

rial Chapel, in connection with St. Alban's, Holborn, on December 14th.

It is stated that the receipts at the Church Congress at Rhyl amount to considerably over 1,100*l.*, and all debts, with the exception of a few trifling items, have been paid.

The Rev. Charles Darling, the Rev. K. W. S. Kennedy, and the Rev. J. A. Murray, are going out next month to India with another Trinity graduate, in connection with the Dublin University Mission to Chota Nagpore.

The Bishop of Durham, speaking on Saturday afternoon at the opening of new National schools at Gateshead, said the changes in elementary education had dispersed for the most part the doubts and necessities, but their responsibilities were not ended. The National Church still owed a debt to the country in the maintenance of her schools, which represented the principle that all true education must be founded upon religion.

The long-promised life of Dr. Pusey will be published in October, 1892. This long-awaited biography is being completed by Canon Paget and Mr. Johnson, and the latter gentleman is also preparing a volume of Canon Liddon's correspondence for publication, a work likely to be of great interest. Canon Liddon had written about two-thirds of the life of Pusey when his fatal illness set in.

Through the united efforts of Mr. Edward Smith, British Vice-Consul at Monaco, and of Dr. Hutchinson, of Monte Carlo, the long controversy with regard to the position of the English church at Monte Carlo has been brought to a close. The church has been taken over by the S. P. G., and a chaplain, duly licensed by the Bishop of Gibraltar, has been appointed.

There was a grand congress of German-speaking Romanists held at Buffalo, N.Y., recently, at which the deep dissatisfaction of the Germans with the prevalent Irish influence in their Church here was freely and loudly voiced, and representations made to Rome of the way in which the Germans are ignored in the conferring of dignities and the management of affairs. It is well to keep watch of this significant division in the Roman Church in America, for it may lead to some very important developments.

The Brotherhood of St. Andrew.

ST. LOUIS CONVENTION.—The sixth annual convention of the Brotherhood of St. Andrew in the United States was held in St. Louis on Thursday, Friday, Saturday, and Sunday, October 22nd to 25th. The programme has been given by us in a prior issue, together with a reference to the large delegation of seventeen Canadians who represented the brotherhood in Canada at the convention of the older sister.

To say that the convention was a success, both in drawing together a remarkable number of earnest men, and in the impression created upon them when there, would be putting it mildly. The number of delegates or authorized visitors who attended, was in all 541, and these came from all parts of the United States and Canada, including places as far distant as Oregon in the west, Maine and Massachusetts in the east, Tennessee in the south, and Canada in the North.

The services were held in Christ church cathedral, with a seating capacity of about one thousand, and it was filled to its utmost at the opening service, when Bishop Tuttle, of Missouri, gave a strong and enthusiastic charge to the brotherhood. He divided his words of encouragement and advice under the four headings of Steadiness, Helpfulness, Holiness, and Hopefulness. He eulogised the two rules of the brotherhood as being the height of wisdom and the depth of philosophy, and urged upon its members the necessity of making our Church in fact, as in name, truly "Catholic," adding that if this term were anywhere regarded as a party word it should be blotted out, and the plain Saxon "for all" substituted. He described the

true aims of the brotherhood to be their God's, their Country's and the Truth's, to cast out sensuality and enthroned chivalry, and if the times be out of joint to go nobly to work to put them right. His thoughts were clothed in scholarly diction, whilst the exhortation teemed with appropriate militaryisms. Not the least impressive sight of the convention was the fact that this vast congregation, with but few exceptions, remained to partake of the Holy Communion.

Prominent amongst the impressions created were, first, the attendance throughout the whole of all the sessions of the Bishop of Missouri; second, the presence of 50 or more clergymen; third, and greatest of all, the fact that the laymen present included men of all ranks, professions and callings, from the wealthy millionaire, the Philadelphia lawyer, the prominent physician, and the manager of a concern employing ten thousand men, on the one hand, to the young clerk, the artisan, and the day laborer, on the other, but all animated by the same motive, and all willing to receive suggestions from the humblest of those present.

The entire time devoted to business was limited to some six hours, and the dispatch with which it was disposed of, and the entire absence of anything like animosity or long discussion in connection therewith, was certainly a revelation to the Canadian delegation. The council's report gave a fair idea of the good work being accomplished, showing that there are now in the United States something over 500 chapters in good standing. This report will be forwarded by the American Brotherhood to all clergy and church newspapers in the United States and Canada, with the recommendation that it be published and read, and we feel sure that it will prove more beneficial and of greater interest than the average sermon.

The first conference, upon "Church going among men," called forth some practical addresses from William Aikman, jr., of Detroit, lawyer, on "Why men generally do go to church"; from Earl C. Smith, a Chicago salesman, who spoke of the two principal reasons why men do not go to church as being (1) lack of the love of Christ; (2) Indifference as to salvation. Mr. John Wood, the energetic general secretary, who was present and gave such assistance at our own Canadian convention, spoke most admirably and practically as to what will bring men to church, "but only," as he put it, "so as to get them into the kingdom of Christ," and divided his address into (1) What laymen can do; (2) What clergymen can do; (3) What the whole church can do, and in that behalf emphasizing most particularly the fact that men must be impressed with the fact that the chief object of going to church is worship.

Mr. G. Harry Davis, lawyer, from Philadelphia, the popular president of the convention, followed, speaking forcibly upon "Public Worship or Christian Effort."

On Thursday evening the public meeting for men was well attended, and "The Dignity and Duty of Man," after being introduced by Bishop Tuttle, was admirably treated of by Mr. C. J. Wills, a New Yorker, who devotes the whole of his time to lay work among the great masses; the Rev. George J. Prescott, of Boston, and by the Rev. Father Huntingdon.

On Friday morning the conference was upon "Work Amongst Boys," the great importance of which was thoroughly brought out, and it was finally determined that whilst individual Chapters should encourage this work in so far as they might be able, that the brotherhood should not officially take up or adopt any junior organizations at the present time.

In the afternoon Mr. James L. Houghteling, president of the council, gave many practical suggestions as to the necessity of a Brotherhood Bible Class, and how it should be managed, and emphasizing the fact that its object was (1) for the brotherhood men to attend; (2) to bring other men to; (3) as a fair and honest meeting-ground for coming into contact with other men. Later on, in the same afternoon, the conference on "Diversities of Gifts—the Consecration of Skill," was opened by W. R. Sterling, the general manager of the Mammoth Illinois Steel Company. This conference drew out splendid short addresses from Dr. Gardiner, of Chicago, on "What doctors can

do," Mr. W. H. Faulkner, of Pittsburg, on "What lawyers can do," Mr. Joseph Cleal on "What mechanics can do," Mr. Henry A. Sill on "What teachers can do," and Mr. John M. Locke on "What travelling men can do." The commercial travellers were so well represented at the convention that they had a special conference by themselves for the purpose of developing their peculiar sphere of work.

From an oratorical standpoint the public meeting on Friday evening, attended by more than fifteen hundred people, was probably the greatest success. Canon DuMoulin spoke in his usual masterly style on "The Bible and Human Freedom," the Rev. Dr. Rainsford on "Baptism and Human Equality," and the Rev. T. F. Gailor, vice-chancellor of the University of the South, Sewanee, Tenn., gave an impassioned address on "The Lord's Supper and Human Brotherhood."

On Saturday morning there was an early conference on the mutual relationship of country Chapters and city Chapters, and at 11 o'clock one of the most interesting and practical features of the convention was entered upon when the question box was opened, and the numerous questions deposited there during the progress of the convention were handled by leading brotherhood men.

In the afternoon Chapter No. 1, of St. James', Chicago, mustered its own members for the sample Chapter meeting, which was full of interest for all delegates, who were of course visitors at the meeting, and who got a great deal of useful information in reply to the questions asked after the business of the meeting had been transacted.

The final conference was upon "Brotherhood Life," the Rev. Floyd W. Tompkins, rector of St. James', Chicago, giving a simple but beautiful and touching address upon "The Vow—Consecration," whilst "The Method—Man to Man," was dealt with by Mr. N. Ferrar Davidson, president of the brotherhood in Canada, the Rev. R. A. Holland, of St. Louis, concluding with a few words upon the object, "The Kingdom of God."

On the Saturday evening all delegates and visitors were entertained by the St. Louis Local Council at a reception in their Art gallery, and on Sunday the concluding services were held in the cathedral, about 500 brotherhood men marching in as a body to the morning service, and considerably more than half filling the cathedral, which was of course crowded to hear the magnificent sermon of the Right Reverend Hugh Miller Thompson, Bishop of Mississippi, who struck the key-note of the convention with his scholarly yet practical words on "Bear ye one another's burdens and so fulfil the law of Christ."

In the afternoon public meetings were held in every Episcopal church in St. Louis and the suburbs, addressed by brotherhood clergy and laymen, whilst in the evening the final service was held in the cathedral, when four addresses were delivered by Canon DuMoulin and Messrs. Houghteling, Sterling and Wills, and the convention finally closed by the brotherhood men remaining for short prayer and the singing of "Gloria in Excelsis."

To hear the singing at the convention was in itself an inspiration. The St. Louis Local Council had secured for the rear of the stage, Philippoteaux, a magnificent painting of about 20 feet by 30 on "Christ entering Jerusalem," and this was not only greatly admired, but seemed in a mysterious way to influence all the proceedings in the hall. No fact speaks more strongly for the success of the convention and the interest taken in it, next to the large number of men who regularly attended to all the celebrations of the Holy Communion, than that though probably not one in ten had ever visited St. Louis before, still the attendance at all the conferences, sessions and meetings was almost unanimous.

Thus concluded this most magnificent convention, and on Sunday night and Monday the delegates and visitors left for their far-distant homes, each feeling that he had not only received some personal inspiration and revelation from the proceedings, but ready to carry the good news of an increasing interest in the temporal and spiritual welfare of our fellow-men to the different centres of brotherhood life throughout the length and breadth of the land.