

Lecture Course, and in many cases, the travelling expenses of the Lecturer must be met. Such is a brief summary of the Extension scheme: it has been described as a system of educational irrigation proceeding from the reservoirs of the Universities, and it may be also described as a living specimen of University Teaching localised and brought near the homes of those who cannot spend the time or the money required to take a University Degree.

A conference on the above subject was held in Toronto in November, the outcome of which was the appointment of a Dominion Council to promote University Extension Lectures. On this Council, besides certain officers, President, Vice-Presidents, Treasurer and Secretary, each Canadian University was asked to nominate three representatives besides one for each affiliated College. The Council thus constituted was called together to meet at the Educational Department, Toronto, on the first Wednesday in January. The Chancellor of Trinity University (Hon. G. W. Allan) was called to the chair. Wm. Houghton, Esq., M. A., [Toronto] being Secretary. The representatives of Trinity present were Provost Body, Professor Jones, and of St. Hilda's, Professor Rigby. The Bishop's College representatives were, Principal Adams and Rev. Dr. Langtry, Chancellor Heneker being unavoidably prevented from attending. The other Universities were represented as follows:—McGill, The Vice-Principal [Dr Johnson] and Rev. Professor Cox. Queen's—Chancellor Fleming, Messrs. MacDonnell and MacTavish. Fredericton—Professor Duff. Victoria—Chancellor Barwash. McMaster—Principal Rand and Dr. Goodspeed. Hon. G. W. Ross, Minister of Education, was also present.

The chief business of the day was the appointment of an Executive Committee. This Executive is composed of the representatives of the Universities on the Council besides the permanent officers of the same, and Provincial Sub-Committees with executive powers are formed by taking in each Province the representatives of the Universities of those Provinces. These Sub-Committees will report to the Central Executive annually and will fully recognise the autonomy of each University.

Trinity has already done something in the line of distributing its learning—partly by its Friday lectures and quite recently by a course of Saturday lectures, in Toronto, now being repeated in Hamilton, which, though not fulfilling all the special conditions of University Extension Lectures, formed a connected and so far educational course. Fredericton has established lectures in St. John, N. B., and here one of our clergy, the Rev. J. De Soyres, M. A., himself a former Extension Lecturer in England, for Cambridge, has given one course and has taken a leading part in the movement locally. Queen's has two courses already in Ottawa. It is hoped that Bishop's College may be able, by the co-operation of local authorities, to organize courses in some of the more populous parts of Eastern Townships, in such places as Sherbrooke, Coaticook or Waterloo.

The Executive at its meeting, which took place on the same day as that of the Council, passed resolutions adopting the lecture and class system, the weekly questions and the final examination and the syllabus system. It was also

resolved that no Lecturer or Examiner should be appointed except after recognition by one of the Universities. Resolutions were also adopted as to local guarantees and minimum stipends to Lecturers.

The movement seems hopeful and healthy. It is hoped that the Church Universities will, through their staff or their graduates, be prepared to take no inconsiderable part in working out the scheme, their interest in which has already been shewn by the proportionately considerable number of their representatives at the late Council meeting in Toronto.

A DAY AT A CANADIAN PARISH HOUSE, SPRINGHILL MINES.

The Parish House is sure to become, in time, a necessary part of the activities of every large congregation. Well known in the American Church, it is only just springing into life in our Canadian Church. One such establishment is in full working order among the Church miners at Springhill Mines, Nova Scotia. The following account of a day's work there may be interesting to our readers. The building is 62 feet long by 44 broad. The ground floor contains a large hall 61 by 29 feet; a cooking school, and a kindergarten hall. Folding doors throw the ground space open. On the upper floor, there are several rooms, viz: Reading Room, Game Room, Band Room, Gymnasium and Rector's office. Work began early. It was a Holy Day and there being no church building as yet for the congregation. Holy Communion was celebrated in the Hall, at 8 a. m. At 9 o'clock, 30 little bright children, 11 of them orphans of the late explosion, were assembled in the kindergarten and for three hours were taught by two teachers, communicants of the church.

At the opening of the school, the Rector was found playing the children's hymns. At 1.15 p. m., the Rector took the older scholars for an hour or so. Then came the afternoon round of visiting from 2.30 to 6 o'clock. At 7 o'clock, the kitchen is all alive with bright faces learning the chemistry of cooking and the practice of that art. Each pupil has a miniature kitchen assigned to her, and every detail of the culinary process is patiently gone through before the pupils, who finally eat the result of their work. The school, so far, is immensely popular, and many applications cannot be entertained. We then move upstairs. In the band room we find several violinists and cornet and fife players practising the Sunday hymns; and also some bright overture and dance music. The reading room is filled with a fine set of fellows poring over the picture papers. Around the walls are hung daily, weekly and illustrated papers; on the tables are several of the monthly magazines; and a book case contains some paper covered light literature. The most popular room was evidently the game room. Every one of the three tables was filled with lads and men playing innocent and helpful games. Thursday night is the women's night. On Thursday a night school is held for men who cannot read or write. On Sunday afternoon, a Bible class is held in the Reading Room, when a large number of the men attend. On the occasion of a parish gathering,

the kitchen is found to be very useful and the pupils like to assist. A bowling alley in the basement is soon to be built; and as yet the gymnasium is not finished.

Over all can be seen the shadow of the cross. Here and there some striking picture, such as "The Light of the World," "The Crucifixion," "Raphael's Maddona" and the "Shepherd of Jerusalem," tell that the House shall speak of Him "who for us men and for our salvation came down from heaven."

A Branch of St. Andrew's Brotherhood Circles of Kings' Daughters and a sewing school are soon to find a home beneath the roof of this building. How is all this kept up in a parish where all, almost to a man, are toilers in the mine? Simply by Faith. The miners, naturally very interested, do what they can; and friends who are captivated by the social and elevating character of the work extend a helping hand. At present there is no Church building, though the crowded hall of the Parish House last Sunday, shewed the extreme necessity of a Church. It is the intention to begin both the Church and a cottage hospital next spring; and then there will be clustered together a novel and most fitting group for the furtherance of Church work and for the social elevation of the people.

It is sincerely to be hoped that the Rector, the Rev. W. Chas. Wilson, will be encouraged in this work by substantial offerings from our wealthy churchmen for its sustenance, and generous contributions towards the proposed new Church and hospital. C.

EPIPHANY.

No season tell us more clearly of our dependence on Christ as "the true Light that lighteth every man that cometh into the world." At no time are we more forcibly reminded that He, and He only, is that Light, and unless it had come to us we would have been steeped in darkness and degradation instead of being the most enlightened people on the earth. No season tells us more plainly that civilization is not man's invention but Christ's gift, a gift colored by man's device and distorted by man's mistakes but Christian in all the best there is in it. On the other hand no season of the Christian year speaks so loudly of our responsibility to Christ, our high privilege and duty of being His light bearers. No season warns us more solemnly that the light must be handed on, must shine, must not be "hidden under the bushel" of our selfishness, if it is to continue to be ours. "To him that hath shall be given." That means not "to him that hath" like the man with one talent, thoughtless, despising his opportunity, doubting whether it was worth while to work for his Master. But it means "to him that hath" like the one who "went and traded" with his talents, used them for his Master as a tract to be made the best of, sure that the Master would reward with perfect justice. So Epiphany says to Christians, "if you would have more light, give more light, if you would grow in grace be bearers of that grace to others. By prayer, by liberal gifts, by personal work bring Christ nearer to others and He will come nearer to you to make your life purer, happier, safer, more like His own.—Kansas Churchman.