

people for their reception into the communion of the Church and for their Confirmation. It is earnestly hoped that we may have abundant and solid results, and a great strengthening of the Native Church in South Africa.

#### An Editor's Sermons.

Most men have hobbies, and Sir Edward Russell, editor of the Liverpool Daily Post, has published a volume with the above title in which the Bishop of Hereford has written a preface. On the subject of churchgoing, he says: "It is a mistake to suppose that even the most pious man can dispense with definite religious observances without some loss of spiritual stimulus. Men think they can worship quite as well on a hillside, and so on. As a matter of fact they do not. Hillside devotions are spasmodic, vague, unsustaining, uncorrecting, unintellectual, unpreserving. For all but the highest natures there would be no devotion at all if there were not public devotion. Many natures need that the mind should play periodically on the purest spiritual topics, and should be played upon by the most potent moral restraints in order to avoid actual sin; and the most potent moral restraint is an habitual contemplation of holy things. On all altars, except the ribald, public offices of religion have a refining influence. In the actual life of our country, many men, and especially many women, are literally without intellectual or high-minded or high-souled exercises except at their places of worship. No man of any belief is in as good state of mind and heart when he eschews religious services as he would be if he attended them. The case most clearly perfect of a thoroughly holy agnostic life—a life not merely sound but spiritual—is probably that of John Stuart Mill. But when Mill's private life came to be known, it was discovered that though he had not attended any ordinary ritual, he had maintained usages of religious meditation which, though to us odd in their special character, were very real to him, and by him were observed with a faithful tenacity very infrequent among those by whom worship is ignored.

#### Poverty of English Clergymen.

The mean pittance to which the increase of population, the depression in land, and other causes have reduced clerical incomes is a standing disgrace to churchmen who take no effective steps to remedy this state of things. There are, the bishop of London tells us, over 700 clergymen, presumably educated gentlemen, whose professional emolument is under £155 a year. That is a state of affairs which is not for the welfare of the nation or the church. The clergy do not ask for luxury," but it is essential that they should be gentlemen, and they naturally have the instincts and tastes of their class, and, above all, the desire that their children should be brought up with advantages similar to those which they themselves received. The alternative to making proper provision for the clergy is that we must be content either with men oppressed with the carking cares of poverty, or with men of no breeding who take orders for the sake of the social position thereby obtained, neither of which are at all desirable things—St. James Gazette.

#### S. P. G.

The appointment of Bishop Montgomery as secretary must be fresh in the recollection of

our readers. Scarcely has his successor taken up the reins of office in Delahay street, when news is received of the death of Prebendary Tucker, until recently Secretary of the Society for the Propagation of the Gospel in Foreign Parts. Shortly after resigning his post, Prebendary Tucker went to Italy for the winter, and it was at Florence that he died after a few days' illness. Prebendary Tucker was appointed Assistant Secretary in 1895 and succeeded to the office in 1897. It is claimed that on the whole his management was a failure. In spite of the great awakening in recent years amongst church people to their responsibilities and privileges, the S. P. G. has made little, if any, advance. The "Times" says of him referring to his hard business habits and saving of expense by untiring personal labour: "He had great powers of concentration. The younger clergy might be holding enthusiastic meetings in the committee room, but the Secretary could continue his correspondence in the next room, sometimes with the door open between, and take little or no notice of the ardent juniors. He might delegate to a subordinate the oversight of the Continental work, but the missionary and Colonial operations were his prerogative. As a matter of form the S. P. G. has a standing committee and sub-committee, but in the great majority of cases under discussion Prebendary Tucker meant to have his way and had it.

#### UNIVERSITY FEDERATION.

It is reported that the Board of Governors of Kings College, Windsor N. S., the oldest university in the British Colonies, and therefore perhaps the fittest to lead in the matter, is about to make overtures to the other colleges and universities of the Maritime Provinces with a view to their federation—Kings has many distinguished men among its graduates, and has many of its sons in Holy Orders, and yet she may well consider that she is lacking in many respects in all that goes to make up a great university, as it is understood in these days. There are five universities in the Maritime Provinces, and each has done good work, and yet none of them are adequately equipped to cope with McGill or Harvard, to which not a few from these Provinces by the sea are attracted. Were the resources of these institutions combined in one, with the aid which might be given by the wealthy and the several Provincial governments, an institution of learning might be formed, which would be creditable to the Provinces concerned, and which would retain their youth for instruction at home. The church could retain its theological department, and residential feature of college life, and gain by having her members share in a wider training and greater educational advantages than can possibly be supplied by the colleges of a single denomination. No doubt there are many difficulties in the way of such a scheme, and we shall rejoice if it can be promoted without prejudice to the cause of religion or learning.

#### INCREASE OF THE EPISCOPATE.

One of the immediate results of the revival of church life, which marked the last half of the nineteenth century, was an increased appreciation of Episcopal work and influence, and a large addition both at home and abroad to

the number of Bishops. For three hundred years after the period of the Reformation there was a strange indifference to this source of strength and power, and three millions of people were left in America without a Bishop, and none could obtain ordination or confirmation without crossing three thousand miles of ocean. Within the past sixty years the increase in the number of Dioceses in all parts of the Church has been the most remarkable, as well as the most encouraging feature of its life. Today there are in the Anglican Communion two hundred and sixty-two Bishops, divided as follows: In England sixty-eight, in Scotland seven, in Ireland thirteen, in the colonial and missionary dioceses ninety-eight, and in the United States of America eighty-six. Not only has the number of bishops been largely augmented, but the standard of Episcopal work and duty has been greatly raised. The conception of a Bishop, as a great dignitary of state, living in baronial seclusion and dignity, difficult of access and rarely seen, which formerly prevailed, has given place to that of an active leader of men. One in touch with his clergy and laity, and whose influence is felt in every parish, and in matters social and philanthropic, as well as in those that are strictly religious or ecclesiastical. No single Bishop contributed more to this change than the late Bishop Wilberforce of Winchester, whose ubiquity and energy in all directions astonished the slumbering Episcopate and created a new departure, which has been universally recognized as an improvement on old methods. In this extension of the Episcopate Canada has shared, and where in 1802 we had but two Episcopal Sees, namely, Nova Scotia and Quebec, to-day we have, including Newfoundland, twenty-one, and two additional dioceses are projected and will soon be organized, viz. Keewatin and Kootenay. This increase of dioceses has been attended with most happy results, and in the great West of Canada especially, much energy has been shown in this matter, and of the twenty-three dioceses existing, or about to be called into existence, twelve, or a majority of them, are in the territory north or west of Lake Superior. It is into this region that population is most rapidly flowing and where in the not distant future the majority of the people of Canada will make their homes, and it is gratifying to observe that the Church is fully equipped to meet the incoming tide of settlers, who will occupy its fertile plains, and develop its well nigh inexhaustible resources. In the report of the committee on the state of the Church presented at the last meeting of the Provincial Synod, it was stated as a cause of regret, that no progress had been made in the extension of the Episcopate in Eastern Canada. It was hoped some few years ago, when the diocese of Ontario was divided with such evidently excellent results, and an endowment fund raised for the diocese of Ottawa that her example would be followed by the larger and wealthier dioceses of Toronto and Huron. In 1889, the Bishop of Huron declared that his diocese was too large, and yet thirteen years have elapsed, and no steps have been taken to relieve the Bishop, and to overtake the work in that important section of the Province. The dioceses of Toronto and Huron are territorially large, they contain nearly, if not quite, one-fourth of the entire population of the