

ly for the family." How many of our clerical readers take the trouble to keep their people "posted" in regard to Church news?

CHURCH PROGRESS IN RUPERT'S LAND seems to be of a very solid and lasting character, and not by any means "slow" either. In the last six years the number of clergy and parishes has doubled. During the last year 12 new churches have been built, seven have been consecrated, and even so many as 8 parsonages have been erected. These are substantial marks of solid advance, which, in proportion to numbers and advantages, can scarcely be equalled by any of the older settled dioceses.

ST. JOHN'S COLLEGE, WINNIPEG, is an institution of which one hears not infrequently in the newspapers, but few are aware of the vast and steady work carried on within those walls. When one marks the increase of the clerical staff of Rupert's Land, he should also note that this increase has been supplied by the diocesan college at headquarters—half, at least, of the present supply of clergy have been educated there. The greatest hindrance to its future work is a debt of \$60,000. Churchmen should bestir themselves to remove this encumbrance.

"A LEADER OF MEN" was the verdict of Eastern Churchmen at the recent conference in Winnipeg, when they noted the extraordinary hold which the Bishop of the See had upon his people—clergy and laity alike. His recent address on the subject of Religious Education and Sunday Schools is one of the finest presentations of the matter ever made on this Continent, trenchant and masterly. The fact that the diocese has left in the hands of their bishop the nomination and appointment of delegates for the General Council of the Canadian Church at Toronto in September speaks volumes as to his influence.

CLERGYMEN AS FINANCIAL "DECOYS."—The case of Wilding v. Hayman (affecting Canadian colonization schemes) has occasioned much comment on the practice of putting Church dignitaries on boards of directors. In such a position their names have a distinct market value—they attract attention and confidence far beyond their general merits as business men. They are taken as a guarantee of honesty and "straight" business. Let Canadian clergy beware, or they may get into Dr. Hayman's fix—become entirely responsible for things they do not understand.

"CURATES" AND "ASSISTANT CURATES."—This vexed question, so often on the tapis, has lately assumed great importance in English Church papers, where many correspondents fell into the slipshod habit—due to inadequate thought—of calling the assistant clergy of a parish by the name of "Curate," forgetting or ignoring the fact that the Church authorities recognize each rector as the "Curate" of his own parish; that is, as the word means, the person in responsible charge of the souls therein.

CANADIAN BISHOPS.

We recently referred to the appointment of three English clergymen to the vacant Canadian bishoprics. We are pleased to find that our moderate criticisms have been approved so widely. It shows a strong Canadian spirit. In our remarks we questioned the wisdom of importing clergymen in comparatively advanced years, whose modes of thought and ways of life were out of harmony

with those of the clergy and people of the country. We questioned the justice of such treatment of English clergymen who had come to this country in youth and had spent their lives in it, by placing them under bishops not more distinguished, utterly ignorant of the country, and who had endured none of the hardships of frontier or colonial life.

More than all, we pointed out how disastrous to our hopes of being a great Canadian Church was the continuance of leaders foreign to it, and that the treatment of the native clergy as inferior beings was destructive of their self-respect and an additional incentive to the emigration of our best men to the States.

There must surely have been causes unknown to us which induced a synod to surrender its functions and in despair to pass over intermediate space and thrust its duties upon an Archbishop 5,000 miles away. *Extremis malis, extrema remedia.*

Assuming the necessity of delegating the selection of our bishops to an independent, well-informed and impartial judge, we fail to see the propriety of selecting the Archbishop of Canterbury, the most over-worked prelate in the world.

Why, it may be asked, were the Canadian Metropolitan or one of our bishops not selected for this duty? They know the leading clergy and the country and its needs, had the opportunity of consultation, and of a selection which would have been—if not satisfactory—at least the result of care.

In the Roman Church the clergy meet when a see has to be filled, and the names of three clergymen—*dignus, dignior* and *dignissimus*—are forwarded to Rome. The Pope is not confined in his choice to these names, but it seldom happens that these recommendations are entirely ignored.

It may be that the three prelates may prove the best, the most patriotic on the Canadian bench; we trust they will. We must again repeat our objections are not personal, but are directed against the pitchforking at haphazard of English clergymen into Canadian sees.

There would be less objection were it known that before making his choice the Archbishop had consulted our bishops, had weighed with them the relative merits of our clergy, and that the choice could be looked on as being as much the selection of the Canadian Church as the bishops of Algoma have been. There are hindrances enough to our progress without adding any more.

DEVOTIONAL STUDIES FOR LENT.

III. CHRIST OUR EXAMPLE IN OBEDIENCE.—"Lo, I come to do Thy Will, O God."

i. *The Fulfilment of Prophecy showing the continuous expression of the Divine Will revealed to man.*

1. The Desertion. "I will smite the shepherd and the sheep shall be scattered."

2. The Betrayal. "Mine own familiar friend whom I trusted."

3. The Arrest. "The Anointed of the Lord was taken in their pits." (Lam. iv. 20.)

4. The Condemnation. "Numbered among the transgressors."

5. The Scorn. "I hid not My face from shame and spitting."

6. The Drink on the Cross. "Gall to eat . . . vinegar to drink."

7. The parted Garment. "Upon my vesture they did cast lots."

8. The Solitude of Calvary. "My lovers and friends hast Thou put away from Me."

9. The Cry of Loneliness. "Why hast Thou forsaken Me?"

10. The Pierced Side. "Look on Me Whom they have pierced."

11. The Unbroken Body. "A bone of Him shall not be broken."

12. The Burial. "Made His grave with the rich."

"In the volume of the book it is written of Me, that I should fulfil Thy Will." So for us also, the Book of God contains decrees for us to accomplish, purposes for us to fulfil.

ii. *In submission to temporal powers and enemies.*

1. "I am He."

2. "Thou couldst have no power at all against Me, except it were given thee from above."

3. "He delivered Jesus to their will."

4. "They led Him away . . . crucified Him."

5. "He saved others, Himself He cannot save."

The dignity of Law vindicated by His perfect obedience and surrender to it; "By the obedience of One shall many be made righteous."

iii. *In perfect filial obedience, accomplishing the Father's Will.*

1. "Set His face steadfastly to go up to Jerusalem."

2. "Learned obedience by the things which He suffered."

3. "I came not to do Mine own Will, but the Will of Him that sent Me."

4. "Thy Law is within My heart."

5. "My Father . . . Thy Will be done."

6. "The cup which My Father giveth, shall I not drink it?"

7. "It is finished."

8. "Father, into Thy Hands . . ."

"The things concerning Me have an end;" His Passion and Death consummated His Life's offering of "joyful and perfect creaturely obedience under the test of severest suffering¹."

Lessons.—A free-will offering to be made, with a pure intention, in obedience to the ruling of God's Providence, on the lines of His appointing; carried out through conquest of the natural will, habitually disciplined, in generous obedience to God and man.

"There is the soul's surrendered choice,
The settling of the will;
Lying down gently on the Cross,
God's purpose to fulfil."

¹Canon A. J. Mason.

THE ORDER OF CONFIRMATION.

BY THE REV. REGINALD HEBER HOWE,

Rector of the Church of our Saviour, Longwood, Mass.

LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

"Confirmation"—that is the first word upon which our thoughts fasten. It is the ordinary term by which the Rite is known. It is a term which contains within itself that which at the very outset will be helpful to us. To what has the word reference? Confirmation of what, is there to be?

As the Rite is now used and as the language of our Service applies the term, the word refers to the vows and promises of our Baptism, which, as is said in the Preface, we, in the sacred Rite, "openly before the Church, ratify and confirm." We are to confirm them. They were taken on our behalf, in our name by others who, while we were yet of tender age, in spiritual as in secular things, acted for us, for our highest good. We are about thankfully to recognize that and to say, now, for ourselves and before the Church, that was an act which we fully endorse; it was done then in our name; now that we are older we gratefully honor it and would enter in their fulness into all the

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