

Church Home. It is our representative charity, the only charitable institution in direct connection with the Diocese. Some of our Church people have expressed disappointment because the corporation does not do a more extensive work, but this seems to me unreasonable in the face of such limited support. But there is indeed much need of more kindred work, and I would gladly encourage an increase of philanthropy, properly based and sustained. We need a "Boys Home" of our own, also an "Immigrant Home," where the Church could receive and foster her own people. But I am decidedly of opinion that we must first do our duty by those we have already.

I take this opportunity to repeat and confirm the remarks I made in June in regard to the Montreal Diocesan Theological College. We cannot do without this right arm of the Church in the Diocese of Montreal, and I hope those who are able will contribute liberally to its support. The subscriptions promised annually for five years lapsed with 1891, and it is most necessary that they should be renewed without delay. I may be permitted to allude to the generous offer of Mr. George Hague, who promised \$5000 to the Endowment Fund of the College if within three years the capital sum now possessed—\$29,000—be increased to \$100,000, of which his own contribution shall form a part. This kind and generous offer should stimulate to good works, and I trust that you all will do your best, so to contribute of your store, that we may be able to claim his bounty without delay.

The College teachers and lecturers, who are well known to you through their parish duties, are sufficient guarantee that the instruction given to the Students is sound and practical. The younger of my clerical brethren, especially those young men appointed to work in distant missions and solitary places, must be careful, while tending the Lord's vineyard, not to neglect personal culture. Dependent to a great extent upon books to keep them in touch with the educated world, they must exercise judgment in the selection of their voiceless companions, and in the quiet of their secluded homes make choice of good life-long friends. In these days of universal literature, much is required of the pastor and spiritual teacher. To go in and out amongst his people with mutual respect and goodwill, he must be a man of considerable general information, and (I need scarcely add) he must be well taught in the subjects proper to his holy vocation. A minister must be able to instruct and comfort his people on the one hand, and to sympathize with their religious aspirations and more elevated thoughts on the other, and even more than this is desirable if a man's leisure and his mental capacity render it possible. It is desirable as leading to useful influence that the minister should be able to enter into and enjoy the general tastes of his parishioners (where they are elevating and good), even though they should be (what are generally called) secular. The pastor who would be the true shepherd of his flock must not live to himself, he must spend and be