

ever, he did not include the press of Canada in general. He concluded by saying that the meeting showed that the Brotherhood are ready and willing to grapple with this question, and he wished its work God's hearty benediction.

Canon DuMoulin next delivered an address on "The Everlasting Fatherhood of God, the Universal Brotherhood of Man." He said it was one of the most practical, useful subjects that can engage the mind of man. The divine truth never so strongly commends itself to us as when it reaches us in our daily life. Man did his best, or rather worst, to destroy and wipe out his sonship, but throughout all he was a son of God, and the Father's name and image were indelibly stamped upon him. All this is beautifully brought before us in the parable of the Prodigal Son, than which there is none so well known and widely read. There you read of his indestructible relationship, although he had tried, but in vain, to wipe out his sonship. His father had never forgotten his son; he had always looked for him, and when the supreme moment arrived he acknowledged the relationship. This parable was spoken to teach us that man is the son of his father in spite of his wayward and wicked life, and that that father is ever waiting and watching with all a father's nature to receive his son. "Beloved, now are we the sons of God." This is for young men and maidens, old men and children, and wherever there are souls hungering after God this truth comes for their satisfaction and healing. As you walk the streets and see the rush of life here, do you ever feel the need of a strength greater than your own to stem the tide of wickedness? You can have that strength from your Father in heaven; strength to resist ridicule and reproach that is often hurled at you. There is not an emotion or need in your spiritual being that is not under the care and superintendence of your Heavenly Father. For this life you have many urgent needs. You need a friend and counsellor. Some one wiser than yourself, who can see more clearly; a guide, philosopher, and friend who can advise you wisely to choose your calling and pursue it successfully. God supplies all these wants and necessities. He is a tender, patient and advising Father, who will keep you right and not suffer you to go wrong. He can abundantly provide for you. Do you want a strong arm to keep you from temptation? Here is the irresistible prayer, which He never could or would refuse to answer, "Our Father who art in Heaven."

Mr. James L. Houghteling, president of the American Brotherhood, on rising to address the meeting, was received with loud applause. He commenced by telling an amusing story which put the audience in good humour. He said the reality of men's convictions can be better judged by what they do rather than what they say. St. Andrew has always appeared to him a manly man who was looking for the best. As we know people the spirit of man is constantly working on us. It is lifting us or lowering us, it is the law of life, and one of the objects of the brotherhood is to transform our brother. If we would come into the relation of sonship we must do our best, and unveil our hearts that we may look on the glory of God. Let us testify in our daily life that we have indeed been with Jesus.

Mr. G. Harry Davis, a delegate from Philadelphia, was also given a splendid reception. He began by saying: Who is my neighbour and who is yours? That was the first question asked to hide a deed of sin away back in the earliest ages, and ever since then the world has repeated that cry, and down-trodden and suffering humanity has echoed it back to the more prosperous humanity. The world has striven to answer that question, and men strong in their own convictions have raised religions of their own to answer it, but have failed. When God took to himself a nation for His own, even they failed to answer it, and the whole world lay in suffering and doubt until Christ came and solved the problem, and wrote on the heart of humanity the everlasting fatherhood of God and the universal brotherhood of man. On that has God built the Church of His Son, and the Church has always sentimentally believed it and practically denied it. The Church have decorated God's house as they should, then have paid the pew rent and locked the pew door. It must be remembered it was not the Pharisee but the Publican who went away justified. What is our duty? We are brothers, and on the need of humanity we have been enabled to build up this Brotherhood. Just think of it, nearly 9,000 young men on this continent pledged in serried column to march out against sorrow, sin, and suffering, bearing on our banner the universal brotherhood of man. Nearly 600 men in Canada march shoulder to shoulder and step by step with their brothers across the line, children of one Father and working together for Christ. Party lines cannot divide that host who are carrying peace and succor to their brothers who are famishing for the bread of life. Our religion cannot be attacked; it is unassailable, it is impregnable. Man has always had and always wanted religion, he naturally looks for it. The world, no matter how wicked it may be, admires and respects the religion of the Lord Jesus

Christ, but the world criticises the inconsistencies of the followers of Christianity. It measures your religion by your life from Monday morning till Saturday night. It don't care what you say, it asks "What do you do?"

There shall come a time when time will be no more, when there will be no yesterday and no tomorrow, an everlasting day when there will be set up a great White Throne on which shall sit our Brother as the judge of the quick and the dead. In that throng, if you be true to your obligations and religion, you and I shall walk, and with us shall walk those that God has allowed us to bring into the kingdom and our citizenship. We shall pass by that throne, and in that gathering we shall lay our sheaf, and then will be answered for ever the problem of the Everlasting Fatherhood of God and the Universal Brotherhood of Man.

After a hymn was sung, the chairman said it would not be right to let the American brethren depart without expressing their appreciation of the valuable services and assistance they had rendered the convention. Their coming was no mere accident, but was by the direct providence of God.

Mr. Davis responded for himself and Mr. Houghteling, after which the meeting was closed by the benediction.

Sunday was a day of great activity among the Brotherhood men. The Holy Communion was celebrated in St. Margaret's, St. Stephen's, St. Luke's and St. Mark's, and special services were held in the afternoon at St. Margaret's, St. Luke's, St. Mark's, and St. Matthew's.

At eleven o'clock, the Lord Bishop of Algoma preached at the Church of the Redeemer, from the text, "For none of us liveth to himself," Romans, xiv. 7. He referred to the circumstance presented to the Apostle Paul when he (the apostle) wrote the words of the text to the Romans. Jews and Gentiles accepted the Christian religion, but they were not rid of their old teachings and prejudices, and Paul warned them against allowing themselves to be wholly given up to their old opinions. Self-isolation could not exist with communion. Passing on from the reference to the early Christians, the bishop said the text was peculiarly applicable to the gathering of the Brotherhood of St. Andrew. The Canadians had present with them representatives from the United States. Some people objected to the use of pagan words and wished the Brotherhood to discard their cross. If they carried this idea out they would have to discard the pagan words "Bible," "sacrament," "bishop," etc. These words were pagan, but Christianity poured a new life into them, just as it puts new life and being into man. The Brotherhood was not a revival of monastic institutions, but a band of young men standing together in aim and purpose, and working for the good of the Church. There was work enough for all. There were not too many workers. Not one out of ten young men in Canada were engaged in works of benevolence, while nine out of ten could be found at the saloons, billiard parlours, and private gambling rooms.

A special service was held in St. James' Cathedral at night, at which Rev. G. Osborne Troop, of Montreal, preached an eloquent sermon, the lessons being read by Rural Dean McKenzie, of Brantford. At the close of the service a farewell meeting was held in the cathedral, when Mr. Lawrence H. Baldwin, on behalf of the Toronto chapters, made a short address. Mr. R. V. Rogers, of Kingston, responded for the Canadian visitors, and Messrs. Davis and Houghteling for the American delegates.

Thus closed the second convention of the Brotherhood of St. Andrew in the Dominion of Canada, which ere long, in the good providence of God, will form one of the strongest aids to the bishops and clergy of our beloved Church. Does it not seem that the prayer is soon about to be answered—"Send more labourers into the harvest."

The convention has been in every particular a grand success, and the result of its deliberations will be widely felt throughout the Dominion. The delegates who attended the convention from all parts of Canada displayed great enthusiasm and love for the work for which the Brotherhood was organized—how to deal with the non-church-going people, especially the young men. One feature of the convention was the admirable and practical addresses by Mr. Jas. L. Houghteling, president of the American Brotherhood, and Mr. G. Harry Davis, of Philadelphia, whose longer experience with this work enable them to furnish much valuable information, which will doubtless bear fruit in Canada. Both of these gentlemen are able speakers, and their suggestions as to the best methods for reaching the non-church-going people and induce them to attend Brotherhood Bible classes were placed before the delegates in a concise and practical manner.

After the Saturday evening meeting of the convention a meeting of the newly elected council was held, when the following officers were elected: president, N. Ferrar Davidson, Toronto; 1st vice-president, R. V. Rogers, Kingston; 2nd vice-president, R.

B. Southwell, Hamilton; treasurer, Chas. Heath, Jr., Toronto.

A committee was appointed to nominate a new general secretary, Mr. Frank Du Moulin, who has held this office since the Brotherhood's inception in Canada, having resigned, owing to his approaching departure for New York.

#### CIRCULAR TO THE BISHOPS AND CLERGY OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN CANADA.

RIGHT REV. AND REV. BRETHREN,—As soon as the recent decision of the Judicial Committee of the Privy Council became known to us in Canada, there was a very strong and general feeling that we, no less than our brethren in England, ought at once to make some public declaration of our belief respecting those important matters, which were so seriously affected by it.

A form of such declaration having been put forth in England, I thought it best, in order to show our full agreement on these great points of our belief, and that we might also at once take action in the matter, to propose to the other Bishops of this Province that we should circulate the same for signature in Canada. The Bishop of Huron, though most entirely agreeing in the terms of the declaration, which his Lordship thought excellent as far as it went, considered it would be better not to move in the matter till it could be brought before the several Diocesan Synods, in order that both clergy and laity might thus unite in an expression of opinion. The other three Bishops put the declaration in circulation in their respective dioceses at once. In all these four dioceses there are not above ten or twelve clergymen who, whether from accidental absence or disinclination for any cause, or positive disapproval, have omitted to affix their signatures. The declaration in England by the last accounts had been already signed by 12,000 clergymen. It is well known that both the Archbishops of Canterbury and York, who were members of the Committee of the Privy Council, dissented from the judgment in some important particulars. His Grace the Archbishop of Canterbury has since issued a Pastoral Letter, which I have had also printed with "the Declaration," in which he most fully and ably explains and justifies his opinions on the points in question. I earnestly pray that the troubles and trials of the present time may cause us all, in our several spheres of duty, to walk more humbly with our God, and strive with greater zeal and simplicity for the preservation of that precious deposit of truth which we have received; and that we may be made instruments, in God's hands, in handing it down pure and undefiled to future generations. I remain, My Right Rev. and Rev. Brethren, Yours very faithfully,

F. MONTREAL.

See House, Montreal, May 6, 1864.

#### DECLARATION OF THE BISHOPS AND CLERGY OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE PROVINCE OF CANADA.

"We, the Bishops and Clergy of the United Church of England and Ireland, in the Province of Canada, hold it to be our bounden duty to the Church of England and Ireland, and to the souls of men, to declare our firm belief that the Church of England and Ireland, in common with the whole Catholic Church, maintains, without reserve or qualification, the inspiration and Divine authority of the whole Canonical Scriptures, as not only containing but being the Word of God; and further teaches, in the words of our blessed Lord, that the 'punishment' of the 'cursed,' equally with the 'life' of the 'righteous,' is 'everlasting.'"

#### PASTORAL LETTER, ADDRESSED TO THE CLERGY AND LAITY OF HIS PROVINCE, BY THE ARCHBISHOP OF CANTERBURY.

MY REV. AND DEAR BRETHREN,—I have reason to believe that the minds of many among you are profoundly moved by the Theological questions which are at this moment agitated. I daily receive from various quarters addresses and letters of enquiry expressing much perplexity, and seeking counsel at my hands; many members of our Church, eminent for their rank, station, and talents, have urged me to make a statement of my sentiments on these subjects; and my opinion on single points has meanwhile transpired in a manner unbecoming the occasion. I feel, therefore, that the time has now arrived when I can no longer refrain from publicly declaring my views on these topics; thus giving a common answer to every memorial, and a reply to every en-

\* Homily on Information for those which take offence at certain places of Holy Scripture.

† Articles vi., vii., viii., xvii., xx., xxi., xxiv., xxvi., xxviii., xxxiv., xxxvii.

‡ Athan. Creed, Litany; Catechism, Communion, and Burial Services.

§ St. Matt. xxv. 41, 46.