

would specially commend this kind of trust to "H." and his allies. "Cease, Philip, to try to govern the world" was Luther's wise advice to a friend. "Trust" the Apostolic character of the Church of England; "trust" the Clerical body who have been sent forth in the Master's name; "trust" the body of the faithful, not as *usurpers*, but as co-workers, co-labourers and fellow-helpers in the Vineyard of Christ's Church. This principle will grant the head of the Diocese a distinctive voice in the appointment of Principal and Professors, and in the course of instruction; it will equalize the clerical and lay representatives, and if faith be still weak, it will render consent of all three components necessary before binding the corporation as a whole. This principle will recognize the wisdom and equity which shone so signally on the founders of this Church of Canada, in which the privileges of the laity are so aboundingly concealed, in which moreover by the formal consent of Bishops, Clergy and Laity; its external existence, "the order, discipline and good government," affecting "all persons of whatever order or clique, bearing office therein," are fully and completely merged in Synods, proving that in every rightful sense, the Synod is, as to external representation, the Diocese, nothing less, nothing more. "H." has sustained my statement that "the Theological College in its cognomen of Diocesan" is not all it seems. The Church at large and every unprejudiced Churchman will, I think, reaffirm that, while "much has been done, much more remains to do;" and perhaps "H." may be persuaded to believe that "Churchman," with many others, would join at this stage of its history to make the College realize in all fulness, a possible future of not only a Diocesan, but a Dominion character, upon a basis honourable to all, and reflecting in purest rays—Apostolic Order, Scriptural Truth and the Reformed and Primitive Church of England. So mote it be.

CHURCHMAN.

## DIOCESE OF MONTREAL.

(Continued from page 2.)

"Very fittingly" said the Bishop "had the occasion been chosen for this day's work, for was not Peter's confession in substance the everlasting gospel. He uttered it first at Philippi and was blessed for its utterance, and he proclaimed it afresh and published it anew to advance the work for which a successor of the apostles was about to be ordained and consecrated under the invocation of the Holy Ghost.

Now St. Peter told them how to make his distinction proportionably their own. The rock was Christ and he who confessed that rock in faith and love was also 'a stone.' Christ the living rock was the magnetic faculty and to be built on Him was to be ourselves magnetic and in turn capable of magnetizing others. This seemed to be the beauty of the figure and such was the Apostle's paraphrase of his own beautiful name. The English Church was the Church against which the gates of hell were never to prevail, and its gospel and Peter's confession were alike everlasting. The Church was not to fall and its gospel was to be preached to all nations. Their charter for the missionary work in which they took part on that occasion was pledged by the Father to his well-beloved Son. "Ask of Me and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." He would not attempt to say to what period in history the text belonged. It foreshadowed the degeneracy of the Christian Church, and showed that its subsequent corruptions were not unforeseen by its Master. No church had had her credentials so thoroughly examined as this apostolic Church, and no succession of bishops had such demonstrated authority as resided with the bishops of the Church of England. When he stood in the venerable cathedrals of the Mother Church or walked among the cloisters of her ancient universities, it was impossible for words to do justice to the emotions which overwhelmed him; and when he stood in the pulpit of one of her colonial churches he felt a greater proof of the mission and character and power of the Church of England. The text seemed

to him to pledge divine interposition at a certain period in the history of the mission church, which he would not attempt now to identify, but it seemed to him they were in a position to ask, "Supposing that crisis to have come now, has the Church of which we are members and ministers any part in this glorious mission? He believed she had the noblest part, and he was overwhelmed with a sense of what God had raised up their Church to be. He was confronted with the idea that in order to make them the willing masters of the everlasting gospel, imbued with the primitive spirit, they must first share in divers persecutions. God had lifted up the church to a wonderful position for power and influence, and he would undoubtedly send her a baptism of love, though it might be in the form of fire before he made her successful in her mission. The right rev. gentleman then reviewed the history of the Church of England from its foundation, and contrasted its aggressive career with that of the French Church, which came so near being the sister church of the Episcopalian Church, but which had been restrained by schism and the subtleties of the Schoolmen. The Church of England had simply a minimum of scholastic thought, reduced to form, and that which had been regarded as a misfortune had been its greatest blessing, by rendering the faith comprehensive, and enabling it to stretch forth throughout the whole world. The Church of England was never meant to be insular, but to be the Church of Greater Britain and the gift of nations. The colonial church of the Dominion was the one the Almighty had marked out for a great and glorious effort, which he trusted their brethren of the United States would be identified with. This great Church of the Dominion, for such she was even in her weakness, had a great work before it, and they had nothing to do but to be faithful to their trust. He desired to conclude by saying a few words to his beloved brother about to enter upon his Apostolic mission to Algoma, inspired by the deepest sympathy and at the same time by the profoundest affection on his being called to that office if God Almighty had given him the grace to count all things as lost for the glory of His name. He rejoiced in these sacrifices for Christ. Did any one offer to dissuade the mother who sent forth her son to fight the battles of the king and made a sacrifice for her country? should they then make none for Him who was King of Kings and Lord of Lords. Again was it a great thing that the Church should ask her sons to go a little deeper into Canada and proclaim the Gospel to the heathen? Was it a great thing that their beloved pastor should go forth and endure those hardships for the cause of Christ, which the business men braved for the extension of commerce. They should rather congratulate him upon his glorious mission. It was a glorious thing in this world to know one's mission, and to go forth with intrepidity to do it. He, therefore, congratulated his beloved brother upon being able to follow the glorious Apostles. It seemed but yesterday that his right rev. brother of this Church invited him to assist in the consecration of the first Bishop of Algoma, Bishop Fauquier. How bright, how brief that noble mission, and how rich in beautiful work. He prayed Almighty God might grant a longer ministry to the Bishop elect than was permitted to him who died first Bishop of Algoma. Might the Spirit of all truth help him who was about to receive the apostolic gift, and might the fiery tongue of Pentecost be his in preaching the everlasting Gospel."

The remaining portion of the service was as follows:—Presentation of the Bishop elect by the Bishops of Quebec and Huron. Record of Election—read by the Rev. Canon Norman. Administration of Oath of Canonical Obedience to the Metropolitan. Litany—by Venerable Archdeacon Jones. Questions to Bishop elect as in the Consecration Service.

The Bishop elect having retired and put on the rest of the Episcopal Habit, and returned accompanied by the presenting Bishops, the choir sang the "Veni Creator Spiritus."

Consecration. Offertory for Algoma. Church Militant Prayer—by the Bishop of Ontario. Short Exhortation and Confession—by the Bishop of Montreal. Celebrant at Holy Communion—the

Bishop of Ontario. Distribution of Elements—by the Bishops of Western New York, Quebec, Huron and Montreal.

After the Benediction, the "Nunc Dimittis" was sung, and the procession returned in reverse order to the school house.

DR. HATCH, in his recent Bampton Lectures, has pointed out that the secret of the success of the early Church lay in her general aggressiveness; that the whole Church was a ministry, every member pledged in virtue of his membership to spread the truth. Whenever the Church stands in those old paths she is sure to conquer.

## Births.

DICKEY—On the 25th inst., at 66 Garry Street, Winnipeg, the wife of Jas. A. Dickey, Government Inspector of Canadian Pacific Railway, of a daughter.

## Baptism.

JOURNEY—On June 21st., at St. George's Church, Carleton, by the Reverend the Rector, Annie Maud Journeay, daughter of Lindley Murray and Elizabeth Journeay, of Yarmouth, N. S.

## Marriages.

HOWE—HARRIS—At St. Paul's Church, Maccan, on Sunday, July 2nd, by the Rev. E. H. Ball, William A. Howe, of the Parish of Dorchester, N. B., to Similie Ann Harriss, of Lower Maccan, N. S.

MCPHERSON—DICKENSON—At the residence of the bride's father, Dickensons Settlement, on the 4th May, 1882, by the Rev. Thomas Martin, Mr. Adam McPherson, to Miss Elizabeth G., daughter of Mr. Ezra Dickenson, all of Canterbury, Y. C.

FISLEY—CONROY—At Grace Church, Newton, Mass., on the 21st ult., by the Rev. G. W. Shinn. Robert Finley, to Bessie, youngest daughter of the late Mr. John Conroy, both of St. John.

ARMSTRONG—MILLAR—At the residence of the bride's father, on the 14th ult., by the Rev. Canon DeVeber, Mr. E. J. Armstrong, to Helen A., fourth daughter of Mr. Joseph Millar, all of St. John.

BURNHAM—CRAWFORD—At St. John (Stone) Church, on the 14th ult., by the Rev. O. S. Newnam, Archibald Gray Burnham, of Andover, Victoria Co., to Florence Louise, daughter of Mr. Moses Crawford, of St. John.

CREWE—ARCHER—On the 19th inst., at St. John's, Paddington, by the Rev. W. H. Green, Henry, only son of the late Colonel Wiloughby Crewe, Madras Staff Corps, to Marcella, daughter of the late Rev. W. J. B. Archer, Vicar of Churchill, Somerset, England.

COPP—DENNISON—At St. Luke's Church, Annapolis, on the 27th ult., by the Rev. James J. Ritchie, Rector, Albert J. Copp, Barrister-at-law, Digby, to Lizzie, youngest daughter of James A. Dennison, Esq., Judge of Probate, of same place.

## Deaths.

HENRY—At Antigonish, 30th ult., in the 62nd year of his age, Robert Henry, brother of Judge Henry, of the Supreme Court of Canada. In life he was highly respected, in death he was deeply regretted.

WIGGINS—In Boston, on the 1st March, 1882, Henrietta, sixth daughter of S. Patterson, Esquire, J. P., N. B., and daughter of the late A. J. Wiggins, aged 20 years, leaving a large circle of relatives and friends to mourn their loss, but they mourn not as those without hope, for she died trusting in Jesus. Her remains were brought from Boston and interred in the Public Burial Ground at Canterbury Station, N. B., the funeral services having been held in the Parish Church at Canterbury, and a sermon preached by Rev. Thomas Hartin.

GRANT—At Benton, N. B., on the 28th April, 1882, accidentally killed there by a wood cutter, Angus, eldest son of Adam and Emma Grant, of McAdam Junction, in the 15th year of his age, leaving a large circle of relatives and friends to mourn their loss. His remains were interred in the Public Burial Ground at Canterbury Station, the funeral services having been held in the Parish Church there.

GRAHAM—At his father's residence, Skiff Lake Settlement, Canterbury, N. B., on the 13th May, 1882, after a lingering illness, which he bore with Christian resignation to the Divine Will, Absalom A., eldest son of George and Elizabeth Graham, aged 28 years, leaving a large circle of friends to mourn their loss. He died in trusting in Jesus. St. Thomas' Church, where the funeral services were held, was well filled on the sad occasion. The funeral procession was a large one. His remains were interred in the Burial Ground near the said Church. The obsequies were conducted, and a sermon preached by the Rev. Thomas Hartin.

MORAN—At his residence, Hartin Settlement, Canterbury, N. B., on the 14th May, 1882, Peter Moran, aged 60 years, leaving a sorrowing wife and several children, relatives and friends to mourn their loss. His remains were interred in the Burial Ground near St. Thomas' Church, Skiff Lake Settlement, the funeral services having been held in the said Church there.

WRIGHT—At his father's residence, Carroll Ridge Settlement, Canterbury, N. B., on the 22d May, 1882, Frederick S., eldest son of Hiram and Mabel Wright, in the 14th year of his age, leaving a large circle of relatives and friends to mourn their loss.