

dral on Thursday the 15th at 9.30 a. m., when the preacher will be the Bishop of Algoma.

The business meetings will be held in the Synod Hall, University street, Montreal, commencing at 2.30 on Wednesday afternoon, the 14th. Many subjects of interest are to be discussed, such as the adoption of new plans of work in the various dioceses, the amendment of clauses in the Constitution, and others of equal importance.

Members of the W. A. attending the meetings will receive the benefit of the reduced fares on the same terms as the delegates to Synod if the terms and conditions established by the several railway companies are strictly observed. These are, (1) Delegates must purchase first class, full rate, one way ticket while travelling to the meeting, and obtain a receipt therefore on "Standard Certificate" (in form agreed on by the Companies) from agent at starting point, within three days of date of meeting, or of committee meetings prior to general meeting (Sundays not included.) This standard certificate will be supplied free by the agent from whom the ticket for the going journey is purchased. No other form of ticket will be recognized, nor will refund of fare be made on any account whatever because of failure of the delegates to obtain standard certificates or to observe requirement of same. (2) Standard certificates must be presented to the Secretary of Synod, and by him be duly filled in, and on returning be presented and surrendered to the ticket agent at Montreal at least ten minutes prior to the time the train is due to leave, who will grant return ticket by the same route as going trip, at single fare, if certificate shows more than three hundred to have attended showing such standard certificates; and at one fare and a third, if over 50 and under 300 have so attended. [3] Certificates procured from the agent at starting point more than three days prior to the commencement of meeting or committee meetings, and certificates presented more than three days after the close of meeting, will not be accepted for tickets for return trip.

The companies granting such reduced fares are the C. P. R., the G. T. R. and branches and connections east of Port Arthur, the Ottawa Navigation Company, the Michigan Central in Canada, the Richelieu & Ontario Navigation Co., and the Intercolonial.

It will be necessary that members of the Woman's Auxiliary availing themselves of the reduced rates, should, during the session of Synod, go to the Secretary, Dr. L. H. Davidson, with a certificate from the Secretary of the Woman's Auxiliary establishing membership or attendance at meetings and the standard certificates above referred to, which will then be filled in, so that it may be used for the return trip. The rate will be one fare and one-third, according as the number in attendance is over or under 300.

BROTHERHOOD OF ST. ANDREW.

A resolution cordially endorsing the Constitution and work of the Brotherhood of St. Andrew, will be brought before the Provincial Synod by Mr. R. V. Rogers, Q.C., of Kingston, and arrangements are being made for a public meeting to be held in Montreal on Tuesday, September the 20th, to put before churchmen generally, and especially the delegates to the Synod, the claims of the Brotherhood on their interest and sympathy as an active and aggressive instrument for extending the Church's influence amongst young men. It is hoped that delegates and all interested in this work will lay their plans so as to be present at this meeting.

The Convention of the American Brotherhood will be held in Boston on September 28th to October 2nd, and a most useful and inspiring programme has been prepared. It is greatly to

be desired that a strong delegation of Canadian Brotherhood men should be present. Churchmen from the east should be specially strongly represented. All information regarding special rates, etc., can be obtained from the General Secretary, 28 Adelaide Street East, Toronto.

DECISION.

BY THE REV. WM. WILBERFORCE NEWTON.

Judges 4:20.—"Thou shalt say No."

THESE words occur in the story of Sisera and Jael. When the defeated general turned into the shelter offered by the Hebrew Amazon he said to her: "Stand in the door of the tent and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No." Thus Sisera told a lie and Jael acted one.

It is right to say yes when we mean yes—and it is right to say no when we mean no. Leaving this story of deceit and fraud, I want to go a step back of the simple meaning of these words and try to find out how we shall learn to decide questions of right and wrong and know just what we ought to say when the time for a judgment has arrived.

I.

Decision is the verdict of a man's whole moral nature, his entire responsible character, upon his actions. Books of moral philosophy are full of cases of conscience where in a hurried moment a man has been compelled to weigh for himself the outlying bulk of the right or the wrong, and decide at once for himself. In fact many of these questions, by the intricacy of their character, sound like difficult conundrums in morality to which we feel like saying that we cannot tell at all. The question of oaths, of the right of revolution in Church or State, the right to tell a lie to save a friend, of stealing a sheep to save a family,—as shown in the story of the Gordon riots of 1780,—all these representative cases where there seems to be an overlapping of the judgment, demand from every Christian man a settled principle of action, the habit of knowing when to say yes and when to say no, and the further principle of learning to stand by his decision when he is sure he has made the right one.

This story of Jael and Sisera we can take as a typical case of opposite views of right and wrong. The man said a certain wrong thing was right and the woman thought another wrong thing was a little nearer right. Thus Sisera said, "This woman can deceive her relations and save me"; while on the other hand, Jael thought, "Now I can deceive Sisera and save my relations." So in a rough age, when people came to a definite conclusion by a short-cut over the well fenced, well laid-out field of morality, she broke a truce with Jabin, king of Canaan, and murdered a sleeping friend. And then the victorious Israelites in the wildness of their glory and success shouted out in the zeal of their cause, "Blessed above women shall Jael the wife of Heber, the Canite, be."

Decision, then, is the verdict of the judgment of what we ought to do. It is the focal point where all the light and knowledge within us converge into action. It is the will and the judgment becoming incarnate, being born, as it were, into deeds good or bad in character.

It is not obstinacy or stubbornness; a man can get over all these if he will try. It is not a dogmatism which defends any one given point, and when that point is taken, defends the next weakest one with the same amount of obstinacy. It is not the hop-skip-and-jump habit of defending any position upon which we may happen to alight and which we have adopted. Nor is it that unhappy condition of the mind expressed

by a certain mood among Greek verbs, meaning "to be about to do a thing."

It is not always necessary that there be a great deal of glitter and noise about the decided man's way of deciding. When we think of great decision in character we naturally think of Martin Luther, whose every touch in contact with the whirling grind-stone of the Papacy brought out a shower of sparks to the light. But calm Philip Melancthon with his greatness and gentleness lends the same great principle of firmness and devotion to the cause of the Reformation. The one was the decision of the thunder storm that it would rain, the other was the quiet, noiseless decision that the morning sun was dawning, unattended, unheralded by any saluting gun in the stillness of nature.

II.

How now may we train our minds to decision so that we may know how we are to act when questions come before us for settlement?

First, we should each one try to know just where his weakness lies, just where it is that he is most exposed. Edmund Burke once truly said in a letter, "All men that are ruined are ruined on the side of their natural propensities."

Secondly, each of us should try to find out just how his mind works, in coming to a decision. It may be that attendant trifles, the mere surroundings of a subject, influence us more than the matter itself, as certain people dress themselves with great care when sitting for a picture, and spend all their anxiety on minor details rather than upon the expression of the face itself.

Thirdly, the habit of waiting for a reaction from our first decision, and then acting upon our third judgment of a case, will help us all greatly, and will save us the mortification of appearing vacillating or reversing our decision.

Fourthly, the habit of stating our decision but not feeling bound always to take everyone into our confidence, and give him the reason for our action, will help to relieve us from a continually apologetic state of mind.

And then above all if we really try to know just what we ought to do and pray for guidance we are told in God's word that we shall be led and guided aright.

III.

Why is this habit of knowing just how to decide necessary?

There are continually coming up before us questions which needed settling, large questions and little ones, and we need a settled rule in helping us to know how we ought to act. We must not be obstinate, and yet we must be firm; we must be willing to say yes, when it is right to say yes; we must learn to say no to habits and temptations and tendencies which we feel are hurting us, even if other men do not feel as we do and we stand all alone.

I remember some rules given in one of Jacob Abbot's stories: "When you consent, consent cordially; when you refuse, refuse finally; when you punish, punish good naturedly; commend often; never scold."

The deep truth, contained in these rules written out for the purpose of influencing one young person by another one, shines out more and more, as you think how careful we ought to be not only in what decision we give, when we give it, but also in the manner of our saying yes and no. When you consent, consent cordially; go with all your heart. When you refuse, refuse finally; keep your stock of moral strength bound in by your decision; do not let your inclination to do a thing froth over the brim of your determination not to do it.

It is necessary that we should know what a right decision is, in cases which come before us for settlement: it is necessary for us to know just how to make the mind work round into the focus of a decision, and above all it is necessary that we should know just what to say and how to say it, that we can say no to the temptations about us, and carry our Christian morality with us unspotted by the world of sin.—*St. Andrew's Cross.*