

Saskatchewan.—The \$750, being the half of a sum of \$1,500 sent to the Bishop-designate, to be divided between the Dioceses of Saskatchewan and Algoma, by a kind friend, who merely stipulated that the gift should be acknowledged in the *Evangelical Churchman*, and the news of the receipt of which reached the Bishop while he was at Prince Albert, enabled him to think of appointing a travelling Missionary to visit the following places, viz: Carrot River, Birch Hills, Carleton, Saskatoon and other settlements in the district of Saskatchewan, places hitherto out of reach by the present staff of clergy. This position has therefore been offered to Rev. A. H. Wright, at present in charge of the congregations at Prince Albert, who has accepted it, and will enter upon his new duties as soon as a clergyman can be obtained for Prince Albert. Mr. Wright has special qualifications for such work, and as there are several Church families at each of these places, who hitherto have been almost without the means of Grace, his labors in this new field are likely to be of the highest value to the Church. The Bishop feels that his action is a venture of faith, but is confident that pressing work, so providentially entered upon will not be permitted to languish for want of funds.

(To be continued.)

DIOCESE OF MONTREAL.

FRELIGHTSBURG.—The Lord Bishop of Montreal made his Annual visitation of this Parish on the 8th inst. The monthly meeting of the Clerical Union of the district of Bedford, occurred simultaneously at Frelightsburg. There were present the Revs. Canon Mussen, Rural Dean Smith, Rural Dean Nye; W. Ross Brown, Frank Allen, F. C. Clayton, R. L. Macfarlane, N. P. Yates, and Mr. Dobbs. The exercises of the day began with the Holy Communion at 9.30 a.m., in the Bishop Stewart Memorial Church, the Bishop of the Diocese being the celebrant assisted in the service by the Rev. Ross Brown, the Rev. J. Smith, the Rev. F. C. Clayton, and the Rector Canon Davidson; a goodly number of communicants were in attendance. The subsequent morning hours were occupied in a very interesting session of the Clerical Union, his Lordship being present. At 3.30 p.m., the Confirmation service began, the spacious edifice being well filled by an attentive and devout congregation. The service was hearty and soul-enlivening, the lessons being read by Revs. Nye and Yates, and the prayers by Canon Davidson and Rev. Ross Brown. There were 10 candidates presented, who were addressed in faithful words by Canon Mussen, the Bishop preaching the sermon. At the close of the service and while an inspiring Resurrection carol was being sung, the Clergy and Bishop passed down the Centre aisle to the western door and proceeded therefrom, led by the choir and the Wardens Col. A. Westover and Dr. Struthers, to the new plot added to the graveyard, where the petitions for consecration being read by the Rector, the Bishop passed through the opened column of clergy and others, and while reading the 90th and 103rd Psalms, all walked round the ground to be consecrated to the North West corner, where on an elevation of the ground part of 1 Thess. v., was read by Rev. F. C. Clayton, followed by the *Nunc Dimittis*. The formal sentence of Consecration was pronounced by Canon Mussen, and the official certificate thereof was read by Dr. Struthers, which being duly signed by his Lordship, the final prayers were read by him and after the hymn "Brief life is here our portion" by the choir, an admirably and instructive address by Rural Dean Nye and the Episcopal Benediction, the assembly returned to the Church under the slanting rays of the Western horizon so typical of the closing hours

of mutual pilgrimage, with the appropriate lines fully upon thoughtful minds:—

"We have not reached that land
That happy land as yet,
Where holy angels round Thee stand
Whose sun can never set."

The exercises of the day were of a most instructive and profitable character.

We cannot refrain from recording the fact that the addition to the Graveyard has been effected largely through the large-hearted and always increasing devotion of Miss Reid.

CONTEMPORARY CHURCH OPINION.

Church Press says that, the Bishop of Long Island, (Dr. Littlejohn), in his address to this Diocesan Convention just closed referred to Christian Unity, and spoke in clear and decided terms as to the position which must be taken by the Church, referring to the declaration of the House of Bishops. He said, "It is a formal though condensed rehearsal of our part in the great drama of prayers and conferences and labors for the restoration of Christian unity inaugurated at the close of the century, but to be finished God only knows when. This Church has taken the lead as, in virtue of its conceded historic position and its apostolic inheritance, it ought to do. In a spirit of the broadest charity and with a devout trust in the overruling guidance of the Holy Spirit it has cast its bread upon the waters, fully realizing that it may be many, many days before the troubled waves of modern schism will allow it to return. Whatever turn the revived discussion of the true order of the Church may take, and however the brethren who assent from us may draw upon the controversial armory of the past or the present, it is certain that this Church will never, for the sake of union with non-Episcopal bodies, constituting a small fraction of Christendom, do anything to drive it further off than it is to-day from the old historic branches of the Catholic Church, with their more than 300,000,000 of souls. We shall want prudence as well as fervor, a strong clinging to things which cannot from God's standpoint, and ought not from ours, want to be shaken. Unity, to be worth anything, must be founded on truth. Unity, to be a vital power, must be made up of living units, of wills and hearts and heads, to whom nothing is so dear as sound principles and earnest convictions. An honest error is better than a truth with the soul taken out of it by a loose, careless holding of it. Nothing is so much to be dreaded as comprehension without a recognized centre, not merely in Christ, but in the historic, working Christianity, by which He announces Himself in history. Better far to stay as it is than that Christendom should be deluded into a spurious Catholicity—a thing of sentimental moonshine and airy platitudes. Let us pray and work with renewed fervor that all Christians may be one; but let us never for a moment give any set of men reason to think that we hold lightly by the colors put in our hands by our fathers in the faith, or that we know of any better marching orders than those given originally in the Apostolic and renewed in the Nicene and reaffirmed in the Reformation ages; meanwhile, standing in our lot, doing our work, feeding the flame of our altars, preaching the faith once delivered, cherishing with hallowed affection the memory of prophets, apostles and martyrs, and lifting our souls in holy adoration unto Christ who is Head over all things to His Church, let us leave the great problem where it belongs, with the Spirit of God, who alone can make men of one mind and heart in His everlasting household."

THIS Name expresses relationship, certainly. But it speaks of relation which God has within Himself, as well as of those which He maintains with His creatures. It tells of personal relations, personal existence, without pronounc-

ing upon the eternity of the material universe. And if we seek to praise God as He is, and for what He is in Himself; if we seek to put a Name for the pronoun, "Him who is, and was, and is to come," it must be a Name that expresses personality; that expresses distinction, yet relationship; a Name by which God may reveal Himself more and more, yet describing what He must have been had He never revealed Himself at all.

GLORY be to the Father for His perfect Fatherhood; perfect not only because of His infinite care of every one of His creatures, and especially of His children made in His own likeness; but above all because of His sharing His glory with the Son, made equal to Himself. Glory be to the Son for His obedience unto death; for His perfect regard of the Father's will, and disregard of His own glory; and for His desire to share His joy among many brethren. Glory be to the Holy Ghost for His impartation of the life of God to the world, and for His deep and hidden motions in eternity of which His work in the world is the counterpart.

LAYING ON OF HANDS.

That the laying on of hands mentioned by the writer of the Epistle to the Hebrews means what the Church calls Confirmation, was never doubted or denied until these modern days, in which we are constantly trying to improve ancient belief and practice. To this fact the ancient Church, both in writing and practice, bears unanimous evidence. Some say this laying on of hands means Ordination. The writer of the Epistle is summing up the first principles of Christian character or life—those which are essential to it. Surely in this he would not place ordination. It belongs to a letter about or to the ministry. Five of these principles are admitted to be necessary to Christian character. Yet one in the very midst of them is excluded. The writer gives the gradual development of these principles, and confirmation comes in its necessary, logical order. Repentance, faith, baptism, confirmation, resurrection of the dead, and eternal judgment—Bishop Hall says: "Dare any Christian presume to say that the Apostle, the great and wise master-builder of the Church, mistook the foundation whereon he built? Or dare any one presumptuous soul single this one article out from the rest as merely temporary when all the rest are granted to be of eternal use?" In the reunion of Christianity Confirmation cannot be surrendered. If it is the resulting body will not be Christian or Biblical. The difference between confirmation and baptism as to origin, is that baptism was ordained by Christ and confirmation was ordained by the practice of His Apostolic Church. What is the significance of confirmation? As baptism is joined with repentance, so confirmation is with faith. It is the seal and completion of baptism. The children having promised by sureties, repentance, faith, and obedience, now with their own mouth and consent ratify and confirm the same, and promise faithfully to endeavor to observe the same things. Ratify, confirm, promise, all bespeak will, voluntary action, on part of the confirmer. Not until the child *sua voluntate* confirms the promises made by sureties, should he be confirmed. Confirmation without the free action of the will, choice, is nothing. Confirmation is the earnest of God's Spirit. If the candidate for confirmation resolves to live to God and for Christ, opening the doors of the heart to His kingdom, the Holy Spirit enters to bestow His special gifts. These gifts result from the co-operation of God's Spirit and man's spirit; from the free surrender of the will in