

Anglican, Scotch, Irish or Canadian priest, but Catholic. He must possess a Catholic heart and love men because they are men, redeemed by the precious blood of Christ and not because they are members of a particular branch of the human family; he must have an intense love for souls wherever they may be found. Wherever he finds himself he must be at home. In his parish he must always say "Thy people shall be my people." He must endeavor to understand existing institutions before he tries to reform. He must be blind to a great extent, to the little imperfections of the narrow circles existing in the place and embrace those things that are admirable. He must have a large supply of sanctified common sense, and cultivate the gift of adaptability; he must pay particular attention to men occupying positions of importance, not, perhaps, so much for their own sakes as for the sake of their example. If the principal people in a small place attend the services of the church regularly, it is not difficult to make all the people Churchgoers. The people of Great Britain to-day are decidedly on the side of the Church, owing to the fact that the Queen and Nobility are religious, and it is not wrong to suppose that St. Paul had the force of example in view when he wrote to the Bishop of Ephesus, "I exhort that prayers be made for Kings and all that are in authority that we may lead a Godly and peaceable life." Power to do these things will come from the cultivation of the gift imparted to every priest in Ordination by the imposition of the hands of the Bishop and which requires continual stirring up, for those words, "Receive ye the Holy Ghost for the work and office of a priest in the Church of God," can mean nothing less. This is a power that flows from the Catholic heart of Jesus Christ into the hearts of those who bear His commission and act in His stead, and in a new country if he is to enter into the life of his people, and find a way into their hearts, he must be regular and careful in his visits. There are still to be found many parish clergymen who are inclined to doubt the wisdom of much visiting on the part of the parish priest. Without stopping to weigh the pros and cons (for no doubt there is something that is very inconvenient in our present system) I think, considering our present circumstances and the migratory character of our people, we must be prepared to spend much time in this most important work. In the Roman Catholic Church, there is compulsory confession, which brings every loyal Roman Catholic into close touch with his priest. In the Church of England it seems to me, we must use the homes of our people as confessionals. If people are indifferent to the claims of religion, or prevented by sickness from attending Church, we must carry the Church to them. In this most important work there must be method. Before we enter a house the second time, we must be quite certain as to the object of our visit and decide not to leave it until we have attained it.

There is no doubt that from these visits more than from anything else, the priest will obtain matter and illustration (the source being carefully concealed) for his sermons and addresses. In visiting, the child should never be forgotten. In a country parish, the children should be catechised

during the visit, and in a town parish, the schools visited as regular as the home. In an associate mission in the Upper Ottawa Valley in which the lecturer had the privilege of working some ten years ago, the catechising of the children before father and mother, form the chief feature of the Minister's visit. No doubt much of this labor would be saved if we had Church schools scattered up and down the country, wherein the clergy could gather the children of the Church from time to time and instruct them in the Faith of the Church and in all other things that Christian children ought to know. But we have to deal with things as they are and not as they ought to be. Therefore we must adapt ourselves to our environments and be prepared at considerable inconvenience to pursue the next best method.

The priest must be consistent in all that he says and does. Having once decided upon a proper course, there must be no retreat. Hesitate, consider, pray before making a step. Be sure it is the right thing to do; but then, like a British soldier, defend your position. Among all Britishers there is a love of consistency—they may not agree with the priest, but they like him because they know him to be consistent. The undecided feel a sense of secret confidence in the presence of a man with strong convictions. First they admire, then revere and finally, imitate. It is a proof to them as a superhuman power. It strikes them as a ray from the Eternal Son of Righteousness who never changes, "the same, yesterday, to-day and forever." Again this consistency is not easy, not assumed at will; it is the result of character acquired; the result of self-examination; self-denial; self-knowledge. Given a consistent priest, before long you have a consistent people. A priest is always the beholder of all beholders and his life should be a model for others to copy. The priest's household arrangements, the time he rises, the time he retires, the regular or irregular way in which he pays his debts, the way he treats any he employs, the manner in which he rules his house, the time he spends in pleasure, the nature of his pleasures, the time he gives to prayer and preparation of his work, even the food he eats and drinks, after a time are known to his people. Nothing too small to hinder or mar the priest's work—slovenly appearance when exercising the priest's office at the altar, or in the sick chamber; lack of courtesy; want of refinement, when dealing with the very poor; the thoughtless repeating of something heard in a previous visit; the apparent desire to hear news; the willingness to listen while the faults of others are being exposed; the failing to act as an officer and a gentleman. These apparently little things ruin or mar a man's work. There must also be consistency in dealing with other religious bodies. Day by day our people are brought face to face with a startling phenomena. Instead of finding all who profess and call themselves Christians, united in one holy bond of peace and love, they find division—a divided Christendom puzzles a large number of devout Church people. The problem is nowhere so clearly presented as in this new world, where every and any religious teacher for a time gain a hearing. Two governing principles seem to me to be necessary in