

man whom she gave back to them as their first Primæ across the sea. To-day those children send greeting, homage and love. And surely they, too, may be permitted to remind themselves that this jubilee year of yours is this morning doubly theirs; that half of their first century has been covered by the reign of a single sovereign who, whether as wife, mother or ruler, has endeared herself to the people of two hemispheres, and who, in each of these relations, has pre-eminently illustrated those distinctive traits of fidelity to duty, reverence for right and exhaustless sympathy with misfortune and sorrow which have been among the chiefest graces of the Church of England.

And so, as some of them have come back to this historic spot to keep this, their first centennial birthday, this is the prayer they breathe for their honored mother. Hitherto you have been pre-eminent in Christendom for Scriptural faith, sound learning and pure manners. Already you have borne witness in many lands to the Catholic doctrine in all its primitive simplicity and power by lives of unselfish and heroic devotion. May it be so more and more in all the centuries to come, and when another hundred years have gone and our children's children gather here, may you still be found in all the plenitude of ever-advancing triumphs, rich in the treasures of your heavenly Head, clear as the sun, fair as the moon, terrible as an army with banners.—*The Church.*

A VALUABLE DONATION.—The Society for Promoting Christian Knowledge has made a valuable present to the Library Syndicate of the University of Cambridge, in the form of a number of Syriac and Arabic manuscripts contained in ninety volumes. Those manuscripts were collected about the year 1842 by the Rev. C. P. Badger, the eminent Orientalist, in the course of his travels in Mesopotamia and Kurdistan. They have since remained in the hands of the Society, but have not been widely known to scholars; and, in order to make them more generally accessible, the Society has now handed them over as a free gift to the University.

DEATH OF BISHOP GREEN.—The Venerable Bishop of Mississippi, Right Rev. Wm. Mercer Green, passed to his rest on Sunday, 13th ult. He was born in Wilmington, N.C., May 2, 1798. In 1821 he was ordered deacon by Bishop Moore, of Virginia, who two years later ordained him to the priesthood. He was consecrated Bishop of Mississippi, February 24, 1850. In 1883 Bishop Thompson was consecrated as his assistant, since which time the aged Bishop has resided in Sewanee, undertaking but little active duty, and looking forward serenely to the rest which remaineth.

PAN ANGLICAN.—The Archbishop of Canterbury has given notice that a council of all the Bishops of the Anglican communion in the world will be held at Lambeth Palace in the summer of the year 1888.

WALES.—A religious census has been taken in Wales, at the instigation of the Dissenters, and it shows the Church to be largely in the ascendant. The Nonconformists are discomfited.

A lady in Ontario writes, renewing subscription:—"I like the paper very much. One cannot help having their interest in the Church deepened by reading it.

If parents knew more of Christ and practised more of His religion, there would not be so many little feet already starting on the wrong road, and all around us voices of riot and blasphemy would not come up with such ecstasy of infernal triumph.

CONFIRMATION.

Confirmation is an ordinance of the Christian Church, in which special Gift of the Holy Ghost is imparted to those who have been baptized. It is the complement of Baptism, supplying what is needful to the perfecting of the spiritual outfit, the full armour of the Christian. The Holy Spirit imparts to the soul a Gift in Baptism, another and a further Gift is imparted in Confirmation.—*Grueber.*

We desire to say one or two things concerning the rite of Confirmation with the hope that they will do something to uproot some erroneous conceptions that are prevalent amongst members of the Church and others. First of all with respect to the age in which young persons should be presented to the Bishop for Confirmation. Seeing that a special Gift of the Holy Ghost is given at Confirmation, and this Gift is the one thing necessary for the perfecting of the Spiritual outfit, the armour necessary to protect us from the assaults of the evil one, is it fair to our young persons to deprive them of this Gift, this protection any longer than the Church herself lays down as the proper time for them to receive this Gift? Is it fair for the tender and plastic souls to allow them to go out into the world and be subject to all the temptations which of course every parent dreads, without bestowing upon them every safeguard in our power? The Church lays down a direct and explicit law with respect to the time when persons shall be brought to the Bishop for the "laying on of hands," that is, when they can say the Creed, the Lord's Prayer and the Ten Commandments, and have been further instructed in Church Catechism. This of course infers that they have arrived at some degree of intelligence, and are alive to the fact that they cannot always be children; also that some day they will be thrown into the world to fight their own battles and will need all the armour they can get to protect themselves. Moreover, there are many temptations to be endured while under the shadow of their parents' roof. Many pernicious habits which grow into sins if not conquered in the bud, can be contracted by children while at school, but which can be overcome or shunned if the Grace of God is in the heart. But, to put forth the arguments necessary to combat the opposition of these who imagine that youth even when endowed with intelligence, is an obstacle in the way of Confirmation.—It is well known that for a thousand years children were confirmed immediately after Baptism, after the example of our Blessed Lord Himself, on whom the Holy Spirit descended as He came out of the water of Baptism. It was only the difficulty in securing the presence of a Bishop, that led to the separation of Confirmation from Baptism; but even then the time was to be as brief as possible. Now the Order of Confirmation speaks of "children" and "child." By Canon Law infancy ceases at seven years of age and childhood then begins. The adult or age of youth is fourteen for a boy and twelve for a girl. It follows, therefore, that the lawful age for Confirmation at the present time in the Church of England is the period between seven and fourteen years of age. This is the time when they ought to be prepared with the Church's requirements, the Creed, the Lord's Prayer and the Ten Commandments with the others parts of the Catechism.

That there are some upon whom the Gift has been bestowed, and who may be compared to those whom our Lord speaks of in His Parable of the Sower, when the good seed fell by the way side, or among thorns, should not deter parents and guardians from providing that their children should, as early as possible, receive the instruction from their pastors necessary for the preparation for Confirmation.

We desire to touch with all tenderness on another point. It is well-known that Confirmation is the necessary act to be undergone before persons who have been baptized can be admitted to the full privileges of the Church of England, or any of its daughter Churches. There are some persons excellent and hearty workers for the Church, who partake in all quietness of conscience of the highest privilege of the Church namely the Holy Communion, without having first received the laying on of hands in Confirmation. Various causes may be assigned for their not having received the Special Gift. They have been passed by in their youth, unwillingly perhaps, or unwittingly, and have been admitted to the Altar in later days, when the thought has not crossed their minds that they are still incomplete members. Others have been received from other Churches, and think it is unnecessary to obey the laws of the Church they are outwardly professing adherence to, or they think they would be stultifying in some way those who admitted them formerly. Surely for the sake of example, the former class are not in right, or, any young person can say, "I will wait until I have grown up, and then I can avoid confirmation." It is then shame or fear that prevents such as these from coming forward and openly confessing their Faith? Is the simple rite of Confirmation such a dreadful ordeal to undergo? With respect to the latter class, surely the good people who first admitted them to the privileges they think they possess, would not be stultified by their friends taking another step in the faith, and being admitted to still higher privileges than they could bestow, especially since they are deprived, here at least, from these privileges which they conferred, and they are with their mouth making confession of belief in those they are enjoying. Surely no form of Church polity sanctions, outward forms devoid of inward fact. We trust our words will have some weight with some of our most esteemed friends and fellow-workers, to induce them to become inwardly and thoroughly what they are at least outwardly and usefully. Our Church needs all the support it can get to enable it to do its duty in this country, and half-hearted work is often very detrimental if not injurious.—*Anglican Church Chronicle, Honolulu.*

NEWNESS OF LIFE.

"Even so we also should walk in newness of life."—Rom. vi, 4.

Christ and His people are one body. The new birth by water and the Holy Spirit not only creates a federal relation between the believer and the Saviour, but a vital union, so that, as St. Paul says, they are members of His body, bone of His bone, and flesh of His flesh; and, as St. Peter says, they are partakers of the Divine nature. They are united to God through Christ. And being so united they live a life of faith and prayer, that their sins may be forgiven, and they be enabled to do good works, and understand the whole plan of salvation, "so that, being pure in heart by the perfect knowledge which is by the Son of God, they may be initiated face to face in that blessed contemplation, and be like Moses, whose face shone brightly with divine irradiation from the vision of God."

They who are so situated must necessarily walk in newness of life. They will love truth, and virtue, and purity, and justice, and hate all that is opposed to these. They will love the Church and its Sacraments and its ordinances, because they are the divinely appointed means whereby they are enabled, through Christ, to secure and maintain those wonderful and glorious privileges, and develop and strengthen