

hands, with the words, 'Receive' or 'Take the Holy Ghost.' The sad part of all is the fact that the new dogma of papal infallibility, and the very fallible manner of its exercising, widen the branches of Christendom and increase the hindrance to unity."

SOCIAL UNITY.

An Important Discussion at the Protestant Episcopal Church Congress of the United States.

Norfolk, Va., Nov. 15.—The seventeenth session of the congress of the Protestant Episcopal Church of the United States was convened in Christ Church, this city, yesterday. The topic for discussion was, "How can Social Unity Be Best Obtained?" The writers and speakers upon this subject were all men of national reputation, embracing the clergy, the press and the laity. The consensus of opinion was that the church should furnish men of such character that they would carry out social reform compatible with Christian justice, but that the church itself should enter the realm of social science. Such evils of modern conditions as monopolies and trusts came in for a large share of attention. The most startling portion of the discussion was contributed by Prof. Gould, who, in his reference to the degeneracy of public conscience, said: "And amid this material civilization sits the church, complacent, serene, a part of it, bone of its bone, sinew of its sinew, instead of being its mortal foe. It is because within the church there are men whose operations in business are not compatible with their professions. One of the most gigantic trusts, whose fraudulent operations astonished and shocked the country, has on its board of directors two Sunday school superintendents and other men high in the councils of the church." He denominated trusts as the culmination of selfishness, born of a civilization essentially selfish, and said that before social unity could ever be attained, men must be taught to be unselfish. This, he said, was the church's work toward accomplishing social unity.

JOHN WESLEY'S MISSION WORK IN AMERICA.

The church in which John Wesley, the founder of Methodism, preached for nearly two years, and in which he organized the first Sunday school, is yet standing in Savannah.

It is one of many interesting relics that recall old colonial days in the quaint Georgian city. Here the severe teacher of the eighteenth century taught the tenets of the Anglican faith before he led the way for the growth of what is now the second largest body of Christians in America, with a membership of 5,000,000.

Christ church is the mother of the Episcopal communion in Georgia. The parish was founded soon after the settlement of Savannah

in 1733. The edifice was begun in 1743, but not completed until several years later, when the building was added to and improved.

The founder of the church was Rev. Henry Herbert, who came from England with Gen. James Oglethorpe, the founder of the Georgia colony. John Wesley succeeded Herbert in 1785 as rector of the church, where he remained until his return to England two years later. His austere opinions, ascetic habits and severe discipline were distasteful to his communicants. As the great reformer said on his return home, "he preached not as he ought but as he was able." The results of his work were not altogether successful, which was the cause of the abandonment of his American mission.

It was in this church that John Wesley established the first Sunday school, nearly 50 years before Robert

Raikes, who is regarded as the founder of the first Sunday school in England, opened his school at Gloucester. Among the duties imposed upon the communicants of Christ church at that time was the compulsory attendance of their children at Sunday school, which was held twice a week. The children were arranged in classes, as is the custom at present, and the teachers were paid a salary of a shilling a week. Each scholar was compelled to learn at least one verse from the Bible and recite the same at the class meetings.

It is told of John Wesley that during his rectorate at Savannah he adopted a unique scheme to teach his Sunday school pupils the silliness of vanity. Among his pupils were many who had to go barefoot from lack of money to buy shoes. Those who wore shoes taunted the less fortunate. Wesley was quick to grasp the situation, and at the next class meeting he appeared in bare feet. He was indifferent to the sensation he created by this odd lesson, but continued to conduct his class meetings in bare feet, until the fastidious pupils likewise abandoned their shoes and stockings, and ceased taunting their companions.

The interior of Christ church is interesting. The chancel rails, altar and stalls are handsomely carved antique oak, and the lectern and font are works of art. Its exterior is of a Roman Ionic type, and imposing in appearance.

NOTES FROM THE INDIAN HOSPITAL, DYNEVOR.

It having been suggested by the committee of the hospital that a few facts from the hospital itself would be more interesting to our friends than anything that could be told by visitors, it is proposed to issue monthly "notes" in future, which we hope will be a link supplying information—although brief—of work done and the needs of the hospital.

Since the opening of the hospital in the spring, over 20 inside patients have

been admitted, and over six hundred outside patients attended, including persons residing in the neighborhood, some from 20 or 30 miles off and many from the shores of Lake Winnipeg.

There are fewer difficulties connected with the working of the Indian hospital than were anticipated. The "bath" which it was feared might be looked upon by the natives with alarm and suspicion, is taken without any objection. They are a shy, reserved race—accustomed to their own ways, but having native nurses here who speak the Cree and Ojibway as well as the English language perfectly, the difficulty is easily overcome, where any existed, and they generally acknowledge they feel "good" after it.

We desire to thank our Heavenly Father for His continued blessing and for raising up many friends who evince their interest in the work by prayer and gifts. The building has lately been made tight outside, but inside, there are many articles of furniture and fittings needed which would conduce to the comfort of patients and attendants. The work is growing in popularity with the white people and natives. Many who stood aloof at first, not understanding its aims and objects, have come forward and helped. Letters are constantly received from far and near, asking for information and volunteering help.

We commend the work to Christian friends. Winter has come, which to the Indian means distress and poverty, sickness and often death. We shall be glad to receive second hand clothes and any help friends will send for the benefit of patients, inside and outside. A few days ago a letter was received from a member of a Ladies Aid in connection with one of the English churches in this province, saying a five cent collection for the benefit of this hospital had been commenced. It would amount to about five dollars a quarter. Could not some other kind friends do something of this kind? It would be very acceptable these hard times. Another lady interested in the work writes she is sending two chairs—another that she is sending a bedstead. Many other gifts have come to hand which will be acknowledged in due course; in the meantime anything which can be turned to account will be gladly received.

A very sad event occurred while the building was being repaired. C. S. while plastering the mens' ward, died most suddenly. He had just entered the room with some plaster of Paris, and must have knelt down to mix it and fallen forward. Help was at hand and the doctor called, but life was extinct. He had been speaking a few moments before, and appeared to be in his usual health, but in an instant he was summoned away. They laid him on the bed, his tools, for prosecuting his work in this world, all around, never more to be handled by him, and when the day closed he was removed to the home he had left in the morning, full of life and plans for the future, but life's little day was over even then, and like so many