

The great object of the Divinity House is that those who believe themselves called by the Holy Ghost to minister to souls, may there begin the "life removed"—the life of detachment, the spiritual life, the devoted life, and the life devotional. Two students in Divinity have been admitted to-day into the Brotherhood of readers. Instruction in Theology the College has always furnished for those looking forward to dedication. The opening of the Divinity House gives them greater facilities for the cultivation of a higher life, as becomes the priest of God, the aspiration after which is one of the surest signs of a true call to the ministry. And the Brotherhood of Readers, presided over by the Professor of Pastoral Theology, affords a training in pastoral work the real value of which is known only to those who have been plunged into the responsibilities and perplexities of a parish, with no guide but the experience of their own mistakes to direct them. It is to be wished, certainly, that the newly ordained should serve, as in England, for at least a couple of years under the direction of a senior in the ministry. But the conditions of the Church in this country do not admit of that, the parishes which maintain assistant ministers are so few. The Provincial Synod has ordered, it is true, that all deacons shall be placed under the direction of the nearest priest. But that is no equivalent for the close companionship and intimate relation of Rector and Curate, in which the younger man learns by observation and use—reaps the harvest of elder experience, and even in what, when he comes to take responsibility upon his own shoulders, he may not see his way to imitate, has the advantage of profiting by another man's mistakes. *Felicitas sapit qui alieno periculo sapit.* For this initiation into parochial work which our circumstances do not, except in rare cases, permit, membership in the Brotherhood forms the best available substitute. And I trust and pray, my brothers, that you, who have now been received into the Brotherhood, will execute the duties assigned to you with that humility, and prudence, and lovingkindness in all your demeanour amongst those to whom you minister, and that feeling of accountableness, and thankfulness, and reverential awe, in ministering before the Lord, which will make you so to behave yourself in this inferior office, that you may be found worthy to be called to the higher ministries in His Church.

Well, this day is for us a day of rejoicing, and a day of hope. "All the people," you may remember, "shouted with a great shout when they praised the Lord because the foundations of the Temple were laid." And we, too, praise the Lord because the foundations of our Temple are laid. From the foundation, faith discerns through Time's long vistas the rising beauties of the superstructure. The recollection of the Divine blessing which through all the changes and chances of time has rested upon our institution, cannot but inspire the hope of its continuance. And in this School of the prophets, combining University College and School in one system of sound learning, we seem to see a pledge and assurance of protection for God's Church in this land against "false Apostles." And issuing forth from its portals we see, too, with hope's prophetic eye, a long succession of "faithful and true pastors" for the "ordering and guiding" of God's Church. But for the realization of this forecast there is needed in the community at large—in the atmosphere of sentiment and opinion, which gives tendency and direction to the youthful mind—there is needed a heightened sense of the honour of the office, and of the joys of the office. Many parents prevent their sons from entering the ministry by the interposition of their authority; and more obviate, or divert, the latent aspirations of the child by the tone of their talk, which, though carrying upon the face of it, perhaps, a hollow, conventional recognition of the "great importance" of the office, manifests only too often an utter insensibility to its worth and "high dignity." The tendrils of the young disposition not settled yet into consistency of character, but quivering in all the sensitiveness of growth, shrink away. And as the twig is bent, the tree's inclined. There is needed a getting down beneath the surface of words and phrases to realities and things. If we had a real, vivid, intelligent belief in the fact that Jesus Christ, the God-man, chose twelve men to be the nucleus of a perpetual Order, commissioned and empowered by Him to found, serve, and keep up forever that Society which He called the Kingdom of God, and which we call the Church, are doing His work, under His orders, and by the strength which He supplies—if we really and intelligently believed this, there would be no forgetting nor ignoring the high dignity of the calling. If we had a real intelligent vivid belief in the fact that all those who are sent and commissioned in perpetual succession by those whom Christ empowered to send and commission, are sent and commissioned by Christ Himself—are doing His work. And there is needed also an apprehending of the joys of the office. It is ordained that a man shall eat his bread in the sweat of his brow. And the vast number of men endure their toil rather than enjoy it. They work that they may eat, and look to leisure and to

rest for enjoyment. But the clergyman finds his joy in the work itself. The communion of souls where heart speaks to heart. The lifting up of the heart to God in prayer where two or three are gathered together in His Name. The appearing before—the drawing near to—God in the solemn services of the sanctuary. The soul's preparation for all these duties in silent, secret communion with God. These things are all in the daily routine of his work. And these are the highest of human joys. The harder the clergyman works the happier he is. I do not say that his lot dispenses with self-denial. Far from it. It would fall below even the world's standard of honour if it did. The soldier of the Crown—does he win honour by taking his ease? Does not the honour of his profession make him ready at any moment to sacrifice himself? Doesn't it make him eager to find opportunity to throw ease to the winds and expose himself to peril imminent, and protracted hardship? Yes it does. Does a war break out? Is there a spot where death stalks attended by wounds and pestilence and famine, and fatigue strained to exhaustion? The authorities are pestered with applications from those who want to be there where the danger is. The honour of the Queen's service prompts her soldiers to take self-denial with alacrity. And should the honour of Christ's service not prompt a soldier of the Cross to do the same? Self-abnegation is the Master's mark. By the sign of the Cross we were enlisted under His banner. And self-abnegation is the glory of the service. Far from saying that the life of a priest of God involves no self-denial, I should hold the office dress if it did not require it. Self-denial there is in a clergyman's life undoubtedly. He is to be all things to all men that by any means he may win some. He is to endure hardship as a good soldier. But is this all blankness and dreariness? Ah no! The joy of denying one's self by the grace of Jesus Christ in the communion of the Holy Ghost, and for the love of God, only those know who have had experience of it. And even in the natural affections of humanity self-abnegation for the loved one's sake is the highest exaltation of human joy. These are the conditions under which we may reasonably expect the realization of our hopes. And it should be our endeavour to think and feel aright ourselves concerning the order of the clergy, and "how men ought to esteem them in their office"—the honour of it and the joy of it. Think and feel aright ourselves. That is the best way to make others think and feel aright. The most persuasive of all arguments is the unconscious disclosure in the tenor of our lives of our own convictions. Thought and feeling are contagious; and each man who thinks the truth, and feels the truth, and lives up to it, is a centre for its propagation. And as the centres multiply the tone and sentiment of the community will be leavened by the sounder influence. And amongst other things the great principle attested by the election of St. Matthias—the principle of the perpetuity and Divinely enjoined cohesion of the Christian ministry, will be understood and respected. Amen.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

CACOUNA.—*Clergy House of Rest.*—The movement which was set on foot last summer to establish at this popular summer resort a House of Rest for the Clergy of the Church of England, in the ecclesiastical Province of Canada, has by no means been lost sight of by the Church people who interested themselves in the project from its first inception, but has steadily and surely progressed.

Owing mainly to the exertions of the summer residents of the place, the property adjoining the church, which seemed in every way most suitable for the purpose, has been purchased and paid for. It was also insured for three years as soon as acquired. A small sum is in hand towards the repairs and alterations it was deemed necessary to make, and it is earnestly hoped that Churchmen and Churchwomen will bestir themselves to aid the committee in completing and furnishing the building in an adequate manner. It is estimated that \$1,000 will be sufficient for the purpose. When it is considered how wide is the field, and how many are the wealthy and large hearted Churchmen within its borders, there should be no difficulty experienced in securing so small an amount. Ladies have been appointed in various places to solicit subscriptions, and we would bespeak for them a warm welcome, and the cordial help, pecuniary and otherwise, of all Church people. The project has the hearty approval and generous support of several of the bishops. The house will accommodate ten or twelve clergy, and it is proposed that the charge for room and board for each individual shall not exceed 50 cents per diem.

MONTREAL.

MONTREAL.—The semi-annual meeting of the Diocesan College Missionary Society was held in the College chapel on Saturday evening, 20th Feb. The Lord Bishop of Montreal occupied the chair. The meeting opened with a hymn, after the singing of which the Rev. Principal Henderson led in prayer. The chairman, in his opening remarks, spoke very encouragingly of the work which was being done by the Society, and especially did he encourage the efforts which are being put forward by the members of the Society to hold services in Outremont. The treasurer then read his report, which was as follows:—Receipts for the year, \$300, \$50 of which was sent to Bishop Reeve, of Mackenzie River; \$60 to the Bishop of Madras for the support of a native missionary there, and \$100 devoted to missionary work in the vicinity of Montreal, leaving a balance in the hands of the Society.

After the treasurer's report a very excellent and instructive paper, prepared by Mr. F. H. Graham, a student, was read by Mr. W. G. Lewis, another student, on "The Missionary of North-Western America."

The Chairman then introduced the Right Rev. Lord Bishop of Algoma, who spoke first of Missionary work generally; he mentioned the importance of student work in his diocese during vacation, and was very thankful for the valuable services rendered to him by the students of Wycliffe and Trinity Colleges. He said that there were in all twenty-nine clergymen in his diocese and at the present time still four or five vacancies. There were not the same hardships in Algoma as there were some twenty years ago. One great hindrance to the country was that it did not offer inducements to emigrants; they generally passed Algoma and went to the farther North-West. The Churches in the diocese of Algoma are simple, and are built chiefly by the exertions of the people in the diocese, and by outside aid, especially from England. There are two features in church building which are kept in prominence, namely, not to go into debt and that all plans must be submitted to the bishop. The sum of \$500 will pay off all back debt in the diocese on churches and schools. There are 14 parsonages and many more are needed. The bishop then spoke of foreign mission work, encouraging the idea of foreign missions, and said, in the words of Max Muller, that a man who cares only for his own home will have a selfish house, so a bishop who cares only for his own diocese will have a selfish diocese. He gave woman's work a very prominent place in missions, saying that Lydia of Thyatira was in early times in the providence of God permitted to be the instrument in carrying the Gospel from one continent to the other. He then dwelt upon the fact that men who went to foreign mission fields should have some special training. His Lordship, in speaking of the Diocesan College, said there was only one thing he was sorry for, that was, that his diocese was so far from the college; so far that the expenses were too great to enable students to go to work in the diocese during the summer vacation.

A vote of thanks was then tendered to his Lordship, which was carried unanimously, after which a good collection was taken up. After a hymn the Bishop of Algoma pronounced the benediction and the meeting closed.

St. Johns.—The Ladies' Aid Association of St. James' Episcopal Church, St. Johns, gave a most successful concert in Baldwin Hall, 24th Feb. There was a large attendance. Miss Bissette played a piano solo in a flawless manner. Mrs. Fiske and Miss Renaud sang charmingly a duet entitled "Two Forest Nymphs." Mrs. Donaghy sang "Wishes and Fishes" in an artistic manner. The kindergarten exercises by about fifteen children were most entertaining. Mr. A. J. Pickard, Montreal's premier humorist, gave several recitations. Mr. W. A. Trotter occupied the chair. The ladies served excellent refreshments at the close of the evening.

Trinity Church.—At the usual fortnightly meeting of this Church Association, Feb. 26, the Rev. Canon Mills resumed his lecture descriptive of his trip last fall through British Columbia, Vancouver and the Western States. Victoria, San Francisco, Sacramento, Salt Lake City and other places of interest were described in a graphic manner. Numerous anecdotes were given by way of illustration, and the lecture, which was both interesting and instructive, was much appreciated. Owing to the lateness of the hour the lecturer was obliged to leave his hearers in Salt Lake City, but purposes to continue the journey at the next meeting of the Association. A few selections of vocal and instrumental music were given at the opening, and a very pleasant evening was brought to a close by the singing of the National Anthem. Mr. Butteris, superintendent of the Sunday-school, was mentioned by mistake on Friday as being superintendent of the Trinity Band of Hope, instead of Miss LeMesurier.

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