

not enough to know what they ought to do and begin doing it, looking unto God for His help. They have been taught that they must needs wait for some mysterious feeling which they have never yet known and very likely never will know.

The sum of the matter is that whosoever is living an irreligious, unchristian life, ought to have a "change of heart;" that is, of affections, desires, purposes, actions. This no man will have but by the converting power of the Holy Ghost, his own will consenting and yielding thereto. Other than this he cannot tell "whence it cometh." Who then need a "change of heart?" Plainly, those who do not love God and are not trying to do His will. But suppose it be said, "I do love God, I have always loved Him; there has never been a time when in some sense I have not tried to serve Him; do I need a 'change of heart?'" No, if what you say of yourself be true. To love God and to serve Him is the very state of heart and life that ought to characterize you. If it does, you need no "change of heart." If it does, then, as a baptized, confirmed, communing member of Christ's Church, you are trying, by God's help, to walk in the commandments and ordinances of the Lord blameless. Our Lord Himself made this test of fealty to Him, "If ye love Me keep My commandments," and, "He that hath My commandments and keepeth them, he it is that loveth Me." If you love God, and, as well as human infirmity will allow, are trying to do His holy will, you are already in the right way. Keep in it. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

#### "SO MANY CALLS."

For what purpose? for the payment of numerous bills made for life's luxuries—its pomps and vanities? Oh no! "so many calls for the church:" that is, some six or eight objects a year are presented to our friend's consideration. He was called on only a month ago, and with that call he parries every other, just as the Indian holds up some prisoner he has taken to shield him from the arrows of his pursuers. He gave so much on such an occasion, and that is used as a scarecrow for all future collectors. It would seem that any one loving Christ would rejoice at the increasing calls to extend His kingdom, and would expect that any once made should increase. Christ, through His Church, takes the attitude of a suppliant, that His people may know the superior blessedness of giving to receiving; and yet He is denied because the calls are so frequent! But He does not call upon you as often as you call upon Him, for from Him you daily receive your breath, your reason and all the comforts of this life. He is called on to protect you by His providence, and to supply mercies as numerous as minutes. Above all, He is called on to spare you under provocations of ingratitude which you daily heap upon Him. And yet, with all these calls, never has "His arm been shortened, or His ear heavy." But when He calls on you, and that, too, for your own benefit, you treat Him as some troublesome mendicant. "Freely ye have received" and sparingly do ye give. Suppose He should take you at your word, and say, "Yes, I have called too often, I will do so no more;" then, indeed, there would be no more calls on your charity, but then, also, would you lose your ability to be charitable; your talents, unimproved, would be taken away. If your life were spared, which still would be an exercise of His mercy, you would wander abroad an outcast, exposed to every stress of weather, and sensible of your former blessings by their withdrawal. But if there are so many calls on you, suppose you retaliate, and make calls on other people. "By no means," you reply, "you would sooner give than do that; you could not think of exposing your feelings in such a way." Very well! then, of course you will consider that those who call on you have feelings also, and you will doubtless be particularly careful to render their stony path as smooth as possible; at least, you will not inflict another pang in addition to the many they have already experienced in their arduous round. The truth is, that a person who for Christ's sake, undertakes a collecting tour, approaches as near a mortal martyr as is attainable in the present state of the Church. He, or rather she (for men are not generally courageous enough for this), deserves encouragement, not only for the worthy object in view, but for cheerfully undergoing that laceration of feelings which every collector must experience.

That there are so many calls, should be a cause of thankfulness to every true friend of Christ. It shows that His kingdom is extending, and that the seed of past liberality is bearing, after many days, its fruit. But, further, the many calls are so many opportunities of securing God's blessing upon our temporal affairs. For, Holy Scripture declares, that as we sow we shall reap; and when the poor widow was about consuming her last provision, the gift from that morsel to the prophet was so productive that "the barrel of meal did not waste, neither did the cruse of oil fail, until the Lord sent rain upon the land." An eminent saint once said that "he was too poor not to give. He could not afford to be sparing in seed wheat;" and Baxter said, that "his affairs most succeeded, when he was most liberal; and since he had been more sparing in his charities, he had not so prospered." Says another, "I am now as able to increase my contributions to five hundred dollars per annum, for the support of Christ's cause among my fellow men, and to pay it as promptly, as I was seventeen years ago to give twelve dollars per annum, when I first commenced my contributions." Should there be, therefore, "so many calls," "if thou hast much, give plentifully; if thou hast little, do thy diligence gladly, to give of that little; for so gatherest thou thyself a good reward in the day of necessity."

"Restore to God His due, in tithe and time;  
A tithe purloined cankers the whole estate,  
Sundays observe. Think, when the bells do chime,  
'Tis angel's music; therefore come not late—  
God then deals blessings; if a king did so,  
Who would not haste, nay give, to see the show."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

**Deanery Meeting.**—The Chapter met at St. John's Church, Oranoto, on Wednesday and Thursday, August 17th and 18th. A business meeting was convened at 4 p.m. on Wednesday, in the vestry of St. John's Church. There were present, the Revs. Canon Roberts, M.A., H. Montgomery, M.A., A. B. Murray, M.A., J. R. S. Parkinson, S.A.C., and the rector, Rev. H. E. Dibblee, M.A. Messrs. W. S. W. Raymond, and G. F. Scovil, lay readers, being present, were invited to take part in the meetings. Rev. Mr. Parkinson submitted a report from the committee appointed to enquire into the mode and working of the St. Andrew's Brotherhood. He advised the formation of branches in the different parishes of the Deanery. It was decided, after due consideration, to enquire into the working of other associations of like kind, and to report at a special meeting of the Deanery. There is no doubt but that there will be at least one branch of the St. Andrew's Brotherhood in this Deanery, and it is hoped that more parishes will see their way clear to apply for charters.

The 2nd Epistle of St. Peter, 3rd chapter, was read in the original and discussed. A portion of *Lux Mundi* was also read, and discussed at some length. On the evening of Wednesday, there was a missionary service in St. John's Church, when interesting and practical addresses were given by Revs. H. Montgomery and J. R. S. Parkinson. Evensong was said by Rev. Canon Roberts, and the lessons read by Rev. A. B. Murray, and the rector.

The offertory, amounting to \$4.04, was given to the general purpose fund of the D.C.S.

A similar service was held in Christ Church, Margerville, on Thursday evening. The singing at both services was good, and the congregations satisfactory. At 8 a.m. on Thursday, the Holy Eucharist was celebrated at St. John's Church, the Rev. H. Montgomery being celebrant, and the Rev. A. B. Murray, assistant.

Not the least satisfactory feature of the meeting at Oranoto, was the generous hospitality shown the clergy by different members of the congregation. Particularly was this instanced when on Thursday, at the close of the morning session, the brethren were invited to the pretty grounds near the church, where a most tempting luncheon had been spread—under the shade of the surrounding elms. If looks of pleasant surprise were a token, the ladies must have been assured that the clergy duly appreciated their thoughtfulness for them.

Although in itself in every way gratifying, this meeting of the Chapter was chilled by the news which each telephone message brought of the increasing illness of our revered Bishop, the Metropolitan—whose health, we regret to say, is still in a very precarious condition.

This prevailing vein of sadness was not confined to the clergy, for, as it will be imagined, many of the laity seemed deeply touched—especially when reference was made to His Lordship's illness during the services.

St. John's Church, Oranoto, was built in 1863-4 under the supervision of the Rev. Henry Pollard,

S. A. C., and was consecrated by the Bishop of Fredericton on the 26th day of October, 1864.

Occupying as it does one of the most commanding situations to be had along the St. John River, St. John's Church, with its pretty background of lofty elms, always calls for the genuine admiration of the tourist-traveller.

From its doors can be seen not only the adjoining parish of Margerville, with its beautiful church (whose "cross-top spire amid the trees" is most suggestive of some English scenery,) but from "St. John's" you can also see very plainly the Cathedral spire in Fredericton—eleven miles away.

The congregation of St. John's Church have a pardonable pride in their inheritance, and are to be applauded in their desire to beautify and improve the House of God.

### ONTARIO.

**ODESSA.**—The debt on St. Alban's Church has now been placed on a much more satisfactory basis. It will be remembered that the property was purchased some time ago from the Methodists for \$810. Of this, about \$175 was paid down, and the rest remained on mortgage at 7 per cent. By the energy of the Ven. Archdeacon of Kingston, a sum of about \$150 was collected (chiefly among the clergy), and the debt was thus reduced to about \$500. This last amount has now been borrowed from the trustees of Christ Church, Cataragui, repayable by instalments of \$100 per annum, with interest at 6 per cent., so we now have the satisfaction of having the mortgage in the hands of Churchmen, and of paying less interest by one per cent. than formerly. It is only just to add that the Methodists have treated us with great courtesy and consideration throughout the negotiations. Had they insisted on our fulfilling the exact letter of the deed, they might have placed us in an awkward position. Last Sunday the services at Hawley school house in the morning, and at Odessa in the evening, were conducted by Major Mayne, L.R. There was a good congregation at the latter place, and the gallant Major gave a vigorous and able address on the necessity of earnestly contending for the faith. The priest in charge of the mission was doing duty for a neighbouring priest for that day.

### TORONTO.

**Bishop Strachan School.**—At the examinations for university matriculation conducted by the education department, the successful candidates from this school were: Lillian Isabel Heaven, of Milton West; Sophia Scadding Martin, of Toronto; Frances Bond, of Guelph; Mary Reynolds, of Epsom; the first three of whom took second class Honors in English. Isabel Garland and Isabel Wanless, of Toronto, passed with 2nd class Honors in English, History and Geography. The following took partial matriculation; Beatrice Bland Montizambert, of Quebec, 2nd class Honors in English; passed in History, Geography, Latin and French. Edith Mary Holmsted, of Toronto, 2nd class Honors in English; passed in History, Geography, Latin, French and German, also gaining 87 per cent. in Divinity, at Trinity University; Effie Jones, passed in English, History, Geography, Latin and French authors. Mary A. M. Robertson, of Ottawa, passed in English, History, Geography; and gained 90 per cent. in Divinity. Mary Menzies, of Hammond, Ill., passed in Mathematics, German and Divinity.—*Empire.*

These results bear very high practical testimony to the thoroughness and efficiency of the teaching at the school, and at the same time reflect great credit on the young ladies, particularly when the papers have been so difficult as these were. We notice with very great satisfaction the exceptionally high marks in Divinity taken by two of the candidates, Miss Robertson and Miss Holmsted, who obtained 90 and 87 per cent. respectively.

**WESTON.**—The services at the re-opening of St. John's Church were held on Sunday, August 14th, when the Ven. Archdeacon of Peterboro preached both morning and evening to overflowing congregations, and at a litany service Rev. C. H. Shortt, incumbent of St. Cyprian's, Toronto, preached in the afternoon, when Rev. F. G. Plummer ably presided at the organ. The walls and ceiling of the church have been papered throughout by Messrs. Staunton, of Toronto, in an artistic manner. The chancel has been greatly improved by a new window and a handsome carpet. The Sunday-school room has been papered and roofed with galvanized iron. The above improvements were initiated by the Weston branch of the Churchwoman's Auxiliary, and carried out by them with the energetic aid of the churchwardens and other friends. Gifts also have been presented; a rich crimson cloth worked in gold by Miss Musson, a lamp for the pulpit by Mrs. Roberts, and a handsome prayer book by Mr. Smithson, the people's churchwarden. It is pleasing to note the evidences of Church progress in this parish during the past