

or private individuals will be entertained. The W.A. rightly recognizes the missionary as the Church's almoner.

Our Queen—God Bless Her.

Fear God. Honour the King.—I. Pet. ii. 17. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority.—I. Tim. ii. 1, 2.

It is a noteworthy coincidence that the 20th of June falls this year, 1897, on a Sunday, enabling millions of toilers in our vast Empire to join in the service of prayer and thanksgiving to Almighty God for His preserving to us for so many years the beneficent reign of our Queen Victoria. There is no question but that we in the Missionary Diocese of Algoma shall loyally observe the day. It is the earnest hope and wish of the Bishop that all our clergy mark the sixtieth anniversary of our Most Gracious Sovereign's accession by a suitable service. He adds that the service (for the Accession) in the Book of Common Prayer affords a basis for what is needed. It may be shortened by abbreviating the exhortation and having the appended prayers in place of the state prayers. The prayer (numbered II.) is to serve as a collect for Holy Communion:

I.

Thanksgiving for Her Majesty's Accession to the Throne, and for her long and happy Reign.

ALmighty God, who rulest over all the Kingdoms of the World, and disposes of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant, our Sovereign Lady, VICTORIA upon her Throne, to be our Queen. And especially are we bound to praise thee, that, in answer to our prayers, thy wisdom hath ever been her guide and thine arm her strength; that justice, truth and holiness, that peace and love and all those virtues, which adorn the Christian profession, have flourished in her days; that thou hast directed all her counsels and endeavours to thy honour and glory, and to the welfare of her people; and hast given us grace to obey her cheerfully and willingly for conscience sake. And, above all, we thank thee that thou hast granted her always to possess the hearts of her people, so that they have never been wanting in honour for her Person, and in dutiful submission to her Authority. Finally, we pray thee, that as her Reign has been long and prosperous, so thou wilt crown her with immortality and glory in the life to come; through Jesus Christ our Lord. *Amen.*

II.

Prayer for the Continuance of God's Blessing.

BLESSED Lord, who hast called Christian Princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together

with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant, our most gracious Queen, over our Nation and Empire, and that thou hast given unto her all those heavenly graces that are requisite for so high a trust. Let the work of thee her God, we beseech thee, prosper in her hands ever more and more; And make her a blessed instrument of protecting and advancing thy holy Faith and Truth; And, that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her on her Throne, that our posterity may see her children's children, and peace upon Israel. So we, that are thy people, and sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation; through Jesus Christ our Lord. *Amen.*

III.

Prayer for the Royal Family.

OLORD our God, who upholdest and governest all things in Heaven and Earth; receive our humble prayers, with our hearty thanksgivings, as for our Sovereign Lady, Queen VICTORIA so, together with her, for *Albert Edward* Prince of Wales, the Princess of Wales, and all the Royal Family; humbly beseeching thee, that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

The Bishop also suggests the use of the following adaptation of the National Anthem:

God save our gracious Queen,
Long live our noble Queen,
God save the Queen:
Send her victorious,
Happy and glorious,
Long to reign over us:
God save the Queen.

Thou Who for three score years
In sunshine, cloud, and tears
Hast kept our Queen:
Still be her Guide and Stay,
Thro' life's uncertain way
Till dawns the perfect day:
God save the Queen.

Thy choicest gifts in store
On her be pleased to pour;
Long may she reign:
May she defend our laws,
And ever give us cause
To sing with heart and voice,
God save the Queen. *Amen.*

It is impossible for that man to despair who remembers that his helper is omnipotent.

English Letter.

With thoughts of Easter and the resurrection, come thoughts of life and permanence. As, during the last few weeks, we have been contemplating the One Perfect Life, lived, laid down, and taken again; and, by the grace of God, in the light of that life, have been shown ourselves more clearly, we begin to look more closely at the springs and motives of our own lives and work. We contrast our moods, our prejudices, our flagging zeal, our changeableness, our ups and downs, with our professed faith in Christ, and we ask ourselves how it is that our lives do not bear more of the stamp of enduringness upon them; why, when we believe so much, we do so little that is really effective and lasting?

Not that we are judges of what is effective and lasting, or of success and failure, but we are, or ought to be, judges, stern censors of ourselves, and no honest self-scrutiny can do other than shame us as we learn to see how variable we are, how soon tired, how slowly roused to interests which are not our interests, how content with small efforts, how far from that "divine discontent" which should be such a stimulus. We all know how much easier a thing it is to receive than to retain impressions, how frequently our enthusiasms sink down and even die for lack of the support which continual prayer and practice would give them; and a vague sense of weariness or monotony is apt to creep very disastrously over us, to the injury both of our spiritual life and work.

In that delightful "Autobiography of Isaac Williams," which Sir George Prevost gave to the world not long before his death, the writer, describing his retired curacy in a Gloucestershire village after the stirring experiences of his Oxford life, says: "My life was monotonous and very good for me." How strangely the words sound in these hurrying times, when, in town and country alike, the one thing most deprecated is monotony! And, surely, it is not hard to see how this tiring of sameness infects our work for God, how often we take up and put down, how slowly we advance, how much it takes to stimulate us when we ought to have the root of, the incentive to perseverance in, not outside ourselves.

If one thing more than another be characteristic of the Christian life, it is holy diligence, a quality entirely apart from haste, fuss, noise, unrest, self-advertisement, nineteenth-century methods. Its forces, rather, are wrought in quietness and in confidence, and in an illimitable patience. But as life and growth are synonymous, so are "the demands of a faithful life high and constant,"* not in one direction only, but in all directions. The test of steadily holding on is no slight one. There is, nevertheless, the danger, nay the certainty, of slipping back if we are not going forward. Consequently our

*Dean Paget's *Studies in Christian Character*, p. 97.