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in 1801, fifteen in 1802, nineteen in 1808, and twenty-three in 1896 is our record. When, however, we turn to the report of the society itself, we are reminded of the many instances in which figures may be made to prove anything in the absence of facts. The report in question distinguishes between the "active" and the "dormant." It shows twelve of the former and twenty-one of the latter. How many of the twenty-one are practically defunct, and how many are only hibernating we cannot tell, but as no charter has apparently been withdrawn in Huron Diocese during the past year, as five new charters have been issued, and one chapter is reported as revived, we may hope that in tabulating twenty-three, our clerical informants have given, in addition to the vitally active, others of whose increasing vitality there is yet good hope. We commend to the clergy particularly, and to our members generally, the conditions thus revealed, and suggest that the maintenance and encouragement of this most valuable organization and agency is worthy of their close attention and interest.

KING'S DAUGHTERS AND SONS—DAUGHTERS OF THE KING.

The operations of these societies, except in so far as the former includes an almost infinitesimal proportion of sons, do not properly belong to a report of an association consisting exclusively of men. We trust, however, that along their respective, although somewhat different lines of action, they are exerting an influence for good over both men and women.

W. A. M. A.

Nor does it become us here to enter critically into the noble work of the Women's Auxiliary Missionary Association. It reports eighty branches, with a membership of (approximately) 1,700 women; and forty-three Junior societies with a membership of from 1,300 to 1,400. In this, as in a former return already alluded to, the Association's report and our returns do not show exactly the same results. But the difference is only sufficient to suggest—if the committee may dare to do so—that a few, if a very few branches, are in a state of temporary repose, your committee will not for one moment suggest they are "dormant." The success of this movement gives us all an object lesson to be studied in connection with Church organization generally, to which the committee will now call attention.

PAROCHIAL ORGANIZATION.

In a former report the remark was hazarded that, while there was no lack of organizations of every sort and variety, what was still wanting was organization. Thus in addition to the societies above referred to, we have in the returns Church Guilds, 29; Women's Guilds, 18; Young People's Guilds, 18; Guilds or Chapters for specific purposes, 26; Young People's Societies of Christian Endeavour, 23; besides 16 or 17 other variously designated societies for as many different commendable objects. It will be clear to every one that the purpose of parochial organization should be (1) to enlist every available member in the work of the Church; and (2) to promote Christian communion or fellowship, which cannot be fully accomplished by meeting together simply for divine worship under the same roof. The secret of the growth of other Christian communions is largely due to the observance of these two leading ideas. While John Wesley held that, to find every man something to do was to make good Methodists, the old conservative Church of England idea was that the only worker in the diocese must be the bishop, and the only one in the parish the parson. And we know what result the two opposite methods are accountable for. In these days we are trying to make up for lost opportunities, and if we cannot recover the lost, we may at least check the evil. Called by whatever name, every parish then should have some association with the two above stated ends clearly in view. However divided up for particular work or offices, the general organization should include every Church member of an age to do anything. And means should be taken that, under its auspices, rich and poor, educated and uneducated—if such there be—should meet together on a common footing. The next step is to find particular work for the fitting instruments. And then, whatever committees or chapters may be formed for such object, they must all have a common centre in the parochial organization. Each little band of workers should have an interest in every other band, and they must come together in order to know each what the other is doing, or not doing, which may be important in the interest of the whole. While Church affairs may bring out conflicting, or what seemed to be conflicting interests, Church work is almost inevitably a bond of union; that is, if it is entered upon systematically and with judgment. If it is allowed to develop itself at the instance of this or that fervid enthusiast, and without the whole budget of wants and the whole area of work being taken into account, there will be a great danger of cliquishness, loss of power,

unthriftiness of effort, and the square pegs getting into the round holes and the round pegs into the square ones. In the ordinary affairs of life we usually find ourselves in the places for which our habits or training have fitted us, often not in those we would have chosen for ourselves, and in the Lord's work we should be willing to submit ourselves to the same conditions.

A loyal respect for the judgment and authority of the clergyman should characterize every one pretending to be a Church worker. The soldier of an earthly monarch does not pick and choose his duty, but goes or does as required; and the last thing the soldier of Christ should desire to avoid is the habit of self-surrender. Opportunities for comparing results of different methods and plans for developing and utilizing parochial organization are now afforded by the rural deanery meetings or local Conventions held in connection with the former. A friendly rivalry in this wide field of action may thus be engendered, and a feeling cultivated between parishes of interest in each other's operations. Whatever the committee presume to say on this head must be necessarily said in the most general terms. To sum up the foregoing suggestions, there should be: (1) Organization of the whole parish, whether it consists of one or more congregations; (2) division of work among larger or smaller chapters or committees or branch societies, all reporting to the general organization; (3) the deanery Conference to bring all the parish associations in touch with one another, and the Church as a whole.

THE CONVENTION.

The Association is now meeting for the sixth time; if we are permitted to assemble twelve months hence, we shall then hold our seventh annual meeting. And with the friendly co-operation of the S.S. Committee will also be held the seventh Lay Workers' and S.S. Teachers' Convention. The committee suggest for the consideration of all concerned whether that stage in our progress might not fittingly be marked by some special and enlarged effort. It was proposed recently that the experiment so successfully tried in Toronto lately of holding a Church Congress might be repeated at short intervals of time and in different dioceses. Could we not connect this idea with our septennial jubilee meeting next year? This would entail the necessity of occupying three days instead of two as at present, and also the selection of a central meeting place. The matter is one on which the committee would like to elicit an opinion from the Church workers attending the Convention this year. A. H. Dymond, chairman of committee; J. M. McWhinney, secretary-treasurer.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON

HARCOURT.—*Deanery Meeting*—The chapter met at Harcourt, Jan. 26th. There were present, Revs. Canon Forsyth, R.D., T. W. Street, B.A., W. J. Wilkinson, M.A., B.D., James Spencer, P. G. Snow, H. A. Meek, G. L. Freeborn, B.D. The morning was spent profitably in the reading and discussion of II. Cor. xiii. In the afternoon a meeting of the S.S.T.A. was held. At this meeting an object lesson was given by Rev. W. J. Wilkinson, which was supplemented by remarks made by several of those present. Rev. P. G. Snow then gave a short address upon "How to secure the attention of the class." After the usual devotions the meeting adjourned. On Wednesday morning the chapter met again at 10 o'clock; a very thoughtful and useful paper was read by Rev. Jas. Spencer on "The duty of clergymen to parishioners leaving for distant homes." The rest of the time was taken up with the consideration of communications received, and the appointment of committees. The next meeting (D.V.) will be held at Campbellton, May 4th. The usual services were held during the session, consisting of Holy Communion, Morning and Evening Prayer. The evening services were choral, and were taken by Rev. P. G. Snow. On Tuesday evening excellent addresses were given by Revs. James Spencer and T. W. Street, and on Wednesday evening a very earnest and helpful sermon from Philippians iii. 13, 14, was preached by the Rev. A. H. Meek, the new rector of Richibucto. The clergyman then returned to their respective homes, carrying away with them pleasant recollections of their visit to Harcourt, and of the kindness they received there from the rector and his people.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

QUEBEC.—The Ven. Archdeacon Phair and the Rev. Canon Rogers visited Quebec City towards the end

of last month, in behalf of the missionary work in the Diocese of Rupert's Land. During their stay they preached sermons and addressed meetings, the Archdeacon advocating the cause of the Indians, amongst whom he has devotedly laboured for 34 years, and Canon Rogers speaking in the interests of the colonists and settlers, who are sparsely scattered on the prairies of Manitoba.

Holy Trinity Cathedral.—The Rev. T. H. Lloyd, M.A., who, for about two years, has been in charge of the Mission of Valkleek Hill, in the Diocese of Ottawa, has been appointed assistant at the cathedral, in succession to the Rev. H. J. Petry, M.A., whose resignation takes effect at the end of this month. Mr. Lloyd was formerly a student at Bishop's College and subsequently a Master at Bishop's College School.

DRUMMONDVILLE.—On Tuesday, January 12th, the Rev. R. J. Fothergill was instituted and inducted into the old crown rectory. The service was conducted for the bishop by the Rev. James Hepburn, M.A., Rural Dean of Richmond.

LENNOXVILLE.—The Lord Bishop of the diocese has appointed the Rev. Thomas Adams, D.C.L., Principal of Bishop's College, Lennoxville, to the Cathedral Canonry, vacant by the resignation of the Right Rev. Dr. Thornloe, Bishop of Algoma.

MELBOURNE.—The Ladies' Guild of St. John's Church met at Mrs. Major Matthias' last month. About 40 of the congregation and friends were present, among them the Rev. and Mrs. Horner, of Kirkdale. A very pleasant evening was spent in different kinds of games and music. About nine o'clock all present assembled in the large drawing room for tea, when the Major arose from his seat and said: "Dear friends—I am asked, on behalf of the parishioners of St. John's, to perform a very pleasant duty to-night, and that is to read a short address and present to our incumbent these tokens of our esteem for the valuable work he has done amongst us in our parish."

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—The teachers and scholars of the morning Sunday school at Richmond Square had a very pleasant entertainment lately in their hall, which was greatly crowded with happy children. The evening was pleasantly spent, and there was a good programme of refreshments, recitations, songs and music, chiefly given by the children. Miss Reddy presided at the organ, and short addresses were given by Mr. George Hague, the Rev. G. Abbott-Smith, and the Rev. Samuel Massey, who is the minister in charge. This important mission has outgrown its premises, and is greatly over crowded every Sunday, and also at the week evening lectures and services. A Boys' Club has lately been opened with encouraging success, and which promises to be useful to boys in their teens. The mission is situated in a locality crowded with non-Church goers, who belong chiefly to what are generally called "the working classes."

Synod Item.—In the course of the debate on the report of the Committee on Education, a clergyman asked where printed copies of the Creed could be had. Your correspondent finds the information in MacCallan & Co.'s list just received. Address, 237-9 Dock street, Philadelphia, Pa.

It is with deep regret we announce the death of Miss Margaret Isabella Blackwood, daughter of the late Thomas Blackwood, a prominent merchant of Montreal, and aunt of Mrs. Godden, wife of the Rev. T. Godden, also Miss Blackwood of Euclid avenue, Toronto. She was a very active worker of the Protestant Orphan Asylum, and a staunch member of the Church of England. The funeral from her late residence, 112 Union avenue, was largely attended. The service was beautifully rendered by Rev. Canon Eilegood and Rev. Abbott-Smith, of St. James the Apostle. The chief mourners were Clarence Porter Godden and Arthur Blackwood, grand-nephews of the deceased. A number of boys from the Orphan Asylum were also present. Grant her eternal rest, O Lord, and may light perpetual shine upon her.

St. Jude.—The reading rooms of this church presented a very pretty appearance Wednesday afternoon, Feb. 3rd, when a tree laden with nice toys, books and candies, and warm well-made dresses and underwear, a full outfit for each child, was presented to fourteen poor children, who were also treated to a hearty tea. Miss Warner, daughter of Mr. J. E. Warner, of Westmount, has for several years past invited the assistance of a number of little misses to meet at her home and contribute some material, as well as sew for the poor, and the gifts presented