

and connected with the industries which have so suddenly stopped. Sympathy and money have gone out to the work-people, but none to the church-workers whose needs are great. Let every one send what he can for this purpose to the Bishop.

#### The Home.

If the child is a "lamb in the fold," the fact that it is entrusted to an earthly father and placed in an earthly home makes the home, and not the Sunday school, the real battle-ground in the arduous work of training children. The Sunday school is a useful adjunct to the Church, but the home is the nursery of the Church. Dr. Thompson eloquently denounces the modern advocates of "woman's rights," who inflict hysterical speeches and crude sermonettes on a long-suffering public, while they neglect the care of the home. Those who are shrieking for "woman's rights" are usually heedless of "baby's wrongs." They have a marked fondness for conventions, and a "convention" is described as a "mutual adulation society, "where self-constituted saints meet to purr over one another." He describes, with loving appreciation, the old Scotch homes which were built up before conventions and leagues and evening meetings came into vogue. The old Scotch plan was to have public worship in the morning, Sunday school in the afternoon, and home-training in the evening. By this system the strong noble qualities of the Scotch character were developed and established. A beautiful sketch is given of the home-life of Jesus of Nazareth. We have a few glimpses of that ideal home, but only a few. But these glimpses warn us that character is built up in the quiet of a Christian home and not in the bustling display of the platform. A mother's influence in nurturing mighty saints is seen in the cases of men like St. Augustine and the Wesleys. The life of Jesus, who was a carpenter, and a carpenter's son, gives a standard of life that is none too common, and yet is the only true one. God never sent any human being into the world to live in idleness and sloth. Work is alike the characteristic of God and man. But Jesus not only set a standard for the six days of labour, but also for the seventh day of rest. His custom was to be in the synagogue every Sabbath, and to remember the Sabbath Day to keep it holy. The home can only be strongly and wisely built if it is founded on these two principles: (1) honest labour in the six days of the week, and (2), rest and worship on the remaining day.

#### Normal S. S. Work.

While our attention is fixed on the Sunday school and the child, let us add a few words on normal Sunday school work. The Diocese of Nova Scotia has set an example to the rest of Canada in this regard. It has recommended a text-book on the subject, and established annual examinations thereon in May. Winter is near and the time for normal classes is the winter months. The approved text-book is Dr. Hurlburt's "Revised Normal Lessons," which can be had from the Synod offices of Nova Scotia, Huron, etc., at 30c. a copy. Dr. Hurlburt is a Methodist, but his book is free from denominational bias. Being a manual of systematic instruction, it can be supplemented to any extent by a skilful teacher. It consists of 40 lessons including reviews, or 33 lessons without reviews. Each lesson is a compact digest on a given subject and is followed by a good set of questions which tests the reader's knowledge at every page. The book is divided into seven parts, arranged as follows: (1) The Bible; (2) Bible history; (3) Bible geography; (4) Bible institutions; (5) the Sunday school; (6) Sunday school teacher; (7) the pupil. The first four parts are on Bible instruction, and the last three

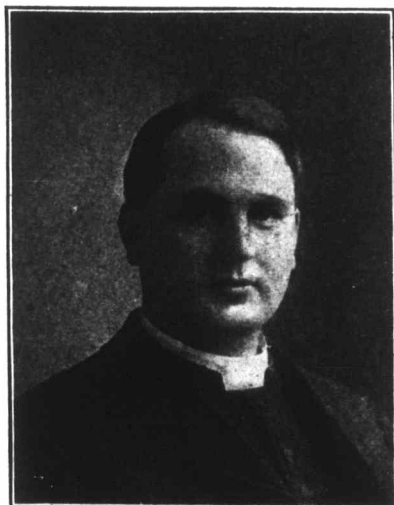
parts on the distinct work of normal training. Dr. Hurlburt advises every member of a class to procure a book, and the work will be much more interesting and profitable to the class when they have the book in their hands.

#### The New Bishop of Manchester.

The King has approved the appointment of the Right Rev. Edmund Arbutnot Knox, D.D., Bishop-Suffragan of Coventry, to the See of Manchester, which will become vacant on the 1st November, by the resignation of Dr. James Moorhouse. Dr. Knox, who was born at Bangalore, S. India, in 1847, is a late Scholar of Corpus Christi College, Oxford, and Fellow of Merton College. He was ordained deacon in 1870, and priest in 1872, by the Bishop of Oxford. He was curate of Holy Trinity, Oxford, 1870-74; vicar of St. John the Baptist, Oxford, 1874-79; and in 1884 was appointed rector of Kibworth-Beauchamp, Leicester; and vicar of Aston, Birmingham, in 1891. Three years later he became Archdeacon of Birmingham, and shortly afterwards was made rector of St. Philip's, Birmingham, and Suffragan to the Bishop of Worcester, with the title of Bishop of Coventry.



Rt. Rev. J. Philip DuMoulin, D.D., Lord Bishop of Niagara.



Rt. Rev. C. P. Anderson, D. D., Bishop-Coadjutor of Chicago, U. S.

The Right Rev. Dr. Knox is a brother of Miss Knox, the well-known Principal of Havergal Hall, Toronto.

#### Bishop Ridley College.

Early on Sunday morning last a most disastrous fire occurred at St. Catharines by which the Bishop Ridley senior school was entirely destroyed. The fire broke out at 2.30 a.m., and spread with great rapidity. Fortunately no lives were lost, although there were several narrow escapes, the occupants of the building in several instances barely escaping in their night clothes. The wind was blowing a gale at the time, and the only part of the building saved was the gymnasium. The loss amounts to \$50,000, and there was an insurance upon it of \$23,000. This building was erected in 1864, and for a number of years was used as a sanitarium. In 1889 the school was founded, and first opened, the building having been adapted and altered for the purposes of a school. The Rev. J. O. Miller is the principal. Already steps have been taken to rebuild, and a more modern and up-to-date building will, in course of time, be erected. We greatly regret the loss which has been sustained, and beg to offer

our most hearty sympathy to all of those who have in any way suffered by this disastrous conflagration.

#### MEETING OF PAN-AMERICAN EPISCOPATE.

The Bishops of America, representing three ecclesiastical provinces, those of the United States, Canada, and the West Indies, meet this week in Washington, to consider matters of mutual interest, and the cultivation of friendly relations. The meeting is not for legislation, but for consultation, and as the subjects to be discussed have not been announced, nor will the sessions be public, we must await the report that may be given out before we can form an opinion as to the value of the meeting, or the objects sought to be obtained by it. The American Bishops will be largely in the majority, and in any vote, as well, as in debate, will have a preponderating influence. We are jealous of anything that will increase American influence here, or that will in any way tend to the Americanization of our church or country. The Church in Canada can only act through its Synods, and we would like to know more of what is aimed at by this conference before committing ourselves to the wisdom or necessity of its assembling. We have every confidence in our Bishops, but so far, the public have not been much enlightened, as to what the conference proposes to accomplish, or what good is anticipated from it. It may promote international amity, but hitherto American amity has only been purchased by the surrender of British interests and the sacrifice of Canadian territory. It occurs to some, that friendliness that can only be maintained by yielding to unreasonable demands costs too much, and is not worth having.

#### THE ALASKAN AWARD.

The result of the Alaskan Boundary Award is a deep disappointment to many, as it virtually establishes the American contention, and Canada secures only two small islands of some strategic value, but minimized by two others given to the Americans, which from a military point of view, virtually control the situation. The Yukon territory is deprived of a maritime outlet, and the United States gets possession of a piece of territory almost valueless to them, and which would have been of great importance to the country owning the hinterland. It will disfigure our map, and produce upon us an irritation similar to that excited by the wedge inserted into New Brunswick in the East by the Ashburton surrender in the forties. The thought that the United States has been successful in all boundary questions from 1783 down to the present, and that they have gained at our expense, is not likely to soothe or reconcile Canadians under this additional forfeiture of territory to which we thought we had a just claim.

It must be remembered, however, that the matter was a debatable one, that the American members of the commission were not priests but partisans, and that the decision, though unpalatable to us, nevertheless removes a dangerous question from the arena of possible international complications. None can doubt or question the ability, or the purity of the motives of Lord Alverstone, who finally concurred in the decision reached by the commissioners. He must have been convinced of the weight of their arguments, as well as influenced by the desire to remove a possible obstacle in the way of peaceful relations between Great Britain and America. There is no doubt disappointment and a certain amount of irritation in this country at the result reached, which not a few anticipated, but we must only acquiesce, as cheerfully as we can, knowing, as we do, that no stone was left unturned in the presentation