's One Foundation." The procession walked twice around the ground while the Hymn was being sung, stopping at the corner where the stone was in readiness to be laid. Then a short service, consisting of versicles, psalms and appropriate prayers, took place, the psalms being Nos. 84, 127, 87 and 122. The wife of the Rector then deposited in a tin box several newspapers, some coins and other articles, and read a paper describing when the stone was laid, by whom and for what purpose, with a list of Church officers and residents of Goshen and vicinity; also setting forth that this stone was laid as the corner stone of a new Church to be called St. Paul's Church for the use of the members of the Church of England. Then Mrs. Shaw laid the stone with appropriate words, and in a manner becoming to a Free Mason's wife. The whole service was very solemn and impressive, and commended itself to the judgment of many who had never witnessed such a scene before. The people then adjourned to the new building, where Hymn 242—"We love the place, O God"—was sung, and then the Rector preached a short sermon from Psalm 127, 1st verse—"Except the Lord build the house," &c. After the service was over, the good people of Goshen, with their friends and helpers from English Settlement, soon prepared a good and substantial table for the visitors and friends. T. H. Pearson, Esq., and Charles Murray, Esq., M. D. took the laborious duty of selling all the tickets for tea, which were at the low price of 25 cents, coming within the reach of all. The tea-drinking lasted for about three hours, the tables groaning with the weight of good things even to the last, and barrels of eatables disposed of after all were satisfied. With the consent of the people, the lecture advertised for the evening, gave way to several spirited and humorous addresses before the people dispersed by the following persons: Rev. James Talbot, Rev. S. James, T. Hetherington, Esq., T. H. Pearson, Esq., John Leonard, Esq., and the whole was concluded by some stirring words from the Rector, who thanked every one for their work and kindness. The National Anthem was sung, and three cheers for Goshen, which made the building ring again, brought a very agreeable day to a happy close. \$80 was cleared beside expenses, and \$72 was signed afterwards in aid of the Church.

## DIOCESE OF NOVA SCOTIA.

HALIFAX.—His Lordship, the Bishop of the Diocese, has returned home from his visit to Montreal and the United States, looking very well, and showing by his sermons, on Sunday last that he has lost no part of his wonted vigor.

GRANVILLE.—Harvest Thanksgiving.—The annual service of Thanksgiving for the blessings of Harvest was held in the Parish Church of All Saints, Granville on Sunday afternoon last. On the previous day, a band of the willing and energetic helpers with which the Rector is blessed, met at the Church and decorated it beautifully with choice fruits, (grapes, pears, apples &c.) a profusion of flowers and grain, and appropriate texts. The altar was vested in white silk, with dossal to match. In the centre of the re-table stood a large cross of wheat, grapes and flowers, two brass vases filled with flowers being placed on either side. At the Service the Church was crowded in every part, and the musical portion was ably rendered by a full choir under the efficient management of the able and painstaking young organist Mr. Le Baron Mills. The offertory was for the S. P. G.

## Appeal.

DIGBY.—In order to reclaim and gather in the former members of the Church of England, scattered year after year by the Pew System, and want of room in the old parish Church, and also to accommodate the visitors to this beautiful and healthful watering-place, a new free and unappropriated church was erected in Digby, and occupied for the first time on Sunday, December 21st 1879.

So determined are the people to avoid the crying evil of former days, and to keep their new church free and unappropriated, that they scarcely ever sit in the same seat two Sundays in succession. The Church will seat 500. On extraordinary occasions it is filled, but congregations of 300 are not uncommon. It is gathering in many who did not frequent the old building. The Church people of Digby, besides helping Weymouth, N. S., and other parishes in Church-building and restoration, within the best three years, have done their utmost in their own parish by liberal contributions to atone for the evils of the Pew-system of former years, and—avoiding extravagance—have put up a building no larger than the wants of a growing town actually required. It is of wood, and cost nearly \$11,000, (£2,200, stg.) Notwithstanding help received from England and elsewhere, a debt of \$2,100, (£420, stg.) still remains on the building. None of the congregation is rich, and as the parish has no assistance of any kind from outside for the support of its clergyman, or the maintenance of religious worship, the pressure of the new Church debt is very seriously felt, and unless soon relieved, will injuriously affect the well-being of the parish. Will you then, for the love of the Master, help Him, in his needy brethren, in this case, by forwarding a donation—however small—to the address of Revd. John Ambrose, Digby, Nova Scotia? If one member suffer, all the other members suffer with it." Remember the words of the Lord, how He said, "It is more blessed to give than to receive." For a very considerable portion of the debt, the Rector, Revd. John Ambrose, is personally responsible. The building of this Church in Digby, has been warmly commended to the assistance of Churchmen by the Most Reverend the Metropolitan of Canada, and the Right Reverend The Lord Bishop of Nova Scotia, who know the circumstances of this willing people, and the difficulties and opposition with which they have been obliged to struggle. This opposition has been met with forbearance, and by "speaking the truth in love," and former opponents are now returning to the Church of England.

BADDECK C. B.—Another link of the chain to which connects us with the last century has been severed by the death of William Jones Esq., who died Sept. 17 at his residence, Big Baddeck, Victoria Co., C. B. The deceased was son of W. Jones, Esq., and grandson of Jonathan Jones, an officer of the King's army in the war of Independence of the American States. He, with many other Loyalist officers, received grants of land in different parts of the remaining British Provinces, as compensation for their services in time of war, and to make up in some measure for their loyalty in leaving the Homes which they had willingly