

faith, and utterly opposed to popish doctrine, they nevertheless held that James II. was, by the law of God, their lawful sovereign. In the House of Lords Archbishop Sancroft and eight of the other bishops took this stand. Their compeers were inclined to mitigate it as far as possible, so as not to bear heavily upon the consciences of such men; but the House of Commons was in no temper for half measures. It insisted that all clergymen who would not take the new oaths were to be deprived of their livings. Many Churchmen also were alarmed at the large concessions that had been made to Dissenters, especially as a "Bill for Union," which provided for the uniting of all Protestant forces against Romanism, was passed by the Lords. In other words, the Church of England by this law was declared to be only one of the numerous Protestant sects of the realm. There were many Churchmen, even of that unsettled and trying age, who held a higher view of the ancient and apostolic Church of England than that

During all this perplexing legislation, Archbishop Sancroft stood aloof, as if he took but little interest in all that was done. If ever the Church needed a vigorous leader it was at this trying time; yet Sancroft did not take his natural place as such a leader. He even allowed the "Bill of Union" to pass the House of Lords without a protest from himself as Archbishop of Canterbury.

But the House of Commons rejected the bill, and so conserved the true position of the Church. The people of England, after all, though sternly set against popery, were true to the Church "as by law established," when bishops and lords were wavering in allegiance.

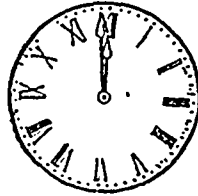
It is difficult to understand Archbishop Sancroft's action at this time, unless, indeed, it was because he felt himself in a false position in the whole matter. He could not take the oath of allegiance to the new sovereigns. Deprivation was to follow after a certain time if this line of action was maintained; but still he and eight other bishops, together with many other divines and some leading laymen of the Church, determined to stand by their decision. They were called "non-jurors," and therefore felt themselves outside of the deliberations that were going on around them. Among these non-jurors were some of the best men of the Church, and the loss of their influence was a sore trial to it, especially as they were led by the Archbishop of Canterbury.

(To be continued.)

The quiet member is often the best and most efficient worker. It is not the loudest sounding horn that makes the sweetest music; so also the best results do not come to the man who talks the most. They come to the most intelligent talker.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.
Communications relating to this Department should be addressed to
Miss L. H. Montizambert, General Corresponding Secretary W.A.,
159 College Street, Toronto.



Remember daily the mid-day prayer for missions.

"Ask o me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession"—Ps. ii. 8.

THE GENERAL SYNOD.

THROUGH the great kindness of one of our members, your editor finds herself in Winnipeg, enjoying the numerous and grand privileges contingent on meeting so many famous in the history of our Canadian Church gathered together for the meeting of the General Synod. When this letter comes into the hands of our members the Synod will be a thing of the past, and the Church papers and secular press will have given full details of its proceedings. Your provincial corresponding secretary is trying to take full advantage of securing information from the many bishops and clergy from the North-west, and finds herself face to face with those with whom it has been her privilege to correspond for several years.

From the far northern diocese of Mackenzie River there are two well-known heroes in the mission field, Bishop Reeve and Archdeacon Macdonald. The latter is on his way to England, to see through the press the last portion of his translation of the whole Bible into the language used by the Indians amongst whom he has labored for forty years. Archdeacon and Mrs. Canham are also here, going to England for a well-earned furlough, after ten years of work in the diocese of Selkirk. Poor Mrs. Canham is in very frail health, but makes light of the many severe experiences she has gone through. Next in distance comes our much-esteemed Bishop Young, and also the Rev. Malcolm Scott, from the same diocese, and the Bishop's former home, Fort Vermillion. The Bishop's daughter is returning to the Landing with him, and Mr. Scott is taking back his son and daughter. From the west coast have come Bishops Perrin and Dart, Archdeacon Scriven, Canon Cooper, and others. Then from Moosonee we have the Bishop and Archdeacon Vincent, who has labored in that diocese for over forty years.

Time fails me to mention those nearer at hand, but it is none the less instructive and pleasant to hear of their work, than of that