

George's school-room the following evening and an earnest invitation to those present to attend.

Judge Macdonald presided at the meeting of the Brotherhood of St. Andrew held in St. George's school room on Monday evening of the second week of the Provincial Synod, when addresses were given on the origin, objects and work of the Brotherhood. The hall was well filled with a most attentive audience including a goodly proportion of the clergy. A brief outline of the ideas of the several speakers will no doubt be found of interest.

Mr. T. R. Clougher, of Toronto, spoke of the origin of the society, which was started in Chicago by the present Bishop of Nova Scotia, who was at that time rector of St. James' Chicago. At first the Canadian clergy were inclined to be skeptical, for they said, "Can any good thing come out of Chicago?" but they soon got past that stage. The Brotherhood was not growing in great proportions, he said, but there was no tinsel about it, work, hard and often thankless work, which brought with it the satisfaction of duty done.

Mr. Lawrence H. Baldwin, Toronto, spoke of the objects of the Brotherhood. These were, he said, to uphold the hands of the clergy and to help spread Christ's kingdom among young men. One feature of the work is that of inviting young men to the services of the Church. Young men living away from home influences if not looked after in that respect, and it is impossible for the clergy to hunt them up, often find other ways of spending the Sabbath, and gradually drop out of church attendance. The Brotherhood is interested in seeing that they speedily drop in again. He also emphasized the benefit of district visiting.

His Lordship the Bishop of Nova Scotia was greeted with hearty applause on rising to speak of Brotherhood work. The work, he said, could be divided under two heads, prayer and service, and he considered the former the more important of the two. He would not say that the work was easy—he did not know of any work worth doing that was easy—but it was good. And what they need is men who shall do the work—men with strong, sympathetic hearts, men who are in touch with God.

The Rev. J. C. Roper, Toronto, reminded his listeners of the words of Isaiah, concerning the ideal man: "He shall be like the shadow of a great rock in a weary land." He explained how, after there had been a moistening of the ground, vegetation would often appear in desert places, but the growth would after a time be destroyed by the periodical drift of the sands. But place a rock there, he said, and a garden springs into existence. A group of young men are discussing an article that has appeared in a magazine. It is stated that religion is a mere sham, an old-fashioned theory that is passing away. The younger men begin to look troubled, when one of their number stands up and declares that he, at any rate, has not lost faith in God and religion. That man is like a shadow of a great rock. He is shielding his brother from the drift of popular infidelity.

In closing Judge Macdonald called attention to the thorough loyalty of the Brotherhood to the Church. The advantage of concerted action as compared with individual effort, and trusted that ere long many new chapters would be formed.

MISSION FIELD.

Foreign Missions.

The following is a synopsis of an address by the Bishop of London to the Clergy on Foreign Missions. He spoke with the characteristic precision and definiteness of a man who had thoroughly studied his subject, and striven to master it, and declared that the time was come when Churchmen should everywhere look upon the subject as one of the most pressing of the time. Hitherto, though there had certainly been zeal shown, it was the zeal of a minority, Churchmen as a body had looked coldly upon the subject. This, said the Bishop, is largely the result of ignorance; and the ignorance is owing to the clergy not instructing their flocks; and the reason for that is their own ignorance. They should set to work at home and remedy that.

He then proceeded to lay down four methods by which the clergy might educate themselves on this subject. The first was by studying the New Testament. Men sometimes read the Bible with the object of making their sermons, sometimes with that of deepening their spiritual life. Admirable both; but let them not pass over incidents and notices which may seem solely to belong to Apostolic times, for often these details throw very great light on missionary method. Thus, for example, to take one practical question, where did St. Paul get his men, and where did he get his money? The Bishop was sure that a diligent study of the New Testament would give a good deal of material for answers to these questions. Let the clergy read for themselves, and see if it were not so.

His second method was *Study of the earliest history of the Church*, say down to the middle of the third century. The record of the Acts was almost entirely confined to the foundation of the Church in Jerusalem, and the work of St. Paul. But we know that there was a very flourishing Church in Egypt in the early times, and the history of that Church and its doings was one of the most interesting chapters of Church history. The establishment of Latin Christianity round about Carthage, beginning with the notices in Tertullian and culminating in the splendid work of St. Augustine; the early history of the Church of Rome; all these matters would richly repay study.

Thirdly, the *Study of the Missionary Work of the Middle Ages*, the establishment of Christianity among the tribes who were the founders of modern Europe. And fourthly, *Accurate Information respecting the Mission Fields of the present day*, such as is offered by the recently published synopsis of the S.P.G.

Each of these heads was made the theme of a most lucid exposition, and then the Bishop proceeded to deal with objections. Thus, "the results of what has been done are very small." So said somebody to the Bishop who had just come from India. The Bishop told the objector that he was like Gallio, and as the gentleman appeared not to know who Gallio was, the Bishop explained, and went on to imagine Gallio's description of his own doings to his friends afterwards. "There was a man brought before me the other day named Paul. His moral sentiments and views about the unseen world seemed to me nobler and more beautiful than anything I had ever heard; very much loftier and more convincing than those of my brother Seneca. But he had got hold of some queer notions about one Jesus, that I really could not be troubled with; and then a number of his fellow Jews came and clamoured against him for wanting to change their customs in some way or other. Of course I had no time to be bothered with such questions so I turned them all out, neck and crop." In some such way, no doubt Gallio would talk, and it was not unlike the way men of the world talk now. Yet they may remember that those small congregations, probably twenty or thirty at most in places like Philippi and Corinth, were the beginnings of the Christianity of Europe.

Then we are taunted with the divisions of Christendom, and told that we had better settle differences among ourselves before we attempt to make converts. To which the Bishop replied, "These differences existed from the beginning. We have them in the New Testament; but they never cooled St. Paul's ardour. 'Some,' said the Apostle, 'preach out of envy and ill will, so posing to add affliction to my bonds. But, no matter, Christ is preached, and therein do I rejoice; yea, and will rejoice.'" Experience has shown that those missionaries who have gone out with the most fervent zeal, have been drawn the closest together. The Church had one of her warmest allies, if one must not say sons, in the Baptist Carey, and another in Livingston. And, lastly, the Bishop dealt with this, "Confine your labors to the heathens at home; you have plenty of them." The best way, he said, of pouring spiritual life into them is to inspire them with zeal for those outside. The way he urged this made one of the most brilliant and effective parts of his address, and probably the experience of many of the clergy confirms his view. I should like, he said, to hear that twenty missionary sermons a year were preached in each church, not for collections, but with a view of promoting a real desire for the victory of Christ's Kingdom.

Oxford Mission to Calcutta.

At a crowded meeting in support of the Oxford Mission to Calcutta, held in the Hall of Wadham College recently, the Bishop of Calcutta said that they could imagine the feelings with which he returned again to the old country and to the old college. He had watched with intense interest what had taken place during the last fifteen years, and he wished to say how invaluable was the help given by Oxford friends. He was disposed to think that the first thing to be cultivated in regard to missions, as to all other things, was a spirit of curiosity; true sympathy demanded curiosity. The more peculiar people were the more they were worth studying and so in India they had a people well worth studying and most difficult to understand; to arrive at the fundamental qualities underlying the peculiarities demanded immense study. The preaching of the Gospel should not be a cut and dried thing, there should be elasticity in mission work. The Oxford Mission aimed at that, and they were free to take up work as it definitely came before them in new aspects. Events were moving so rapidly in India that they have to be continually on the lookout for new events that necessitated a new front. The new work lately undertaken by the Oxford Mission was the foundation of a hostel where non-Christian students coming up to study at the University of Calcutta might stay. Another branch of the work that was very successful was the industrial schools for the young Christian lads, where they were taught trades. Then, too, there was the bishop's College, under Mr. Whitehead.

Mr. Longridge gave a most interesting account of the student's life Calcutta University, and the special temptations to which they were exposed, and Canon Scot Holland also spoke.