

work which we have been doing during the last half-century. In the name of the day labourer on behalf of my mountain churches, on behalf of the poor throughout the land, I plead for things as they are, and I pray that we may be let alone. *Bishop of Carlisle at Portsmouth, October 6th, 1885.*

BROTHERHOOD OF ST. ANDREW.

A convention of the Brotherhood will be held in Boston from September the 29th to October 2nd. The Charge to the Brotherhood will be delivered by Bishop Huntington of Central New York and the anniversary sermon preached by the Bishop of Massachusetts. The Bishop of Connecticut, Primate of the American Church, will not be able to be present owing to duties connected with the General Convention; though he has expressed the deepest interest and regard for the Brotherhood. It is hoped that the Bishop of Nova Scotia (The Rt. Rev. Dr. Courtney) may be able to be present though he has written to the Secretary that his engagements at the Provincial Synod of Canada will probably prevent.

The St. Andrew's Cross for July contains suggestions to Brotherhood men about "VACATION" from which we take the following extracts. The suggestions might well be acted upon by other than Brotherhood men.

"Now, we would not make your well-earned vacation a mere change of work; but we do call upon you to stand steady, and at least witness to the faith that is in you. Wear your Brotherhood badge, and be ready to answer the questions concerning it which will surely be asked. Let it be a witness and a reminder of your promises and of your object in life. Fight off temptation and live your right life, abating nothing of private prayer, and seeking the privilege of public worship.

Wherever you find a church of our Communion, go and see the Rector. He will welcome you gladly. A word, a hand-shake, news from outside, will help him in his work. He may be lonely and discouraged. Go to him as a brother Christian and a brother Churchman, and give him greeting and good cheer. If you can help him on Sunday, avail yourself of the privilege. Exchange with him ideas and experiences, and extend, through him, the message of the Brotherhood to the young men of his parish. If a Chapter already exists, hail the opportunity to renew the bonds of Brotherhood, to widen your Brotherhood acquaintance, and to obtain new points on Brotherhood work.

If you happen to be in a place where there are no Church services, it may be your privilege to provide for them. If there are other Church people within reach, get them together for public worship. If your stay is long enough or if you go to the same place several years in succession and if there is an opening of the right sort, try to start some permanent Church work for the benefit of visitors and residents alike.

In all things endeavor to identify yourself with the life of the people among whom you are staying. Get acquainted with them, their ideals, their mode of thought, their standards of right and wrong. They are the bone and sinew of the nation's life. If you are good for anything, it is probable that one of your grandfathers or more than one of your great-grandfathers came from the country. If you are already a great man, you were probably born there yourself. Just now particular attention is being paid to "the problem of rural Christianity," about which you should gather facts and form judgments. Remember what President Hyde, of Bowdoin College, says in last month's forum: "The country is the fountain of the nation's life. Sociologists tell us that "only the agricultural class possesses permanent vitality; from its overflow the city population is formed, displaced, renewed." "Any city population, if left to itself,

would die out in four generations." "The city is an inland lake, fed by constant streams, but without an outlet." As are the fountains, so will be stream and lake. The problem of rural Christianity is the problem of national Christianity started a few generations in advance." If then rural Christianity is robust and flourishing, it is a fair omen for the future; in so far as it is not robust and flourishing, the country parish is at the post of greater danger and most importance.

Another problem upon which we want the results of your observation is that which concerns the dispersion of the city population over the country. For fifty years the most notable tendency of the times has been the growth of great cities. We are ready now to swing the other way, and competent observers predict that within ten years there will be an exodus to the country. That auspicious moment for the physical and moral future of the race may not be so near as that, but in the opinion of the *Review of Reviews*, which has a certain claim to be regarded as expert testimony, "before the twentieth century has dawned, it may be universally admitted that the task of getting the people planted out upon the land is one of the first duties of the modern statesman."

The July Cross announces 10 new chapters formed in the United States, making 835 now in operation.

The Council for the diocese of Arkansas say "Chapters of the Brotherhood of St. Andrew have been organized by some of the Rectors in the diocese and wherever there has been an organization of a Chapter it has been prolific of good works in those parishes."

In the YEAR BOOK of Christ Church Cathedral, St. Louis, this testimony is given: "By the earnest and loving services of the Brotherhood of St. Andrew a marked improvement has been made in the attendance at both morning and evening prayer. The hotels have been visited and strangers cordially invited to Church. Homeless and penniless young men have been cared for and put in the way of earning an honest livelihood. The friendless sick have been visited and cheered. The church is filled with men at every service. No small part of the increased fervour and enthusiasm that pervades the Church is due to the Brotherhood of St. Andrew."

CANADA.—The CROSS announces 5 New Chapters as formed since the June number, most of which have already been noted in our columns. The total is now 78 that being the number of the last formed Chapter at St. James', Hull, P.Q.

The Synod of the Diocese of Toronto at its last Session passed the following Resolution:—

"That this Synod thankfully recognizes the useful work in extending the Church's influence among young men already accomplished by the Brotherhood of St. Andrew, a summary of the constitution of which organization is appended to the Synod report for 1890.

Further, that this synod looks hopefully forward to the Brotherhood becoming an increasingly valuable and efficient agency in aggressive Church work and would recommend the formation of Chapters in those parishes where the movement has not already been inaugurated."

The Chapters in Toronto and some of the western cities appear to be alive and active; as much cannot be said of all those in the eastern dioceses. There are 2 Chapters at least in Montreal, which possibly may be doing good work in their particular parishes; but many more Brothers are required to effectively carry on the work of the Church along the wharves and different sections of the city.

PROVINCIAL SYNOD OF CANADA.

The next triennial session of the Provincial Synod of the Church of England in Canada will meet—according to its constitution—in the city of Montreal on the second Wednesday in September. Any new CANON intended to be brought before that meeting should be forwarded to the *Hon. Lay Secretary*, Dr. L. H. DAVIDSON, Q.C., MONTREAL; without delay, as No. 34 of the Rules of Order provides that "No Canon shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the members of the Provincial Synod at least one month before the meeting of the Synod."

The Very Reverend the Dean of Quebec, Hon. Clerical Secretary, having sent in his resignation to the Metropolitan, to the very great regret of all concerned, all notices from the Lower House should be sent to the *Lay Secretary*.

CONTEMPORARY CHURCH OPINION.

THE ENGLISH CHURCHMAN.—"Why do Nonconformists follow Mr. Gladstone?" asks the Rev. GUINNESS ROGERS. The more proper inquiry would be, Why do "some" Nonconformists act so? Thousands of them repudiate him now as their leader, men were once his most ardent and faithful followers. And why? Because they are patriots first and politicians afterwards. They realize that the safety, honour, and welfare of the United Kingdom cannot be entrusted to his hands. Some Nonconformists do follow him, either through blind infatuation or unthinking partizanship, or possibly because they have ulterior objects in view:—some, from a conviction that the Church of CHRIST ought not to be under the control of the State, and some, we fear, out of envy and ill-will, desire to see the Church of England disestablished and disendowed. Such persons pin their hopes on Mr. GLADSTONE. To get him into power, so that their cherished desire against the Church may be carried out, they are willing to let him bring in Home Rule, even though it bring trouble and sorrow to their Non-Episcopal brethren in Ireland, who implore them not to hand them over to their enemies.

IRISH ECCLESIASTICAL GAZETTE.—One of the most gratifying signs of the vitality of the Church of Ireland may be found, we believe, in the universal restoration of her fabrics devoted to the worship of God. A more general and spontaneous movement never characterised any Church. The work goes on quietly and unobtrusively throughout every diocese in Ireland. We attribute this in a large measure to the deepening conviction that the Church is a divine institution, and the more our people get this truth into their minds the more will they be devoted to the making the outward fabric worthy of this inward truth. We have great hopes of the future of our Church from this fact, that disestablishment and disendowment have served to bring us into stronger relief as the Divine institution planted in this land for the preservation and dissemination of the Catholic and Apostolic Faith. Clergy and laity are now uniting together with a marvellous unanimity, and the peace of God rules in our midst unaffected by the outward storms of the political world. The stronger the Church grows in this respect, and the more firmly it insists on its divine functions, the more it may expect to be exposed to the envious opposition of those who are not of us; the very questioning of our Orders and the slurs sought to be cast on our Ecclesiastical discipline may be regarded as an unwitting testimony to the consciousness of our growing strength and influence in the country. It is not a falling or decrepit institution that is so bitterly and unscrupulously assailed.