

dead in him, he is in a far country, far from his Father's House. "He wasted his substance in riotous living." He used the gifts of his father for mere selfish purposes. God our Father has given us powers, and faculties, and talents—these form our substance. Health, strength, beauty, cleverness, knowledge—these are the gifts of God. These must be used in His service and to His glory. We are sent into the world for this very purpose, to set forth the glory of God, and to set forward the salvation of all men. If we use our powers, be they great or small, only for our own benefit, if we never help others to do right, or even lead them wrong, then we are prodigals, wasting our substance in riotous living. The man who uses his keen intellect only for his own advancement, and shuts God out of his life; the man who uses his influence only to gain a high position for himself, the man who tills God's earth merely to fill his own stomach, and never thinks that it is God's earth—such as these are prodigals, wasting their substance in riotous living. It needs not that a man should be a drunkard or a profligate to be prodigal. Such men are prodigals, of course; they are wasting the life, the health, the money which God gave them, in rioting and drunkenness. But every selfish man is a prodigal; he has forgotten his Father and gone into a far country apart from God. Such people look on God's world, and its beauties, and its gifts, as their property, and leave God out of it. They have not understood what those words mean, "Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God." As says a writer of our day (Ruskin), "such men think 'the meat is more than the life, and the raiment more than the body; who look to the earth as a stable and to its fruits as fodder; they are vine-dressers and husbandmen who love the corn they grind and the grapes they crush better than the gardens of the angels upon the slopes of Eden; hewers of wood and drawers of water, who think that it is to give them wood to hew and water to draw that the pine forests cover the mountains like the shadow of God, and the great rivers move like His eternity. But God has not cloven the earth with rivers only that their white, wild waves might turn wheels and push paddles; He brings not up His quails by the east wind only to let them fall in flesh about the camp of men; He has not heaped the rocks of the mountain only for the quarry, nor clothed the grass of the field only for the oven." Every selfish life is the life of a prodigal—a wasted life. The Germans tell us of a selfish and avaricious governor, who, when the people were starving from famine, gathered together all the corn he could obtain, and stored it in his tower on the Rhine, shutting himself in with plenty, whilst the people hungered outside. But the stores of grain attracted such vast numbers of hungry rats, that all the food was devoured and the wretched man himself was torn to pieces. So it is with the prodigal who wastes the good gifts of God upon his own selfish wish and pleasure; what he had he loses; he wastes his substance in riotous living, and presently, when he has spent all, there arises a famine and he begins to be in want, whilst remorse devours him.

BROTHERHOOD OF ST. ANDREW.

The following new chapters have been lately formed:

- No. 175—Christ Church, Vancouver, B.C.
- " 176—St. Luke's, Annapolis Royal, N.S.
- " 177—St. Paul's, Port Dover, Ont.
- " 178—Good Shepherd, Cornwall East, Ont.
- " 179—St. Thomas, Walkerton, Ont.

No. 180—St. Anne's, Toronto.

- " 181—St. John's, Toronto Junction.
- " 182—St. Mary's, St. Mary's, N.B.
- " 183—Christ Church, Fredericton, N.B.
- " 184—St. Alban's Cathedral, Toronto.

And in addition, it is gratifying to note that several of the Chapters mentioned in the report of the council as being dormant have been lately revived, and others are taking steps to come again upon the active list. Generally speaking, the outlook for the future of the order is encouraging. Some misapprehension has arisen in consequence of the resolution passed at Woodstock postponing the holding of the next Dominion Convention until the autumn of 1896. The sole reason for the change was that it was considered advisable to alter date of holding these meetings from mid-winter to a more convenient season, and as the fall of 1895 would bring two conventions within one year, it was thought better to fix the next one for the date named. It is proposed, however, to hold Provincial Conventions during the coming autumn, and thus opportunities for meeting and conference will be given to many members who may be unable to afford the time necessary to attend from a distance the General Convention of the Brotherhood. The following circular has been issued: "In accordance with the recommendation of the convention, the Council have selected the first Sunday after Trinity, June 16th, as Brotherhood Sunday for this year. We earnestly appeal to every Chapter and member to join the observance of the day by uniting our intercessions on behalf of the Brotherhood and its work in the service of Holy Communion at our various parish churches. We may confidently look to our clergy for help in this matter, and would suggest to the Chapter officers that they bring it to their notice in due time so that they may provide opportunity for every Chapter to observe the day. Other means for strengthening the life of the Brotherhood and its members and marking the day will suggest themselves to each Chapter; we therefore leave this in their hands to deal with in conjunction with their clergy. This is our second annual Brotherhood Sunday, and may we not hope for even a more general observance of it than last year, remembering that when two or three are gathered together in His name there is He in the midst of them. Let us then one and all unite in this Divine service and ask a special blessing upon our work and that it will please Him to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall."

REVIEWS.

THE LIFE AND LETTERS OF DEAN CHURCH. Edited by his daughter, Mary O. Church, with a preface by the Dean of Christ Church. Published by Macmillan & Co., London and New York; Copp, Clark Co., Toronto.

The preface is admirably written, and is intended to convey to the reader of these letters "some sketch, however slight and faint, of the mind that may be found in them." It sets forth his gifts as a scholar, which not only made him a theologian, but enabled him so to contribute towards scientific and historical studies that he could command the respect and friendship of such a man as Dr. Asa Gray. The book is divided into three parts, dealing with the Dean's early life—Oxford and foreign; his early life in his small country parish, Whalley, and then as Dean of St. Paul's. The book is intensely interesting. At Oxford we are permitted a glimpse into the life and intercourse of the men who first figured in the Oxford movement. The letters during the period of foreign travel abound in evidences of his wonderful powers of observation and the keen interest he felt in all things around him. The life at Whalley is revealed to us, at first lonesome, then gradually becoming a very happy one; so that when the severance came a great sorrow was inflicted. His much-dreaded work at St. Paul's is brought out in the latter part of the book. The immense labour he undertook is portrayed in a sketch by Canon Scott Holland. The difficulties he had to encounter and the advantages he enjoyed, his vast influence and the way in which he used it with such men as Gregory, Liddon and Lightfoot, are lovingly set forth. This splendid

contribution to this kind of literature will be heartily welcomed, and much delight will be found in a nearer view of this great Church dignitary, "whose intimacy," as we read, "with J. H. Newman and Mr. Gladstone was a witness to his personal charm as a man of exceptional culture." The book consists largely of letters of the Dean, so that, in a manner, he becomes his own historian, with all the elegance, refinement and humour he so abundantly possessed.

THE STORY OF SONNY SAHIB. By Mrs. Everard Cotes (Sarah Jeannette Duncan); \$1. New York: D. Appleton & Co.; Toronto: Rowse & Hutchison.

A short story, too short, in fact, of a little waif lost in the turmoil of the Indian Mutiny. The story hinges on the Cawnpore episode, of which supreme horror the authoress is commendably reticent. Sonny's infancy and early youth are exciting enough, and his adoption by the Maharajah of Chita, with some of that potentate's little ways, are capably portrayed. The narrative flows in graceful measure, with some subtle flashes of humour, peculiar to the genius of the writer, and the escape of Sonny from his mild captivity, and restoration to his father, an officer in the British army, bring the story to an affecting and satisfactory close. The printing and paper are all that might be desired, and the illustrations, of which there are several delicately drawn, are Indian to a shadow.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

The Board of Management of the above society met in St. George's Cathedral Church Hall, Kingston, on Wednesday, April 24th, at ten o'clock a.m.

There were present from the Diocese of Fredericton the Lord Bishop (Rt. Rev. Dr. Kingdon) and A. P. Tippet, Esq.; Niagara, the Lord Bishop (Rt. Rev. Dr. Hamilton) and Rev. George Forneret; Nova Scotia, the Lord Bishop (Rt. Rev. Dr. Courtney) and Rev. E. P. Crawford; Ontario, His Grace the Archbishop (the Most Rev. Dr. Lewis), the Archdeacon of Kingston (the Venerable T. Bedford Jones), Rev. Rural Dean Pollard, R. T. Walkem, Esq., and R. V. Rogers, Esq.; Quebec, the Lord Bishop (Rt. Rev. Dr. Hunter Dunn); Toronto, Rev. Canon Cayley, L. H. Baldwin, Esq., and George B. Kirkpatrick, Esq.; also Rev. Canon Mockridge D.D., Secretary-Treasurer. All the dioceses were represented except Algoma, Huron and Montreal. His Grace the Archbishop of Ontario presided, and opened the proceedings with prayer. The minutes of the last meeting of the Board, having been printed and circulated, were taken as read and confirmed.

The following resolution, rising out of the minutes, was moved by the Bishop of Niagara, seconded by Rev. G. A. Forneret, and carried:

"That Rev. Dr. Mockridge and Mr. L. H. Baldwin be a committee to study the information which may be received from the S.P.G. and C.M.S., as well as that which has been already received from the Domestic and Foreign Missionary Society in the United States, as to their arrangements and action in sending medical missionary laymen into any part of the foreign field, and that they be requested to submit in form such regulations as they would recommend this board to adopt."

The draft of the Ascensiontide Appeal was read (the rules of order being suspended for the purpose), and referred to a committee consisting of Rev. G. A. Forneret, Rev. E. P. Crawford and Mr. L. H. Baldwin.

It was moved by the Bishop of Niagara, seconded by Mr. R. V. Rogers, and resolved:

"That the appeals to be read at Epiphany and Ascensiontide be sent to the Secretary-Treasurer at least one month before the meeting of the board at which they are to be adopted, and that the Secretary-Treasurer be instructed to have them printed or typewritten, and a copy sent to each member of the board two weeks before the meeting in order that the subject of the appeal and its expression be carefully studied."

The Secretary-Treasurer read letters of apology from members of the board who were not able to be present at the meeting, also a letter from Rev. Canon Partridge resigning his position as a member of the board, owing to his removal from the Diocese of Nova Scotia, and a letter from the Bishop of Nova Scotia appointing Rev. E. P. Crawford in his place. A letter was also read from Rev. George Rogers, of the Diocese of Rupert's Land, regarding no grant having been made to Rupert's Land at the last meeting of the board. Several letters were also read from Rev. Prebendary Tucker, Secretary (England) of the S.P.G., regarding the financial position of the Cana-