

through whom all gifts will be eventually forwarded according to the wishes of the donors.

The following letter is one of many which mark the interest in those two admirable organizations for developing spiritual life within the hearts of the children and younger Christian women of our generation, the Ministering Children's League and the King's Daughters. These seeds of unselfishness, and points of motive and aim, must grow into a fruit bearing worthy of the Master's vineyard. The name of the writer is that of one well known in the Diocese of Huron as a parochial worker, but it is withheld, as his permission to use it has not been requested:

Dear Mrs. ———, —I thank you very much for the interest you have taken in my enquiry. What led me to ask was a wish expressed on the part of my daughter to form her own S.S. class into a band on the lines of the C.M.S. It is only a little acorn, let us hope it may be the seed of a great oak. I am sure it will be taken up parochially, and I am always inclined to favor work which is the outcome of all inward desire; as, however, small may be the beginning it will grow if it be of God. I have just received some of the papers relative to The King's Daughters, and like the principle very much; not only that all is done "In His name," but the absence of directions and rules which often absorb the force that should go into the work, into the vigorous, healthy living out in our daily life, the life of our risen Lord; showing His praise not only with our lips but in our lives, and I feel that such associations as these are just the instruments needed to give wise direction to the energies of the King's children.

I remain yours, faithfully, ———.

FRYBROOKE, Seguin Falls, Ont., }  
November 11th, 1889. }

Dear Madam, —A kind gentleman sends me his Church paper after he has read it, and I read in it a great deal about the work for Missions everywhere. I commenced in 1880 to teach a Sunday School belonging to the Diocese of Algoma. The school was commenced at the earnest desire of dear Bishop Fauquier. I carried on my work among many difficulties for six years or over, in my own house. I cannot explain in one letter why I gave it up. The least reason for doing so was my own bad health. For nearly two years the children have had no scriptural teaching. Last May I commenced to teach again, and hope to do so while I live. I have a large family of boys and girls. In former years I had forty-two children on my list. Now I have only seventeen. Every one who could do so has left our neighborhood. Ours is a poor part of the backwoods. The district school is closed six months of the year. The children have not the least brightness in themselves. Now it is hard to have children grow up to be dull and uninteresting. Dear Madam, I said that I would never teach Sunday School again, but this summer I have taken the interests of the children very much to heart, and I feel it a duty to try and teach them at least their catechism and Bible. It is very little I can do without help. I have read of the Ministering Children's League, and other good works, and I feel indeed lonely and disheartened, alone in the backwoods without society or a kindred spirit. I have thought lately that if I asked you, you might help me. I am very anxious to give my Sunday scholars some pleasure at Christmas, if I can get some kind lady to help me. There is no lady that I know, living in Muskoka, and at present we have no clergyman. I think if it were known I might get some help for my little school. I have eight girls and nine boys from 16 to five years old. Besides these there are two very poor families of Church children living eight or nine miles north of me. These children have no teacher, and are quite neglected, so I would wish to include them in any things I might have to distribute. If Mrs. ——— is not sufficient refer-

ence I can give you Rev. H. Gaviller, Rector of Parry Sound. He visited our family and stayed with us one day and night in September. Mrs. Gaviller and children were with him. He is acquainted with my wants, but living thirty-three miles from us, he cannot come to us.

Hoping you will kindly help us, I remain, yours sincerely and humbly, A. J. Fay.

#### DIOCESE OF ONTARIO.

PERSONAL.—Rev. J. Partridge, of Pakenham, has taken charge of St. John's Church, Petaluma, Cal., where friends will please address him.

#### DIOCESE OF ALGOMA.

HUNTSVILLE.—Mr. G. S. Wilgress, Secretary Building Fund Committee, acknowledges in its behalf the following contributions to All Saints' Church building fund, up to 27th Nov. 1889:

Miss Dorien £15; Miss Tucker £14 6s; Miss Kinder £5; Mrs. Thompson £1 1s.—£35 7s.

Friends per Mrs. Eccleston \$7; G. Wilgress \$20; E. F. Watson per R. Carsley \$5; A. Trevor \$5; Mrs. C. H. Marsh \$1; G. White \$1.—\$39.

#### DIOCESE OF BRITISH HONDURAS.

BELIZE.—ST. MARY'S.

Diocesan.—Until further notice, all communications, on ordinary business must be addressed to the Right Rev. C. F. Douet, D.D., Assistant Bishop of Jamaica, Spanish Town, Jamaica.

FRED R. MURRAY,  
Bishop's Commissary.

Nov. 18th, 1889. The assistant Bishop of Jamaica expects to pay an official visit to this Diocese shortly after Christmas.

COROZAL.—The Rev. F. R. Murray paid an official visit to this parish as Commissary on Nov. 12th.

He visited most of the Church people in the district, and on Tuesday met the Rector and Church Committee, when the subjects of finance, clerical supervision, and the erection of a new Mission church were duly considered.

On Wednesday a visit was paid to several Ranches in the district. At 7 o'clock p.m., Evensong was said, when the present Church was almost filled. The Rector said prayers, and the Rev. F. R. Murray read the lessons and preached on the state of the Church, and the duty of her children to stand close together in all that concerned her good, and to show the benefit of her ministrations and the means of grace by exemplary lives of love, forbearance and active energy.

An after meeting of the congregation was held when a plain statement as to the duty of members of the Church, rich and poor, was given showing that it is the bounden duty of every member of the Church to give back unto God at least one-tenth of his income with which God has blest him, irrespective of individual feelings or private opinions and that until this be done God is defrauded, for He is robbed of tithes, and offerings—the work of the Church is crippled, and the individual spiritual life is stifled.

Church and Rectory Fund.—Per Mrs. Dewgard, \$4; sale of books, \$5; per Dean of Nova Scotia \$49.

#### CONTEMPORARY CHURCH OPINION.

The Living Church, referring to the proposed new Canons on Ordination in the P.E. Church of the U.S. says:—

However absolute the requirements are, the actual examinations will continue to be of various grades and the whole system depends after all upon the good judgment, the learning,

and the faithfulness, of the Bishop and the examining chaplains in any case. The character, the general fitness, and the circumstances of the candidate will continue to influence the examination to which he is subjected, and on the other hand the partiality or leniency of those through whose hands he must pass, and the pressing call for men, in some localities, are too likely to play a large part in the matter. In short the general canons can do little more than set forth a standard which ought to be realized. The degree in which this standard is actually attained must be still left to the diocesan authorities. It seems to us that our present canons are sufficient for any practical purpose. Where a bishop and his examiners have a sufficient sense of the solemn responsibility laid upon them in admitting men to Holy Orders, the conditions now required are abundantly adequate. Where that sense of responsibility is lacking, no amount of new regulations, no possible system of checks and balances, will mend the matter.

The Young Churchman says:—

We have heretofore called attention to the unauthorized practice of repeating the General Thanksgiving by both minister and people. The unlawful practice had spread to many parishes, till finally the Bishop of Long Island made it a subject in his address, pointing out that such a repetition by the people was against the rule of the Church. This resulted in bringing before the late General Convention a resolution to change the rubric, so that such a practice would be permissible. By a decided vote in the negative, the request was not granted, and the rubric remains unchanged. It is therefore conclusively settled that the practice is uncanonical: and it is to be hoped that all parishes wherein the habit has taken root, will, in a spirit of loyalty to the Prayer Book, give up a practice which is unlawful, as well as unliturgical.

Church Life Ohio says:—

Considerable has been said of the departure, to the "reform" schism, of the Rev. John M. Leavitt, D.D., and he has sought all the notoriety that could be gotten from it. Dr. Leavitt came to us from the Methodists, was a protegee of Bishop McIlvaine; he had several prominent positions given him, but was unable to hold them any length of time. The "reformers" having offered him a professorship, he has hastened to accept it.

The late Bishop of Argyll, Dr. Ewing, used to tell the following story: He was walking on the pier of Aberdeen when he observed a boy holding a couple of grayhounds lashed together. The boy was howling lustily. The Bishop asked him what he was crying for. "Boo-hoo," cried the boy, "the dogs have eaten up the directions that was tied to the string, and so now we none of us know where we are going to." So it is with these restless spirits who, coming to us from without, tarry awhile and then go out again; ignoring the teaching of the Bible and Church history, and casting away the Prayer Book, they might say, as did the boy with the dogs, "We none of us know where we are going to."

#### THE CHURCH YEAR.

Monotony takes the spring out of life and breaks down energy. This is true of occupation and of social life in a narrow environment. Our religious nature likewise demands change, epoch, transition. The Christian year of the Church seems divinely adapted to this craving for an outlet of the spiritual affections, and the desire for a step forward and upward into a different and clearer air. Take a man of vigorous activities and keen intellectual power, and he breaks away the conventions of society into