

necessity arise a feeling of real respect, deepening daily into a firm and lasting affection which nought will or ever can dissolve, and which must go a long way towards influencing the spiritual lives of the people, as well as confirming them in an answering faithfulness to their religious duties.

III. This brings us to the third head—sociable or neighbourly visits.

These seem to be a great waste of time, but they are expected of us, and we must yield to some extent to the demand. I will not say that people are just in these demands, but nevertheless there is the fact that we are expected to visit in a sociable way. Of course, do our very best and we cannot satisfy people in this respect. The Congregationalists call their minister the *teaching member* of the Church. We are expected to be also the *visiting member*. But these sociable or neighbourly visits may not be altogether the waste of time they seem. The clergyman may do much good in this way. He may take this opportunity of engendering a kindly personal feeling towards himself, which will be of great value to him in his sacred ministrations. He may have many opportunities of dropping the good seed without appearing to do so. If he take an interest in the temporal concerns of his flock, he will find them more accessible for the advancement of their spiritual welfare. It is his duty to enter into their pleasures, moreover, with the view of elevating and refining them. Of course, he will not in this case forget that he is the clergyman—the spiritual pastor. His manner and speech will be such as become his character and position. I do not mean by this that there will be any prudery or undue stiffness about him. In short, let him be all that characterizes a *true* gentleman, and he need not be afraid of doing anything except doing wrong or doing nothing. "Let there be no sort of abandonment of any truth, or of compromise of any principle. Let there be adaptation wherever necessary, and a loving endeavor to meet the wants and even the fancies of men." The clergyman should be an example to his flock in every sense of the word, and in order to effect this he must exert an educational influence on their sociable life. He will be following more closely in his Master's footsteps, if he be found in the marriage feast-chamber as well as in the sick room, as a man "in the world," though not "of the world." A great deal has been said and written concerning the clergyman's position in society, but nothing with greater truth and force than the following, which I quote from "Evans' Bishopric of Souls."

"Let but the clergyman be faithful in his ministry, diligent in visitation; careful in adding to the treasures of his heart, and he will have a clear view of the bounds to which his time and the solemnity of his character confine him; he will be sober and vigilant, so as at every moment to be alive to the inconsistency of the man of the congregation with the man of company—of the man of visitation with the man of visits. He will not forget where and what he is; as a guest at table, he will remember that he is a minister of God's Holy Word and Sacraments, an instructor of the living, a con-

soler of the dying; and thus he will never be lost sight of in the mere minister to man's amusement; even the stranger will discover his office, not by his clothes, nor yet by unseasonable intrusion of subjects too solemn for the occasion; but by that indescribable propriety, that modest dignity, that gentleness and serenity, which is derived from the habitual exercise of his profession."

"Such a character does indeed sanctify society: all that he says tends to useful information, and he often finds occasion to let drop something, which falling as good seed, may in time yield good fruit."

THE WISDOM OF LOOKING AHEAD.

IT is needless to read an homily on the wisdom of looking ahead on general principles, for no one can exist from day to day without taking some thought of the future. But it is highly needful to apply this prudence to the organization of the Church in one department of work. There seems to be no system in the dividing of old parishes so as to meet the necessities of increased populations. A very grave scandal has arisen lately in one diocese wholly arising from this lack. A suburban parish in charge of a rector, after many years of rest suddenly commenced to grow rapidly on the city side. As the people settled in such numbers, and every sign indicated a large increase of population, equal to that of an ordinary parish, there ought to have been prompt attention to their spiritual needs on the part of the Church authorities. We blame no one for the neglect, but it is neglect of a shameful character for crowds of people to be massing together without the Church taking note of their presence, and providing for their oversight. In the case we allude to, a few young students saw the opening, and started a mission in the interest of their party and College. They found two active helpers, one a reformed Episcopal, and the other, his wife, who is, we believe, not a churchwoman. At certain services the rector appeared to take his lawful place and to do his manifest duty. When he came, as service had already begun, the ringleader rose and left the room, his wife left her place at the organ, and they led off a considerable body of the congregation. This occurred during the general Confession, and devout worshippers were in the rudest manner pushed and kicked to compel them to rise from their knees to enable the rioters to get away! This seems a strange result of a Mission, but it is the national result of a party mission. It turned out to be a successful move, for to stop the disorder, the Bishop has divided the parish, and these zealous people and their aiders and abettors and inspirers will now have a new parish under their own control. This very lamentable state of affairs might have been avoided by looking ahead. There are other cases equally forcible as illustrations of the mischief arising from letting things drift without thought until some crisis arises demanding treatment. Those who stirred up this disgraceful outrage are well organized, they have a thorough knowledge of the different dioceses, and are equipped with agitators

and plotters precisely like a political party, the aim being the same to put in the party nominee. Is the Church unequal to this emergency? What are our Archdeacons for? Have they eyes and see not, ears and hear not? Surely these officials might remove the reproach that they are without any useful functions, by watching the flow of population, and providing for new missions as a preparatory step to new parishes?

We sadly need, we are convinced, a thorough overhauling in our modes and system of doing the Church's work in Canada. We might forget the Old Country here for some years with extreme advantage, then we could create our own precedents, evolve common sense methods adapted to our own people and our own needs. Our higher officials would then learn to do something more than wear the apparel of their rank, and our young men would learn to pay honor to whom honor is due, and be taught subordination to authority. These erratic party missions should be deprived of their excuse, by such well-ordered, timely provision being made for growing populations as would provide Church privileges for our people in new districts, and bring the Church before all the people as their spiritual Shepherd.

PROTESTANTS WAKING UP IN QUEBEC.

FOR years past the non-Romanists in Quebec Province have been a peculiar people. They have tamely submitted to one indignity after another at the hands of the Roman Church, until the Papal authorities have come to regard a Quebec Protestant as too cowardly to resent any wrong or insult.

The sluggish worm will turn says the proverb, and there is a slight sign that the slumbering Protestant feeling of non-Romanists at Montreal, is just beginning to be aroused. Dr. Dawson has somewhat firmly declared himself in reference to the legislation affecting professional life in Quebec. The Roman party are determined to keep the professions to themselves—that is the whole matter. To secure this monopoly they are requiring that all candidates for professional status shall be educated according to Romanist rules. They refuse to recognize the Degrees of McGill, or any other non-Romanist College. Of course, if this policy succeeds, as it may, there will have to be, as Dr. Dawson declares, an appeal against such infamous tyranny direct to the throne. There will have to be, as we think, an appeal direct to something else, *i. e.* to the ultimate power on which even thrones rest, the strong right hands of the people who are oppressed, or whose patriotism stirs them to avenge the wrongs of their fellow-countrymen. We advise Dr. Dawson and his friends to speak up, to cast their timidity, and what seems like cowardice, to the winds. Let them say as their fathers said, and with the bold defiant tone of their fathers, that they will not endure the abominable tyranny of Papal rule, that those who seek to enforce it do so at their peril. If they take this stand they will discover that