

maintenance of Church and Clergy is dependent entirely upon his voluntary offerings." We are afraid that this has not proved at least in this Canada of ours effective to secure adequate contributions from the occupiers of free seats.

In regard to the OPEN CHURCH movement the report affirms that for many years it has been in perpetual growth, and that the "growth to-day is at rather greater than at lesser speed than previously." Each week one or more announcements of its adoption appear in the secular press. In the Diocese of Chester it is estimated that one hundred and fifty or nearly one half of the churches and chapels are now free and sittings therein unappropriated; and in the Diocese of Liverpool about sixty, or one-fourth of the whole. In the United States it is said that seventy-eight and three quarters per cent. of the Episcopal Churches are of this class.

The Association also circulates from time to time leaflets bearing upon the matters in which they are interested. Of one of these "Why do You Want Me to go to Church?" forty five thousand has been circulated during the year; and of another "Public Worship Binding upon All and to be Supported by All" sixty thousand copies have been published and disposed of. It also publishes "The Open Church Monthly Paper" which circulates to some extent through the Colonial Dioceses.

THE MINISTERING CHILDREN'S LEAGUE.

The Canadian Branch of the Church of England M.C.L. appears from its report for the year 1890, now before us, to have extended itself fairly throughout this Ecclesiastical Province. It numbers among its patrons the Lord Bishops of Nova Scotia, Toronto, Montreal, Ontario, Niagara, Algoma, and also the Bishop of Saskatchewan and Calgary. The object of the Association is stated to be "To promote kindness, unselfishness, and the habit of usefulness amongst children and to create in their minds an earnest desire to help the needy and suffering. To aid the necessity of the poor by supplying them with warm clothing, comforts, etc." Children of all ages are eligible for membership which consists of ordinary members, associates, honorary associates, patrons and officers. Parents and others whose privilege it is to watch over the welfare of children are also invited to join the Association. Members pay for their admission card and can contribute through collection boxes and otherwise. Parochial branches may be formed in each parish in any diocese and may work for and may contribute to such objects as they may select, but it is recommended that some of these at least shall be of a missionary character. Each parochial branch shall have a parochial secretary appointed by the rector of the parish and the organizing secretary of the diocese. The Parochial secretaries shall keep a list of all who join, send out notices of meetings, preside thereat and receive work done by members. Each Diocesan Secretary receives and forwards to the Central Secretary the annual report of her branches on or before the 30th day of November, of each year; and the central Secretary arranges them and forwards them to the Referee before the 15th day of December of each year.

The Report gives the following instructions for forming a Branch:—

How to Start a Branch.—When it is desired to establish a Branch of the League in any town, village, or district, the first step is to obtain the consent, and if possible the co-operation of the Clergy. Then write to the Central Secretaries, Mrs. Alan Macdougall, 86 Rasholme Road, Toronto, Mrs. S. G. Wood, 100 Pembroke Street, Toronto, who will be glad to supply Cards of Membership, Papers, Magazines, &c. A meeting of parents and children should be

held, and the League laid before them. A local Branch Secretary and Assistant Secretary must be elected, whose duty it will be to keep a list of the names of all who join, to send out notices of meetings, to receive the work done by the children for the poor, and also any money which may be collected for charitable purposes in connection with the League.

Reports for the Annual meeting were received from 13 branches in the Diocese of Toronto; 12 in Ontario; 6 in Niagara; 3 in Huron; 3 in Quebec; 3 in Montreal; 1 in Algoma, New Brunswick and Saskatchewan and Calgary; 43 in all representing a membership of over 2,000.

WISE COUNSEL.

And here let me say a word concerning the responsibility of those who are the little flocks, without shepherds, in our rural towns.

If there is any gradation in the responsibility of Church people for allegiance and devotion to the Church, that responsibility increases in the same ratio as the number of Church people diminishes. If there are only two or three Church people in the village, they should meet on the Lord's day, to read the service and to claim the blessing of Him who promises to be where two or three are gathered together. If there is only one child, he should be taught the use of the Prayer Book, the Catechism, and be prepared for Confirmation. The little band should keep in touch with the great Church of our fathers, beautiful in her songs of praise, holy in her rule of life, reverent in her worship, scriptural in her teachings, blessed in the gifts she has transmitted from the Master himself through the ages all along, leading around and around the Master, but never far from him in the circle of her Christian Year, solemnizing each great event of life, from infancy to the tomb, in services whose beauty charms, and whose teachings bless all who hear them. Yes, be true dear brethren, to the Church; be more faithful to her when she is desolate and has few to comfort her; be most true to her principles when you alone represent them!

And when we have done all this; when the laity have, by self-sacrifice, given all they can; when the clergy in the field have multiplied their labors; when others have enlisted as lay readers; and when the little shepherdless flocks have rallied about the standard of the Church, we will not yet be able to complete the work given us to do, unless we shall have for two or three years generous gifts from without the diocese.—*Bishop of West Missouri in Church News.*

THE GENEALOGY OF CHRIST.

It is certainly a very striking fact that of all the innumerable millions of the human race that have existed on the earth, the only complete genealogy that is known is that which connects the first Adam with the second Adam. All others run into a fable, or other forms of darkness. Queen Victoria traces her lineage up to Cerdic, king of the West Saxons, who is said to have been the fifteenth in descent from Odin. But the names of the fifteen are missing: and even if they were given they would carry us only about to the Christian era, leaving four thousand years entirely blank. To make it more remarkable, the genealogy of Christ is given us through two different lines or branches not one only. The Jews themselves, since Christ's day, have lost their genealogies, which until he came had been kept with such marvelous care, the like of which has never been known elsewhere in the world. And as Christ was the Son of God as well as the son of Man, so in St. Luke's ascending genealogy, when we reach the first Adam, there is added, 'Adam which was the Son of God.—*Rev. J. H. Hopkins, D.D.*

CONTEMPORARY CHURCH OPINION.

Living Church:

If 'the world' is to have the confirming of the recent episcopal election in Massachusetts there is no doubt that Dr. Brooks will be consecrated. And, unquestionably, the influence of public opinion will be very strongly felt. The eminence of the candidate as a preacher, his breadth and liberality, his contempt for the policy of the Church, for rubrics and canons, when, as *The Independent* expresses it, 'the spiritual uplifting of the people is to be considered,' all win for him the general applause of the secular and much of the religious press. There is a great tendency even on the part of some Churchmen, to regard the conditions and limitations which the Church imposes, as somehow antagonistic to the work of 'spiritual uplifting,' when, as a matter of fact, they are the means by which the wisdom of the Church has decided that that uplifting is to be effected. It seems to be considered, in many quarters, that all such restrictions may be legitimately swept aside, at the will of a strong man who thinks he knows a better way. Self-will, combined with popular gifts, is mistaken for divine inspiration. It is forgotten that such a man, equally with his brother of humbler gifts, has solemnly pledged himself to observe the restrictions which the Church has imposed, that he exercises his ministry only under the condition of ministering 'the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same,' and of being ready 'to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word.' There cannot be one rule for the man of genius, and another for the rank and file of humanity. This was, it is true, the Gospel according to Carlyle, and at an earlier period was applied to the case of kings as being exempt from the code of morals, which is binding upon men in general.

Church Bells:

At the meeting of the London Diocesan Conference held at King's College last Wednesday week a motion was brought forward by Mr. George Spottiswoode to the effect that it was desirable there should be a celebration of the Holy Communion in every Church at least once in the forenoon of every Sunday. Mr. Spottiswoode's motion was carried; but, two years ago, it would appear, a very similar motion was thrown out; and even this time it seems to have been thought necessary to urge members to be sure and come up to the Conference in order to make sure of the thing being passed. It would not have been easy to an early Christian to imagine Christian people questioning whether or not the Holy Communion was to be celebrated on the Lord's Day; we have reason to be thankful that nowadays to a vast number of Church people such questioning and debate seems strangely unaccountable. And Mr. Spottiswoode's motion, too, was put in the least aggressive form imaginable. He did not ask the Conference to state its mind that there should be a celebration at some very early hour, for then those who have a suspicion of fasting Communion might have been alarmed; nor that there should always be a midday celebration, for then those who have a suspicion of non-communicating attendance might have been alarmed; he asked for no more than that there should be a celebration some time in the forenoon. There are many strange things which the Puritan spirit imposed upon us, and which it will take us many a long day to get wholly rid of; but there are none more strange than our shyness about the Holy Communion. To conceive this one service of all others as something to be held only at long intervals is to go about as far away from the primitive spirit of Christian worship as perhaps it is well possible to go.