

wakefulness; and deals with us accordingly. Satan, too, is watching, he never sleeps, but goes about as a roaring lion seeking whom he may devour. While men sleep the enemy cometh and soweth tares among the wheat. We have indeed need to be watchful.

And if the flock of Christ should watch, how much more necessary is it for the shepherds. It is above all things their special duty. They watch as those who must give account. What a fearful account some will have to give of their stewardship! "Where is the flock that was given to thee?" Will not many have to confess that the wolf stole in whilst they slept, and scattered the sheep? Some must answer: "Lord! we thought Thy word was not sufficient to win them, and we tried other means. We sought to attract them by bright services, and a solemn ceremonial, but they would not come!" What will He say to such shepherds? But in one particular, the flock and the shepherds, Christian laymen and Christian ministers, are alike, and that is in the duty of watching for the Lord's return. This duty was especially enjoined upon His disciples by the Lord Jesus, in such a manner, that it comes to us as His personal command. "Of that day and that hour knoweth no man; watch ye therefore. What I say unto you I shall say unto all—watch!" The progress of time makes the command all the more imperative. Now is our salvation nearer than we believed. The night is far spent, the day is at hand. We watch for His appearing that we may catch the first signs of His approach, and welcome Him with a glad shout of triumph. "This is our God, we have waited for Him" will then burst forth from every waiting soul. Then, indeed, shall be realized the truth of the Lord's words: "Blessed are those servants, whom the Lord, when He cometh, shall find watching."
—English Churchman.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

DIocese of Fredericton.

The Metropolitan, in his address to his clergy at the late Synod, said:

We, who are called by the church to the office and work of priests in the church of God, who did not shrink from the awful responsibility of the message committed by our Lord to His Apostles, and through them conveyed to us, had need often to ponder in our hearts the words which no subtlety of reasoning can explain away: "Receive the Holy Ghost for the office and work of a priest in the church of God." We know that they are the Lord's own words, which the Church uses, because they are His, and because the promise is given us of His presence with us "all days even to the end of the world." We know that not the Bishop but the Bishop's Lord and Master can alone bestow this or any other spiritual gift. We know that this is given by the channel of human instrument, because it pleases Him to work by human means, and to employ "earthen vessels." We know that the gifts which the Lord bestows to render our ministry valid, and his sacraments effectual means of grace, is not to be confounded with the personal sanctification of the priest, which must be sought for by him as it is sought for by every Christian, by humble and constant prayer, and diligent use of all the means of grace. But, on the other hand, he to whom the church says "Receive," must believe that the church has wherewithal to give. And that this

gift is the gift of the Holy Ghost, for the effectual discharge of our ministrations is evident; for from the spirit of God "every good and perfect gift" proceeds, and surely that gift which is bestowed on us "for the perfecting of the saints and the work of the ministry," when we have ourselves who deserved this office, when the church, after due examination, has bestowed upon us, when the church calls us priests and our order a priesthood, it were an act of ingratitude and of cowardice to be ashamed of the name when we use the office. None of us take this "honor unto himself but he that was called of God, as was Aaron," and yet Aaron's priesthood was disputed. Aaron himself was "compassed with infirmity." The people made the calf, "which Aaron made." And, in that great miracle, when water issued from the rock in Kadish, Aaron shared in the unbelief which led to the exclusion of both Moses and Aaron from the promised land. If our priesthood be not the sacrificing of bulls and of goats it is none the less a real priesthood, because the Lord Jesus Christ confers it upon us. Aaron's was a typical priesthood. Ours comes from the Great High Priest in heaven, who says to us, "As my Father hath sent me, even so I send you." But does this gift make us arrogant? Does it not rather humble us in the dust? The more our priesthood is connected with the Word of Him who cannot lie, the higher it is above the ancient sacrifices of the Mosaic rites, the more true and real and awful it becomes, and the more holy we ought to be. If our office be something far nobler than the hire of the people for a morsel of bread, if we seek to please God rather than man, if we await the judgment of our Master whose word "pierces us even to the dividing of soul and spirit, and discovering the thoughts and intents of the heart," what manner of persons ought we to be? What integrity, what diligence, what faithfulness, what serious study, what nobleness of purpose, what loyalty to the church, what discretion, what deadness to the world, what weighing of the Scriptures, what "ripeness and perfectness" of age in Christ, what watchfulness in prayer, what patience and humility, what courage and steadfastness, what care for every soul committed to our charge should we continually show? Surely the time of a Bishop's visitation should be a time of close reckoning with ourselves! How imperfectly have we fulfilled our ministry! What shortcomings are there in all our services! In the forty-second year of my Episcopate, no less than fifty of the clergy have been called to their account. As I cast my eyes sorrowfully over this number, and wonder at God's sparing mercy to myself, I shudder at the thought that I may prove wanting in that zeal, steadfastness, courage, and humility which may make me an example to you who shall remain among us. "The Priest's lips should keep knowledge." Earnestness and integrity of purpose are great gifts, but the present critical age demands more of us. The knowledge which the priest's lips should dispense is of wider range, and of various kinds. In former days poor and ignorant people took for granted all that their pastor said, and made no further inquiry. He must know what was right. They were simple and confiding. That was enough. But it is not so now. Everything is called in question, and the whole world is turned loose to inquire, to agitate, to debate, to applaud or condemn. What chance has the simple minded clergyman who merely reads his chapter without thought, and performs his office without knowing the history of the Prayer Book, and what is essential to a right understanding of it? The priest's knowledge should above all be Bible knowledge, for this is the point in which so many of his hearers are deficient, and this involves constant labor and the most diligent inquiry. It is easy to select scraps of the English version and quote them authoritatively on all occasions. But if we consider how the Bible is constructed, what knowledge is required of history of the gradual education of mankind, of successive eras of progress, of the Levitical ritual, of the fulfilment of prophecy in the birth and ministry of Jesus Christ, of the foundation, laws, and progress of the Christian Church, of development of Christian doctrine in the letters of the apostles, of the history of the Jewish nation since the destruction of the Temple, we must see that no small task lies before us.

The priest's lips should keep knowledge! How careful should we be that in answering the objections of the scoffer we do not insist on unwise and traditional interpretations of Holy scripture which the text does not contain. How sparing should we be of attempting to lay down a scheme of future events, instead of stating clearly the certain fulfilment of the past. What deep knowledge is required in explaining the history and unfolding the meaning of those ancient creeds, whose root is in the Scripture, whose accuracy of definition was obtained by men deeply learned in Bible truth, who were not only defenders of the faith, but sufferers, on account of their maintenance of it. Nor is the knowledge of the foundation and progress of the church less necessary when our portion in the Catholic faith is denied by some, and the continuity

of the church both before and after the Reformation is set at nought by others. Happily, the greater the difficulty of acquiring such knowledge, the more abundantly are we supplied with commentators of orthodox principles and extensive learning. And every year books multiply on us which illustrate some separate portion of Holy Writ, and throw light on its acknowledged difficulties. Among our numerous benefactors of this kind must be specially enshrined in our remembrance the honoured name of the late Venerable Bishop of Lincoln, whose deep and extensive knowledge of Holy Scriptures and of the works of the primitive fathers, and whose unswerving loyalty to the church, is a safe guide to studious clergy: whilst the unsparing liberality has enabled us to enjoy the benefit of his labors at one half the price which we should otherwise have paid. Such knowledge is indeed a possession forever, a treasure which in this new country we could not otherwise secure, for which no gratitude of ours can be too great, no love can be too fervent.

ONTARIO.

RICHMOND.—The contract for a stone church at Munster, has been given to Mr. Robert Conley. The work to be completed by the first of December next. The church people there are to be congratulated for the readiness with which they took hold of the idea, when suggested by the Rev. G. Jemmett, M. A., of erecting a suitable building in which to worship Almighty God. It is only six weeks since the hint was given by the rector. During that time sufficient funds have been raised to erect the church. At one time, it was thought that the fourth line was the proper place to build. It was found impossible to carry out that idea. When the building is finished, services at the Orange Hall, on the fourth line, will be discontinued. It is expected that the Orangemen will be invited to perform the ceremony of laying the corner stone, and no doubt a large gathering will take place, and a seasonable opportunity will then and there be given to the committee, to increase the finances by having a monster picnic. The deanery of Carleton seems to have awakened from the lethargic state in respect to Church matters, if the erection of church buildings and increased membership mean anything.

St. John's Church.—We feel confident that those parishioners who left the parish during the last decade, and the readers of the DOMINION CHURCHMAN generally, will be pleased to know that a revival is taking place amongst the members of St. John's, and that deeds, not words, are the outcome of increased zeal and fervor for the advancement of the religion of Jesus Christ our Lord and Master. In the autumn of last year, a subscription was solicited to raise funds to finish off the tower, the committee received a generous response to the appeal, and sufficient money was forthcoming to enable the contract for the finishing of the tower and erecting a spire, to be given to James Scott, Esq. We are proud to state that the work has been completed to the satisfaction of all. The carrying through of this work adds materially to the appearance of the church. It has been decided at a meeting held in the church, to take into consideration the general restoration of the building, to further prosecute the work of adorning and beautifying the exterior as well as the interior, by painting, putting in proper ecclesiastical furniture, new sittings, frosting the windows, erecting chimneys at the sides of the church, in fact a complete renovation and thorough overhauling. It is a sign of vigorous life, when we see that work like this is being undertaken. This old parish is at last making strides for better things, and may God give His blessing to the movement, and so influence the parishioners, that they may see the necessity of contributing cheerfully and in accordance with the means with which God has been pleased to place in their possession. The rector, Rev. George Jemmett, M. A., the wardens, and the committee of management have done well in the work finished, may they be enabled to carry the work now planned to a successful issue.

The Rev. A. C. Nesbitt and family are spending the summer in St. John, N. B., and neighbourhood. Mrs. Nesbitt, who has been very ill, we are pleased to state, is now much better.

BISHOP'S ADDRESS.—The Bishop, since addressing the Synod of 1884, stated he visited and held confirmation services in eighty-eight parishes and missions. The total of those confirmed is 2,853; males, 1,197, females 1,656, of whom 2,763 received their first communion at the time of their confirmation, and 312 were converts to the Church from various religious denominations.

It is evident from the list and figures which I give, that the demand for biennial and even annual confirmation is increasing. This I believe to be mainly