

Hon. Canon of Worcester Cathedral, and for the past eleven years Rector of St. Mary's, Bryanston Square, W. Mr. Leigh is a moderate High Churchman, and, like the members of the Wilberforce family, is a strong advocate of total abstinence. He is in his 54th year, and took a degree at Cambridge in 1862. He was ordained in the same year to the diaconate by the then Bishop of Worcester, and after serving various curacies, became Vicar of Leamington in 1877. After holding that living for six years, he was appointed by the Canon to the Rectory of St. Mary's, Bryanston Square, which he now vacates to return to the West of England and to the diocese adjoining that in which he served his first curacy.

THE ROGATION DAYS—A GREAT OPPORTUNITY.

BY H. D.

We are all complaining and fretting because of the "hard times." Money is scarce, we are so poor, the stipends of the clergy are reduced, mission funds all overdrawn, the depression is general. We need to do more than fret; self-examination is required. The truth that "all good things cometh from God," that "it is the blessing of the Lord that maketh rich," should be republished. The Church calls us to prayer and fasting on April 29th, 30th, May 1st, 2nd—the Rogation Days. The book of Homilies contains "an Homily for the Days of Rogation Week." There is also an exhortation which begins, "we be now assembled together, good Christian people, most principally to laud and thank Almighty God for His great benefits, by beholding the fields replenished with all manner of fruit, to the maintenance of our corporal necessities, and for our food and sustenance; and partly also to make our humble suits in prayer to His fatherly providence to conserve the same fruits in sending us seasonable weather, whereby we may gather the same fruits," etc. The Rogation Days give the clergy a great opportunity of publishing the truth, "all things come of thee, O Lord," and add to the importance of our harvest festivals. It has been suggested that the Monday should be devoted to intercession for temporal blessings, especially for a good harvest, the original subject of the "Rogations"; the Tuesday has of late been usually kept as a day of intercession for foreign missions, and the Wednesday, less generally for home missions. Certainly these days should not pass without at least one special service. The Gospel for the 6th Sunday after Easter contains our Lord's promise that whatsoever we shall ask in His name, His father will give us. This Sunday is called Rogation Sunday. The Rogation service ought to be as popular and as general as the harvest thanksgiving service. The collect for Rogation Days, drawn up in 1689, is:—"Almighty God, who hath blessed the earth that it should be fruitful, and bring forth everything that is necessary for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us such seasonable weather that we may gather in the fruits of the earth and ever rejoice in Thy goodness, to the praise of Thy Holy Name, through Jesus Christ, our Lord. Amen."

AUSTRALASIA.

No two parts of the world have so much reason to cultivate amicable relations and manifest a practical interest in one another as Canada and Australasia. Geographically they are the very antipodes of one another, but otherwise they are the closest and ought to be the dearest of

kin. No two sisters could be more alike in nature and more identical in blood—"own sisters" of the same parents, young nations compounded of the same elements, the same origin, substantially the same history: "own brothers," separated by the world's whole girth, seeking their fortunes in opposite directions, but keeping up a loving correspondence and deep interest in one another. The completion of the British naval girdle of the earth in the links of the Pacific steamship line is like the meeting of long severed friends, the joining of hands long separated from the loving clasp.

"THE CIRCUIT IS COMPLETE,"

the electric current of loving fraternal sympathy runs swiftly to and fro: the messages are frequent, the opportunities of intercourse multiply rapidly, the occasions of friendly interchange of interests increase. In every way the bonds of long-severed friendship—nay, relationship—are being solidly knitted and woven together in a material, secular, and even social way. Literally, even, thousands of men and women here have brothers or sisters there: myriads of Canadians have equal myriads at least of Australian cousins. The very differences of climates and products and conditions make their lives more mutually interesting and useful—more complementary of each other's needs.

WE CAN "EXCHANGE VISITS"

now with ease and comfort, free from enormous expenditure of money, and time—the very prospect of that becoming a common personal experience is a relief and a joy. Our public men have been "feeling the pulse" of this renewed family relation, have been assaying the qualities of the existing circumstances lying between, have been "testing" and experimenting on social points. They have been suggesting and showing the way to the "publics" of these two continents, acting as pioneers or heralds of the great family reunion. The confederation of the Canadas—the confederation of the Australias—these are but the beginnings of the movement: rather the preparatory steps for the initiating of the great union of these young giant-children of the British mother,

SCIONS OF BRITANNIA!

Nor are Canada and Australia the only colonies or rather groups of colonies interested, touched, affected by this movement for imperial federation and reunion. There are large settlements in Asia, others in Africa, others elsewhere than on these continents. None of these can be otherwise than moved by the opening amenities between their "big brothers," Canada and Australasia. They are bound sooner or later to join the social circle. Whatever form the ultimate "family gathering" may assume, the thing is almost a *fait accompli*—so nearly so that eyes brighten and nerves tingle already on all sides at the thought of what is to be. How the dear old mother-land must rejoice at this prospective reunion of the *disjecta membra*, over whose wide severances, of necessity, she has mourned so many years—generations, indeed, now!

SHALL THE CHURCH BE APATHETIC?

Can she be? One of the strongest strands in the essential feeling of unity which runs through all branches of the English-speaking race—especially those who have kept close beside the mother-wing of Britain—is the solid religious element represented most thoroughly by the national Apostolic Church of Britain herself, by whatever name the association may choose to call itself abroad, "Protestant Episcopalian," or what not. This religious strain cannot possibly be ignored.

it is bound to find expression in some shape or form—wrong and perverted, in some measure, rather than not at all. There are Church sympathies underlying—sheathed within—all these secular and ordinary connections and relations.

WE SHOULD GIVE THEM EXPRESSION.

No one can read the accounts received of the sayings and doings at Hobart Church Congress without feeling the thrill of the thought—"they are our brothers," though they live as it were "on the east side of Jordan." No river or ocean—Jordan or Pacific—can abolish the feeling of religious familiarity and association, fidelity to the same Faith, descent from the same stock, which animates these separated sections of the great Anglo-Catholic or British Catholic Church Communion. The Congress gave expression to this feeling in more ways than one, and we should do well to reciprocate when we can. If the example of the "consolidation of the Canadian Church" so affects them as a good example, there are perhaps lessons that we might learn for our benefit, if we were to cultivate a closer study and association with our Australian brothers. We have our Church share in this great family reunion!

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Quite a "breeze" has been created in some of the deaneries of the diocese by the "Proposed rearrangement of work," copies of which are now in circulation in the localities chiefly interested. The committee appointed by the synod have the matter in hand, and it is anticipated that the committee's proposed scheme will provoke some very interesting discussions at the next meeting of the synod. The object in view is to re-arrange and enlarge the work of several of the incumbents of parishes as to supply the more remote sections of the diocese. Should the scheme now proposed receive the sanction of the synod, the number of vacant missions in the diocese would be reduced to five.

The Easter services in the majority of the parishes are reported as being unusually hearty—the congregations large, and the offerings, in some cases, exceptionally generous.

His Lordship, the Bishop of the diocese, sailed on the "Oregon" from Halifax on the 7th inst., for a two months' visit to England. Church people everywhere will unite in the prayer that our beloved Diocesan may return greatly benefited in health by this much needed rest.

The Rev. E. B. Hooper, rector of St. George's Church, Moncton, has been compelled to forego his work for a time owing to a sore throat. The Rev. Wm. Eatough, curate of Trinity Church, St. John, took duty at St. George's Church, Moncton, on the 8th inst.

Rev. D. B. W. McKiel, some while rector of St. Martin's, has been elected rector of the Church of the Good Shepherd, Fairville.

Rev. C. W. McCully, vicar of the Cathedral, Fredericton, preached at Trinity Church, St. John, on the 1st inst., at the 11 a.m. service, and also at the evening service on the 8th inst.

QUEBEC.

MARBLETON.—A chapter of the Brotherhood of St. Andrew has been organized in St. Paul's Parish, Marbleton. Twenty members have been enrolled. Business meetings are held weekly on Tuesday evenings. The officers are: director, Rev. E. W. Weary, rector; vice-director, Rev. T. S. Chapman; secretary, J. Andrews, Esq.; treasurer, S. Bennett, Esq. There is a reading room well supplied with papers, magazines, books and games, which is open to the men of the place on Mondays, Wednesdays and Saturdays from 6 to 9.30 p.m. It is to be hoped much good will result from the undertaking.

Church Society.—The anniversary celebration of the Diocesan Church Society began on Wednesday evening, the 4th inst., with a grand festival service in the Cathedral of Holy Trinity, Quebec, at which there was a very large congregation present. Besides the Lord Bishop of the diocese and the city clergy, there were present the Bishop of Vermont, the Archdeacon of Quebec, Canon Foster and the Rev. H. A. Brooke. The surpliced choir occupied the new choir stalls, and the musical service was exceedingly

grand. The Very Rev. the first less After the th the remaind able and eloq A. C. A. Ha text, Matthe brethren tha they see Me. of the mos was listened throughout lowing morn Holy Commu the Lord Bi Gospeiler, a versary mee on Thursday by a large an occupied the form by the city clergy Hon. Geo. In Forsyth, Me other promi Hall. After by the Very called on Jo on the obje which he sh 50 years, th dollars inve pends to m than ever h clergy, and clergymen. \$740 given children. F outfits, and been assiste the means c er Books, e for the Bis In fact ev dition, but be taken in Sherbrooke specially th St. Francis ciety, and of the work to the simi in the neig to the ma Society, he than \$500,0 vestments existence. of Quebec i equipped i not altoget and noble because th speaker of Vermont, v He expres reception g friends, an course bet in Vermor Quebec dic was glad th felt that h Church, h an Americ American having pre and laity was it fr Quebec to much of Church Sc men, that all about all disadv to the futu There wer four great of all, the as it was in small so conspic character work. Th Quebec, p long enou said, let t with them when th Churchm place, we midst of f many Ro Puritans.