

These petitions include two numerous signed ones from the Diocesan Synod of Derry and Raphoe, headed by the signature of the Bishop, who also earnestly recommended these petitions to the support of the Synod and of the Church.

### AMERICAN BUDGET.

The death of Rev. Erastus F. Dashiell, D.D., Rector of St. Michael's Parish, Talbot county, Md., occurred on the 30th ult., after an illness of several months. He was one of the most prominent clergyman in the Diocese of Easton, and occupied conspicuous positions in the councils of the Church.

Bishop Hare has returned to his missionary district in improved health, and should be addressed at Sioux Falls, Dakota.

Fifteen acres have been set apart at Jackson, Mississippi, for the new diocesan house, chapel and school-house, which, in due time, Bishop Thompson hopes to see erected. The former episcopal residence, destroyed during the war, was situated upon the same grounds.

A chapel at South Bethlehem, Pa., in memory of the late Judge Packer, founder of Lehigh University, is to be erected by his daughter at a cost of \$200,000.

Bishop Jagger, of Ohio, visited St. Paul's Church, Rome, Italy, on Sunday, March 28th, and held a confirmation. The church was crowded, and the bishop's sermon made a deep impression. It will give pleasure to the many friends of Bishop Jagger to learn that he has so far recovered his strength as to be able to preach. He goes at once to Capri for a month of absolute quiet, and returns to Rome for Easter.

### "A PLEA FOR THE CHRISTIAN MINISTRY."

(Continued.)

But upon the young men themselves there devolves frequently the high responsibility of selecting their future calling. It might prove advantageous in many instances if people were to examine the reasons upon which they decide against the claims that the Christian ministry has upon them. It is not denied that somebody ought and must preach the gospel, but that particular somebody, according to present views, is virtually non-existent. This is manifestly wrong, and the wrong is directly traceable to home influences, which, in the majority of cases, are antagonistic to the simplicity of the faith as well as to the unpopular heroism of a devoted and self-denying life. Some plead for a special call, by which we are possibly to understand a supernatural call like that which came to St. Paul under the new dispensation or to Samuel under the old. But, for the most part, our children have had a very distinct call, in that they have been made partakers with Christ by baptism, and it is imperative upon Christian parents and Christian children that they do not minimize its force nor attempt to explain it away. We do not say that every young man should enter the ministry, but we do say that there are far too many young men of the Church, suitable in every way for her service, who decide in favour of some other profession because of its superior possibilities as a place for making money, or against the ministry because of the difficulties surrounding it. There is hardly any use in disguising from ourselves the fact that winning souls is of far less moment than winning cents. And yet no higher motive can be suggested to move human energy than the love of Christ constraining an earnest and godly young man to endure hardness as a good soldier. He may not be able to amass much wealth in the ministry, nor does

he need it, but he will secure what wealth cannot purchase,—the blessings of those who have, through his instrumentality, been won from the paths of wickedness and vice to serve the living and true God. While others are burning "the candle at both ends" and joining in the mad but sickening revel of what is called fashionable society, the young minister is preaching a gospel of love and mercy in the gutters of great cities or in the isolated, snow-bound homes of the backwoods. He is making a name among the worthies of history who have not counted their lives dear unto them,—Middleton, Stewart, Livingstone, Moffat, James, Heber, Martyn, Patterson, and a host of others. Such work lives not alone in time, but more important still in eternity. To ask our young men to adopt this holy calling is to ask them to undertake the most ennobling of all works. It is related in the biography of the Honorable and Right Reverend Charles James Stewart, fifth son of the seventh Earl of Galloway, that on one occasion he spoke with the greatest enthusiasm of his promotion when laboring as a missionary in Canada. "It was pleasant," says Hannah More, relating the incident, "to have a man of his birth speak of it as a great advancement that he was now appointed a travelling missionary instead of a local one." Birth, learning, and wealth may all be advantageously employed in the service of Christ. It is a service requiring the best courage as well as the best literary and spiritual training. What we ought to guard against is making the mistake of supposing that we are not called, when in reality the call is pressed upon our acceptance from a hundred different sources. The position of matters is somewhat like that of any army, where every man is under fighting orders and in the last resource,—if a true man, bound to accept any duty the general in command may direct. But instead of "ordering" the general calls for volunteers. Every Christian is personally under obligation to respond to the call which Christ makes to them, through the instrumentality of the Bishops and pastors of the Church. Who will man the walls,—who occupy the waste places? There are many young men spending a pointless, if not a useless existence, who would achieve great results for the Church and the world if they would only respond to the voice which says, Why stand ye here idle all the day? But let us not be misunderstood. We are far from urging men to rush indiscriminately into the ministry. Quite the contrary, but we think that parents, whose responsibility is very great in this regard, ought to direct the mind of one son at least towards this object. Where this is done in faith and holy submission to the Divine will, God will assuredly make good the promise of His Holy Spirit. Develop every gift the child possesses, and let them be consecrated to the service of the Temple. We have no sympathy with the theory which obtains in these days, that children are "vessels of wrath" until they are, as it is termed, "converted." This is a novelty in the Christian Church repugnant alike to the facts of history and the plain declarations of God's word. "The school of the prophets" is as necessary now as it ever was, perhaps more so, and early training just as essential as early training for any other profession. Should these remarks fall upon "the good ground," may it prove a realization of the words of the prophet: "I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, Here am I; send me."

ROBERT KER.

13 Rue Hebert, Quebec.

### CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

GREER MOUNT,  
April 26th, 1886.

SIR,—The name of Thorne is probably familiar to some of your readers as a lonely coun-

try mission. It is, I believe, one of the largest and poorest in the Diocese of Montreal. For nineteen years the people have been worshipping in a rough log school-house, but they are determined that they will not bear that reproach any longer, and we are now building a very pretty little stone church. It is taxing their powers to the uttermost to complete it (with some outside assistance). We hope to have it ready for consecration at the Bishop's visit in August. Of course, there are some of the fittings we must expect to lack for some time; but it will be very sad if we have no organ to lead the voice of thankful praise on that joyful opening day. It is hopeless to think of raising even part of the price of one among ourselves, for the reason which I have given. We have taken much pains training our choir, but it seems like labor lost when we have not an instrument. Many of our people have never heard an organ, and have no idea of the musical part of a service.

I ask your readers to help us in the name of Him who went about doing good. However small the amount, it will be a gift to God, and most welcome to those poor people, enabling them to worship the Giver of all good in decency and order.

Yours faithfully,

NETTIE M. GREER.

N.B.—Please address communications to Mrs. A. J. Greer, The Parsonage, Groer Mount, Thorne, Que.

### TEMPORARY RECTORS.

SIR,—A year ago I troubled you with a letter upon this subject. A Rector had then been "appointed for a term of five years." Now we have one appointed for "two years," and another for "a few months" on trial! What are we coming to? Can the clergy who allow these things be aware of what they are doing? How they lower themselves in the eyes of the laity? Can they be aware of the consequences to themselves? That they shut out from themselves the best men among the clergy, who would never submit to be "sampled." I say again as I said a year since:—"This action approaches the 'warning-pan' system winked at during past years in the Mother Church, but unlawful. There a clergyman cannot be inducted without taking an oath that he has made no compact of the nature of simony."

Private patronage, purchase of advowsons or presentations are happily unknown in the Church in the Colonies; but ought a clergyman or a parish to introduce a system by which it is virtually said: "I will hold (or you may hold) this Rectory and receive its emoluments for five or two years, or even a few months, with the understanding that another may be put in the place at the end of that period, if so it please the majority of the parishioners." Or (it may be) if one of the influential parishioners have by the end of the period a son ordained for whom he would desire the parish, or a son-in-law (just to keep dear Mary near her mother, you know)!

Last year I wrote, "It may be for one year, as well as five"—well it has got down to two years! And though it is fair to presume that a man here, "for a few months on trial" will not be inducted—still we are coming (as I prophesied) "to the degradation of the pastor to the position of a preacher paid by the year (or by the month), like a 'hired man,' and we help to create a race of priests who shall come under the curse of Eli. 'It shall come to pass that every one that is left in thine house shall come and crouch, for a piece of silver and a morsel of bread, and shall say: put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.'"

AN ENGLISH CHURCHMAN.

[A quantity of Home Field matter from Diocese of Fredericton and elsewhere comes too late for this number.]