

advances to the highest class, will be taught carefully from the Acts of the Apostles what the constitution and work of his own Church is; and from the services of the Prayer-book itself, how the divine ordinances received from Apostolic times are there preserved for us. To illustrate this in detail would cause me to trespass on your patience too long. But I would say that no child should ever pass from one of our Sunday-schools into the confirmation class, which ought to be always the next step above the highest class in the school, without at least a clear knowledge of the sacred nature of the divine constitution of the Church, and of the marks which distinguish the Church from any religious organization of man's devising.

Every lad and girl trained by us should know that where there is no Bishop there is no Church; that none can administer the sacraments except he be lawfully ordained by the laying on of the Bishop's hands; that there are three orders of the ministry—bishops, priests, and deacons; what are the special functions of each; how the sacraments are necessary for all men in the Church for salvation; how confirmation is the necessary step before admission to the great sacrament of Holy Communion, because it is the ordination of the laity to their priesthood; and all these things should be associated with a careful study of the fact that it has been the will of Almighty God from the earliest ages, from and perhaps even before, Abraham's day to call into covenant with Himself certain of His children among men, to lay down special conditions which they must observe and to give them special blessings above all mankind if they observed them. Those conditions were in a measure outward as well as spiritual; and outward obedience as well as, and indeed as a consequence of, inward devotion of heart and mind, was the means of obtaining the fulness of His blessing.

I have now indicated, my friends and fellow-workers in the sacred office of feeding the lambs of Christ, what I believe to be the true aim of Sunday-school education. I have only indicated not fully developed, my ideas on the subject. If you think that I have sketched out more than can ever be accomplished in any ordinary school, I will only say that, provided the line of instruction be followed, I would leave it to each parish priest and his superintendent to apply the principle I contend for in his own way. Only let us try to nurture up in this diocese a body of earnest workers for the Church, a body which will realise the awful importance of their mission in the world, namely, not only to hold fast the one faith of the Church themselves, but gently, and by holy influences, to lead back into the bosom of the one family those who are now separated from us though working for the same Master; who, in endeavouring to remedy evils or correct errors in the life or teaching of their brethren, have sacrificed unity to uniformity, and in striving to draw near to their Lord have lost touch of the children of His covenant.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

Second annual convention will be held in Toronto on Friday, Saturday, and Sunday, the 12th, 13th and 14th of February, 1892.

The following circular has been issued by the Council:—
Members of the Brotherhood in Canada and fellow-churchmen generally:

The Council again brings before your notice the Annual Convention of the Brotherhood in Canada. The growth of the Brotherhood since our last convention justifies us, we think, in devoting three full days to the Convention. No little time and trouble has been spent in preparing a programme which will, we feel sure, prove not only interesting but of the utmost assistance to all those who are able to be present and through them also to the whole Brotherhood and the Church at large.

The names of the speakers who have already accepted are such as to ensure the different subjects being handled in a masterly manner, but the success of the Convention will depend even more largely upon the number of delegates who are actually able to be present. Nothing impressed those who were fortunate enough to be at the St. Louis Convention more forcibly than the feeling that that large body of men had traveled in the majority of instances from 300 to 400 miles to take part in it. We expect and want a large attendance, and earnestly hope that every chapter in Canada will be represented, both by official delegates and by as many other members as can possibly attend. Not only will all members of the Brotherhood be welcome, but all other authenticated visitors representing any parish or Church organization are earnestly invited to attend and take part in the discussions.

Hospitality will be afforded to all. In order to assist the Hospitality Committee in their labours it is particularly requested that the names of all delegates and visitors should be in the hands of the Chairman of this Committee, Mr. L. H. Baldwin, Manning Arcade, Toronto, by the 1st of February if possible. If hospitality is not required this should be expressly stated. Railroad rates one and one third fare.

Make your arrangements to be present at the whole of the sessions, from the opening service to the farewell meeting. Do not be deterred by the expense, for in most cases the greater the trouble and expense the greater the benefit received. Do not hesitate to appeal to loyal church members for financial assistance in sending delegates to the Convention.

Study the programme and be prepared to take an intelligent part in the discussions. Short, crisp speeches, dealing with experience or suggestion, will be welcomed on every point.

The following is the programme, so far as it has been possible to complete it. Where the names of the speakers are blank they will be filled up with the strongest men obtainable. Changes may be necessary and special conferences can be arranged if desired.

Friday morning, February 12th, 10.30 a.m.—Celebration of the Holy Communion, with charge to the Brotherhood, at St. James' Cathedral, King Street East. (It is earnestly requested that all Brotherhood men should be present at this service.)

12 a.m.—Organization meeting in St. James' Cathedral School-house, corner of Church and Adelaide Streets. Report of Council-Election of Committees—General Business.

1 to 2.15 p.m.—Lunch.
2.15 to 3.—The Bible Class as a feature of Brotherhood Work, led by Mr. James Houghteling of Chicago, President of the Brotherhood in U.S.A.

3 to 3.45.—General business.
3.45 to 5.45.—CONFERENCE.—Chairman, Rev. J. C. Davidson, M.A., Rector of Peterborough—Subject, "What practical work the Brotherhood can accomplish," in (A) "City," Mr. W. G. Mather, and Vice President of the Brotherhood in U.S.A., (B) "Town," Mr. T. W. Saunders of Guelph, (C) "Country," followed by a general discussion in three-minutes speeches.

8 p.m.—Public service in St. James' Cathedral, preacher the Right Rev. Bishop Leonard of Ohio.

Saturday, 7 a.m.—Celebration of the Holy Communion in churches to be arranged.

9.30 to 10.45.—Business.
10.45 to 11.45.—Chapter meeting by Chapter number 6, St. Johns, Peterboro' with general discussion upon Chapter meetings.

11.45 to 1.—Question box opened with discussion upon Brotherhood matters in general.
1 to 2.15.—Lunch.

2.15 to 4.15.—CONFERENCE, Chairman the Right Rev. the Bishop of Niagara. Subject, "Christian Manhood," in (A) "Home," (B) "State," Mr. Wm. Aikman, Jr., of Detroit, (C) "Church," Mr. Chas. Jenkins of Petrolia, representing the Huron Lay Workers Association.

4.15 to 5.30.—Business.

8 p.m.—Mass Meeting in Association Hall, Yonge Street, (corner of McGill). Subject, "The Everlasting Fatherhood of God—the Universal Brotherhood of Man," Chairman. Addresses by the Rev. Canon Du Moulin, Mr. James L. Houghteling, and Mr. G. Harry Davis, Attorney-at-Law of Philadelphia.

Sunday, 8 a.m.—Celebration of the Holy Communion in churches to be arranged.

11 a.m.—Special service and Anniversary Sermon by the Right Reverend the Lord Bishop of Algoma.

3.30 p.m.—Special services, with addresses by prominent visiting laymen and clergymen in churches to be arranged.

7 p.m.—Special service in St. James' Cathedral, preacher the Right Rev. Bishop Leonard.

Farewell meeting in St. James' School-house. The collections will be applied towards the expenses of the Convention.

In the words of the invitation to the American Convention:—"If you are strong come and help your weaker Brothers with words of counsel and cheer; if you are weak come and get help; if you are luke-warm come and be aroused; come in order that the Brotherhood Idea may be a glorious reality to every Brother, and that all may be stirred, to live as Sons of One Father, Citizens of one Kingdom—Brothers one of another."

CONTEMPORARY CHURCH OPINION.

STANDARD OF THE CROSS AND THE CHURCH (Pitts.)

Is the Christian world making progress in the knowledge of Christ from year to year? Is there any new conception of His Person established that will remain? Men of the devotest mind, as well as the most skeptical, are studying as never before, let us say, such doctrines as this of the Incarnation; how God the Son became of no reputation; how He at all surrendered His infinity of knowledge, power and glory. The conception is indeed more various than ever before, and there seems some profitable truth under each variation. More minds are brought near, perhaps all are brought nearer, in the contemplation, to the very Person of Christ Himself. His Divinity remains strong enough, in the lowest conception, to draw men up to God; and His humanity is real enough, in the highest conception, to show that God has condescended to man's estate. We crave settled statements of doctrine; but better than forms of teaching that may be marked correct, and put away upon the shelf, are debates and questions that draw us to the feet of the living Christ, and to teachers whose doctrine is fresh with the glow of recent and constant participation in His life.

THE IOWA CHURCHMAN.

Circumstances brought to our notice from time to time reveal an astounding ignorance of Church law and an indifference to Church principles on the part of Churchmen and Church officers that admit of no excuse. The days are past in Iowa when a "lay pope," or half-a-dozen "lay popes" combined, are to "run" a parish or congregation simply as they please. The day has, we believe, forever gone in Iowa when the purse shall control the priest, and when a knot of rich men shall succeed in "freezing out" a faithful clergyman. It may require some sharp struggles yet, but the time is not far distant when the laws of the Church, wholly unpersonal because made and determined years if not centuries ago, shall be respected and observed rather than the whims of some rich or influential warden or vestryman. The study of some one of the many popular treatises on the law of the Church as the same is affirmed by the civil tribunals would be wholesome reading in a number of our parishes. The rules which apply in the religious bodies around us do not hold good in our Church controversies. We have a law, clearly defined, and by that law priest and people must be governed.