

obedience to God's will; love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. Confirmation is the witness in the solemn assembly to the person that he is the son, the redeemed son, of God, and that His Spirit has been imparted to him. The moment he truly resolved to walk in the way of God, to realize his sonship, the Spirit entered the sanctuary of his life. The laying on of hands is the pledge to this from Christ's Chief Shepherd. The gift of the Spirit and confirmation may not be, often are not, simultaneous. Confirmation is twofold. The candidate solemnly, freely confirms the threefold promise before the ministry and congregation, and Christ confirms through his representative the gift of the Holy Spirit. If the bodies around us mean by conversion not an act but a process, the surrendering of the will to God, then confirmation will be the pledge of the beginning of the process.

JOHN GASS.

**THE BISHOP OF ARGYLE ON CHURCH GROWTH AND LIFE.**

There is danger in depending too much upon numerical statistics. I always rejoice to hear that large numbers of infants have been brought to Christ in Baptism, that Church schools are well attended, and that multitudes come to hear the Word of God preached. But I am not always so happy about the Confirmation of large numbers of new adherents. A few candidates whose attachment to the Church has been proved, and who have had thorough preparation, are more to be desired than great numbers, easily gained, hastily admitted, and destined most probably to fall away from the communion of the Church, as lightly as they have been allowed to enter it.

I think there are few who would deny, that in past times, the Church has suffered grievously through the ordination of so many untried men to the sacred ministry. History and experience combine to show what havoc has been made of the flock by pastors who received holy orders, and yet who have never known the love of Christ in their hearts, or a real devotion to His service. But is there not a somewhat similar danger with regard to the laity? May not grave spiritual evils arise from a too easy admission of untried "converts" (if such they may be called) to the sacred ordinances of Confirmation and Communion.

If we are to grow and increase as a Church, if we are to make real progress, the work must begin within—within our own hearts subjected to the sanctifying influences of the Holy Spirit; and within our own communion, cleansed and guided by the same Divine Illuminator. I think if those who are without, could, as a more general rule, take knowledge of us as men who have been with Jesus, the very persons we should most wish to win would be attracted to us by our walk and conversation. But till, through the presence and power of the Holy Ghost, we have made some progress within, in the direction that I have indicated, external progress will, I fear, either not go at all, or if it does, will probably be neither to the glory of God, nor to the real advancement of His kingdom upon earth. Let us therefore think and speak less about thoroughness of belief and spirituality of life.

**CORRESPONDENCE.**

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of the CHURCH GUARDIAN:—

SIR,—Two communications appeared in your issue of the 25th of May that I would ask a

short space to reply to. The first is "Wanted, a Canadian Prayer Book." The writer, the Rev. W. J. Ancient, suggests certain additional prayers; provision might be made for such, provided they were accepted by the whole Church of the Dominion, but the grand old book itself must never be changed. But even such prayers should have the sanction of the United Church of British North America. He also suggests that this subject be considered by our Provincial Synod, but if so it would not prevent the possibility of "two or more uses" (as the writer favors) as we have another Provincial Synod in the Dominion besides dioceses that are under no ecclesiastical jurisdiction but their own, and in fact our own Provincial Synod, as at present constituted, could not insure a uniformity in such changes.

Article 8 of the constitution of the American Church makes provision for such proposed addition, and should apply to our Church. "No addition or alteration shall be made in the Book of Common Prayer or other Offices of the Church, or the Articles of Religion, unless the same shall have been proposed in one General Convention, and by a resolve thereof made known to the Convention of every diocese, and adopted at the subsequent General Convention."

I fully endorse the views of the writer when he says, "Better first endeavor to bring about a union of the Church throughout the whole Dominion" for until this is first effected we are certainly not in a position to insure a uniform procedure in such matters.

The other letter from Nova Scotia, of N.'s, on the successor of the late Right Rev. Bishop Binney, the writer "laments the inexperience and want of precedents to fall back upon." If he had the experience of some other dioceses in which two or three such elections have been held, with all the party feeling, canvassing and caucusing for a party man, and then perhaps after all ending in a compromise, I think that he would be inclined to say that in the case of Nova Scotia ignorance was bliss, rather than to have the wisdom on the subject that other dioceses have. The election of a Bishop does not only affect the diocese, but also the House of Bishops, where we want the highest qualification to add strength and dignity to that House.

The troubles of Nova Scotia and all such elections would be greatly obviated if the nominations to fill such vacancies could emanate from the House of Bishops, as experience has taught them what qualifications are needed. It would at least do away with the local party feelings engendered by such elections, and we might be the better able to fall back upon the precedent set us at the first election at Jerusalem, when Barnabas and Matthias were nominated and after prayer for guidance, the lot fell upon Matthias, and we, too, could under such circumstances, fairly ask divine guidance as to who should be elected.

We sadly want a change in this respect, but with a United Church in the whole Dominion and such a method of nominating our Bishops, strength and dignity would be added not only to the Church as a whole, but to the assembly of the Chief Pastors of the Church.

Yours truly,  
CHURCHMAN.

London, Ont., June 4th, 1887.

**REMARKABLE WORDS.**

SIR,—In "Geikie's" Life and Words of Christ, Chap. lxiv, I find these remarkable words. They are pregnant of meaning for us of to-day. He says "The religion of the letter has carried out to the bitter end its conflict with the religion of the Spirit. Incapable of reform, identifying its dead rites with the essence of truth, it had crucified the Teacher who had dared to say that they had served their day and lost their worth. Ritualism had reached its natural culmination in claiming to be the whole of re-

ligion and had slain the Truth itself when he witnessed against it." Let not the foolishness of this generation re-enact the crucifixion scene.

I am, sir, yours,  
PRO BONO PUBLICO.

SIR,—Will you permit me to tell your readers that by special request of the Bishop of Algoma, the time is extended for the gathering in of the offerings of the Churchwomen of the Dominion to the Clergy, Widows' and Orphans' Fund of Algoma, due notice being promised them of the date at which our grand total will be ready for the summing up? So many questions as to the "when" and "where" reach me that only by means of the invaluable Press can they be fully answered. Sums intended for this special fund should be specially mentioned as to be placed to its account when they are sent through the hands of their Diocesan Treasurer. I note that no less than \$317.99 are acknowledged for Widows' and Orphans' Fund of Algoma during the last week.

Now this is good news for Algoma and for all its friends, but as success brings success by the very encouragement born of it, the promoters of the Jubilee Fund would be glad to know, if some contributors at least did not intend to prove their loyalty to their Queen as well as their love for Algoma by so timing their gifts, that they should arrive so very near the date at which it was at first deemed, but to close the subscription list. May I venture to call the attention of every Diocesan Treasurer to this matter, that they may rectify past mistakes and prevent any such in future.

The response to the committee appointed at Ottawa by the Women's Auxiliary was most encouraging—\$300. Our own London gifts are nearly up to \$200, but then we have six more collectors to hear from. From Winnipeg, by kindness of Mr. Leggo, comes \$22, and seeing the great needs of the Northwest, this is a kindly and graceful act of sympathy. Montreal has a good record to show, and did room permit, I could tell you of many other hopeful signs of coming success to our cause.

We all remember the rhyme of good, old John Bunyan:

"A man there was, some called him mad,  
The more he gave the more he had."

And better still, we have the assurance given by inspiration, "There is that scattereth and yet increaseth."

Thanking you for once more granting me space in your paper,

I remain very faithfully yours,  
H. A. BOOMER.

{ Diocesan Theological College,  
{ 896 Dorchester Street.

SIR,—In the report of the Trinity Ordination, Diocese of Montreal, in your issue of the 8th, the initials B.A. are inserted after the names of the Deacons, but omitted after the names of the Priests. The Rev. N. A. F. Bourne, Rev. D. Sanders, Rev. N. Yates are entitled to the initials B.A. as much as R. B. O'Sullivan and G. Smith. They are Alumni of the Diocesan College and, therefore, I can speak with confidence on the subject. Thus five of the seven men who were ordained from this College, on Trinity Sunday, possess the degree of B.A. Correct this for

Yours truly,  
WM. HENDERSON,  
Principal.

Montreal, June 8, 1887.

[We thank the Principal for calling attention to the omission referred to. We erred through ignorance, not knowing that the three gentlemen had graduated from any University, without which, as Alumni of the Theological College, they would not have right to the degree.—ED.]