

tomed as many of the people are to great acts of self-denial and asceticism in their own religions, the thing that chiefly appeals to their feelings is a life of very evident self-sacrifice for the cause that is espoused. Sir William Hunter, a man intimately acquainted with India, has remarked that for the last twenty-four centuries every preacher who has appealed to the popular heart has cut himself off from the world by a solemn act, like the great Renunciation of Buddha. He must be an ascetic, and must come forth from his solitary self-communings with a message to his fellow-men. He tells us that the natives regard a missionary as "a charitable Englishman who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incarnations and triads, and drives out his wife and little ones in a pony-carriage." General Gordon, writing from Khartoum, says:—"There is not the least doubt that there is an immense virgin field for an apostle in these countries among the black tribes. But where will you find an apostle? A man must give up everything, understand—everything, everything! No half or three-quarter measure will do. He must be dead to the world, have no ties of any sort, and long for death when it may please God to take him. There are few, very few such. And yet what a field!" Staunch Protestant though he was, he found none but the Roman Catholics, as he had seen them in China, that came up to his ideal of the absolute self-devotion of the Apostolic missionary.

And, though this may specially relate to the need of a line of evident absolute self-sacrifice in work in the East, it is true, I believe, of all aggressive work. It is the life everywhere that convinces more than the words, and even among our own people in the colonies. We must remember that much that seems to their friends at home self-denial and self-sacrifice on the part of the clergy who go out to the further parts of the colonies, does not appear at all in the same light to those to whom they minister there. Those settlers have gone there, and are content to live a hard life for their own profit. The clergy live the same life, only generally a little more comfortably than the majority of their parishioners. It is no act of self-denial in itself in the eyes of the settlers that the clergy should be there. Indeed, one of the greatest difficulties I had was to persuade the people that it was no easy matter to procure clergy, at least for the chief places in the diocese. The people could not understand why, even from a worldly point of view, there should not be a large number ready and anxious to obtain the \$800 to \$1,000, or £160 to £200, that is usually given there, rather than starve, as they considered many curates were doing in England, on £120.

Secondly, I would say that our present system is too expensive to make any adequate extension possible. We have to provide not only for a clergyman, but to make such provision as will enable him to support a wife and family. And therefore, even in districts where it would be possible to find sufficient among the settlers themselves for a celibate clergyman living amongst them, we are obliged to appeal to England for the balance which will enable him to have a house of his own and support a family.

Now I remember well hearing Father Benson at the Manchester Congress repudiate with indignation the idea of speaking of religious communities as a means of getting work done very cheaply, and he said that he regarded such an idea as "a sacrilege, an insult to God." But he was speaking of such an idea, as his words afterwards showed, when it is used by the wealthy as an excuse for refusing to take their rightful share in the maintenance of the clergy or in the support of missions. I do not think that such a charge can be brought against the idea if it is evident that religious communities would enable the Church to do far more for the good of souls than as a fact she is able to do without them. There would be ample opportunity for all that the faithful can be induced to give then as now.

Moreover, I hope that no one will run away with the idea that I am advocating anything like compulsory, or even general, celibacy for the clergy. I am afraid that I should lack the boldness it would require to do so in this assembly, even if I wished. But I can assure you most truly that I have not the slightest wish even to do so, or even to advocate celibacy as in any way necessarily a higher state in the spiritual life. I assent as absolutely and thoroughly as anyone in this room can possibly do to the Thirty-second of our Articles. But on the other hand, I would say as earnestly and emphatically as I can (and I think there is need for saying it), that ordination gives no license and no excuse to improvident marriages, which would be thought a disgrace in other professions, nor does it give any excuse for entering into engagements with a view to future marriages on the prospective chance (and it is but a chance) of obtaining preferment which may enable a man to support a wife and family, which in any other profession would be considered sheer madness. I quite admit the most that can be said for the refining and elevating influence that the family

life of the parsonage may often exercise; but there are places—thousands of places—where it is only practicable for the people to be ministered to properly by clergy who are free from all the ties and responsibilities of family life.

But if we are to have clergy who are to live in the simplest manner possible, and unmarried, I am convinced from my experience that it is almost absolutely necessary that they should have the safeguards and the help, both for their own sakes and for those amongst whom they minister, of being bound by the rules of some Order. The temptations to marriage in the mission districts of our colonies, arising from the loneliness and inconveniences of the life, are far greater than in England. The popular opinion that they ought to be married and "settle down," as it is said, is continually pressing and harassing them. If it was known that they were under obligations not to marry for some years at least, if not for life, all this would be avoided, and the situation would be accepted, even if at first with reluctance.

On the other hand, we have to guard against that intense and often unbearable sense of loneliness which so oppresses the man who is sent out as a solitary worker, and which very soon drives all spirit and energy out of some men, and almost compels them, under our present system, to marry early. A Religious Order would never send out its men singly, as is now done, but two and two, at least, probably three or four; two priests and one or two lay brothers would always be sent together, and in that fellowship they would find all the support of companionship they needed unfettered by family ties, and more of true spiritual communion than is often, it is to be feared, found in a wife who is troubled with household cares. "Ever since the day that our Lord founded the College of the Twelve," "ever since He sent them forth two and two," said Dr. Maclear at the Congress at Manchester, "the idea of community life in mission work has been invariably that which has chiefly commended itself to the most earnest workers and has achieved the most marked success."

To be continued.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

RAWDON.—After a lapse of more than two years the old church at Lakelands, after considerable repairs and decorating, has again been opened for Divine service, the Bishop having requested the Rev. I. Spencer, Rector of Rawdon, to hold occasional services. On Sunday, May 14th, a large congregation assembled to take part in the first of the services. Mr. Spencer said Prayers and celebrated Holy Communion, and a sermon was preached by Archdeacon Weston-Jones, Rector of Windsor.

WINDSOR.—Trinity Sunday of this year will long be remembered in this parish for the exceedingly bright and happy services held in connection with the Bishop's visit to hold an Ordination. Services began with a celebration at 8 a.m., at which 62 communicated. Matins was said at 9.45, the Rector taking the first part of the service, Fr. Woollard, Rector of New Ross, the last, the lessons being read by Rev. Dr. Bowman and Canon Maynard. The Bishop, wearing his purple cassock and surplice, occupied his chair in the sanctuary. The ordination service commenced with commendable punctuality at 11 o'clock, with the singing of Hymn 601, "The God of Abraham Praise," by the vested procession of 42 choristers and clergy. The beautiful church never looked lovelier with its copious decorations of white flowers, its rich crimson dossal, and white hangings, than on this day, when its seats were filled with devout worshippers, and its central aisle with white robed choristers. The service was fully choral throughout, sung to Gregorian tunes. The preacher was Rev. E. P. Crawford, Rector of St. Luke's, Halifax, who delivered an admirable sermon from Ephesians iv. 7-14, the epistle from the ordination service. Archdeacon Weston-Jones presented the candidates; Mr. Havercroft, of King's College, for Deacon's orders, and Rev. I. Warner, of Middleton, for Priest. The ceremony was performed at the entrance to the chancel, and was all the more imposing and impressive to the people as the floor in this church is exceptionally high. When the six Priests gathered on each side the Bishop and the candidate to assist in laying on of hands, they were grouped upon the steps, forming a striking spectacle which will not soon be forgotten. A pleasing feature of this service was the fact that the whole congregation of over 500 persons remained until after the choir and clergy had left the church. At the celebration about sixty persons communicated besides the Bishop, clergy and candidates. The choir was composed of the boys and men of the

parish choir, assisted by the choir from King's College chapel. Considering only some three practices had been secured in the church, it is most creditable that the service was so well rendered. Evensong was equally interesting and imposing; the full volume of men's voices singing in union the glorious Gregorian tunes to which the Canticles and Psalms were set, was inspiring to a degree. The Rev. Mr. Crawford, whose singing of the Litany in the morning had been an attractive feature, sang the first part of the service; Prof. Norm the latter; the Revs. I. Spencer and K. C. Hind read the lessons. The Bishop preached a grand sermon suitable to the day from Job xi. 7, 8, 9. The hymns throughout the day were:—Processionals "The God of Abraham praise," and "Onward, Christian Soldiers." Recessionals, "To the name of our Salvation," and "For all Thy Saints who from their labours rest," "Holy, Holy, Holy," "Lord, pour Thy Spirit from on High," "Christ has gone up, yet ere He passed," "And now, Oh Father, mindful of Thy love," "Profit the Vision that delighted," "Holy Father, Cheer our way," "O Paradise, O Paradise." Dr. Willets, President of King's College, presided at the organ, the rich tones of which and its grand compass had never before been brought out to greater advantage. The Rev. Fr. Woollard, of New Ross, acted as the Bishop's Chaplain, and carried his staff.

HALIFAX.—The Bishop of Nova Scotia left here on 30th ult. to attend the celebration of the Centenary of the Quebec Diocese, where he is to deliver a speech.

### MONTREAL.

MONTREAL.—*Serious illness of the Bishop.*—During the past week the clergy and laity of the diocese have been held in the greatest anxiety and suspense concerning the issue of the severe attack of illness from which our devoted veteran Bishop has been suffering. On the Queen's Birthday his Lordship reached Bishop's Court from his Episcopal tour in the Eastern Townships seriously ill. Doctors Roddick, Wilkins and Molson have held consultations daily and announced the result in bulletins; on Sunday the Bishop passed a very comfortable day.

### ONTARIO.

KINGSTON.—At a meeting of the executive committee of the diocese of Ontario, no actual result was reported in the mortgage of Chauncey Seeley, of Wolford, a loan of \$2000 having been obtained from Synod upon a value by a professional valuator of \$4000, when the lot is not worth \$800 and is now two-thirds under water. Seeley had abandoned the property and gone to Manitoba. The Synod had asked for proceedings against the valuator, J. Mella-fant, of Prescott, and this resolution was re-affirmed. The Chancellor moved: "That the executive committee of the Synod of the diocese of Ontario now in session, offer its cordial congratulations to the Lord Bishop and the Synod of the diocese of Quebec on the occasion of the centenary of the establishment of the Bishopric of that diocese." The Lord Bishop impressed upon the committee the necessity of circulating Church literature in the diocese and announced that Synod would open on June 20.

*St. James'.*—Mr. E. J. B. Pense has added to his long list of generousities to this church the gift of a beautiful Holy Table of oak. The carving is of faultless execution, even as the designs are unexceptionable and appropriate. It is well that while we lavish ornamentation upon our own homes we should reverently and lovingly give our best to the House of God. The Holy Table is a memorial offering and will remind those who shall succeed us of the long and faithful services of former members of the church.

*St. George's Chapter.*—The Brotherhood of St. Andrew, attended in a body the early celebration of the Holy Communion in the Cathedral chapel. The services of the day were, as usual, hearty and reverent. On the 21st inst., being Whit-Sunday or Pentecost—the birthday of the Church—there were celebrations of the Holy Communion in the Cathedral at 8 a.m. and 11 a.m.

It is expected that the Earl and Countess of Derby will visit the Metropolitan in Kingston, and attend a meeting to be addressed by Bishop Lewis on behalf of the mission fund of the diocese of Ontario, which, it is hoped, will be freed from debt this year. Already the contributions of the diocese have exceeded by \$1,500 the amount raised in any previous year, and both Bishop and Mrs. Lewis are most anxious to signalize his lordship's elevation to the primacy of the Church in Canada by placing the diocese of Ontario in a position of complete independence.

St. M...  
services...  
celebrate...  
when th...  
Church...  
the child...  
there wa...  
addresse...  
At 7 p...  
Church...  
in aid o...  
service.

St. A...  
held in...  
when f...  
Lordship...  
and fiv...  
for a sin...  
years of...  
dral was...  
hours...  
lain, pre...  
Rev. Fr...  
Rev. Mr...  
lowing...  
H. J. Co...  
N. J. Pe...  
Gould V...  
Rix, Wy...  
Priests...  
Trinity

Holy...  
its annu...  
bration...  
followe...  
school...  
of enco...  
annual...  
cause f...  
duri...  
new br...  
has be...  
cers w...

EAST...  
visited...  
ult., w...  
confir...  
The n...  
several...  
as an...  
tory m...  
for the...  
veils w...  
kindly...  
His Lo...  
singul...  
within...  
advan...  
fortun...  
once r...

Dov...  
of the...  
Tuesd...  
the la...  
their...  
the R...  
ful se...  
depar...  
patric...  
prese...  
comp...  
reque...  
earne...  
and v...  
her fr...  
comp...  
even...  
quent...  
whic...  
her...  
kind...  
those...  
her...

H...  
G. H...  
has...  
Brig...  
the J...  
chur...  
wan...  
futu...  
in th...  
The...  
boys...