

the true faith. The people set the priests to devise this false religion. Priests never invented a religion and then imposed it on the people. Priestcraft, then, sprang from the people—this is the first lesson that we learn from this incident.

But then, in the next place, what was the real cause of this impatience of the people with their old faith? It was this:—Their teacher had become *invisible*. But the nation that loses its faith in the *invisible* takes of its ornaments—of its wealth, of its learning, of its philosophy, of its arts, of its statesmanship, of its military prowess, of its literature, of its poetry; it takes of its ornaments, and it makes for itself *new gods*, and there comes out this calf.

Are there no idols of the day that we are in danger of worshipping now in the midst of us? Is there not the idol of public opinion? and then, another idol of the day, surely, is the temptation to follow party—to make party a god.

Still, again, see the tyranny of fashion. And then there is the coarser and lower idolatry of self.

What follows on such sensuous idol worship as this? Why we have read in the last act of this drama that there comes fratricide. So we learn, surely, from this story of sacred history long ago that there is in the midst of us, still the same justice of Divine providence.

May God give us grace to shun the sin of national idolatry, and so may he preserve us from the suffering of national judgment.—*The Church Eclectic*.

THE BOYS' BRIGADE.

This organization took its rise in Glasgow, Scotland, about eight years ago illustrating the truth of what Prof. Drummond is reported to have said, viz.: 'Call an average lot of boys, boys which they are, and ask them to sit up in a Sunday school class, and no power on earth will make them do it; but put a five-penny cap on them and call them soldiers, which they are not, and you can order them about until midnight.' Mr. Drummond's declaration that boys are not soldiers, hardly conforms to the Baptistical obligation, since by it boys are made soldiers and of the best type, viz.: Soldiers of the Cross. Mr. Smith, a teacher in a large Mission Sunday school in Glasgow, was, however, the first to recognize the fact referred to by Mr. Drummond. He found great difficulty in holding the attention of the boys, and in keeping them in order, and being a Militiaman himself, it occurred to him that the lessons of obedience, reverence, patience, manliness, neatness and punctuality might pleasantly be taught the lads by forming them into a military Company for week-day drill, according to the regular army regulations, and so in Oct. 1883, he commenced 'The Boys' Brigade.' The results obtained were beyond expectation, and Mr. Smith's idea was rapidly extended. Its simplicity and practicability commended it to those who were engaged in work among boys. At the end of 1890 the organization had spread over Great Britain, and there were 433 companies, 1370 officers, and over 18,000 boys included in it. A few companies have also been formed in the United States and Canada.

The *St. Andrew's Cross*, in a late number, gives the following particulars in regard to this organization:

The Brigade is a distinctly religious movement, its object being, in the words of its constitution, 'the spread of Christ's Kingdom among boys and the promotion of habits of reverence, discipline, self respect and all that tends towards a true Christian manliness.' It employs military organization, drill and discipline as the most effective means of securing the interest of the boys, retaining hold of them and thus attaining the one great end, the spread

of Christ's Kingdom among them. A company can only be formed in connection with a church, mission, or other Christian organization. Membership is confined to boys between the ages of twelve and seventeen, thirty being necessary to form a company. Each company is commanded by adult officers, who must be men of earnest Christian character and faith, who will set a high standard before the boys, and keep the distinctly Christian aims of the Brigade continually in view. One of them, preferably the captain, must be competent to instruct the boys thoroughly in military drill.

Meetings for drill are held weekly. Each meeting is opened with a short prayer and closed with a hymn, the Lord's Prayer, and the national anthem. In most companies the captain makes a short address to the boys. Whenever it does not interfere with existing arrangements the boys of a company meet in a separate Bible class. It is intended that these company Bible classes should form one of the most important features of Brigade work. At the last report there were about two hundred such classes with an average attendance of over four thousand boys.

A very interesting feature, next in importance to the direct religious teaching, is the ambulance instruction, which is now given in many companies. Under competent medical men the boys receive thorough instruction in the 'Laws of Health,' 'First Aid to the Injured,' and 'Stretcher Drill,' after which they are put through an examination and if successful receive a certificate and badge from the Ambulance Association. That this instruction is no mere play work is proved by the fact that in several authenticated cases Ambulance boys have been the means of saving life by knowing how to stop the bleeding of an artery.

Space fails to speak of other methods for making the individual lives of the officers tell upon those of the boys, such as social evenings, classes in gymnastics, wood carving, shorthand, singing, and many other subjects, and summer camps during the holiday season when the officers and boys go off to the country to spend a week together in camp life.

The practical results attained have been many and marked. For many a new life has been developed. The spirit of obedience and consideration for others, learned by the boys in their drills, is carried with them into the Sunday school class, and they listen to the teaching as they would not otherwise have done. Boys who would only too readily give up the Sunday school as they grow older now remain in the Brigade and the school till it is time for them to be passed on to the various young men's associations, where they can themselves become workers for the good of others.

Further details regarding this interesting organization may be obtained by addressing the Brigade Secretary, Headquarters office, 68 Bath street, Glasgow, Scotland.

THE DEAN OF ST. PAUL'S.

There are few more striking signs of the vigor of the Church in London, England, than the change which has come over St. Paul's Cathedral during the last quarter of a century. It is a change from Puritan slovenliness, dulness, and irreverence to the brightness, zeal and warmth of loyal Churchmanship. The cold, bare, unfinished look of the interior of the fabric is steadily yielding before a decorative treatment at once artistically noble and distinctively Christian. To the Altar has been given that prominence and dignity which rightly belong to it as the one feature by which a church is differentiated from either a mosque or a meeting-house. The Mysteries of the Faith are duly set forth to the eye by the magnificent reredos—one of the most splendid works of this kind in existence, which exhibits a refinement and purity of architectural design all too rare

in the present age. The uses to which the sacred building is now put are such as befit the Cathedral Church of the greatest city in the world. To recount the various services held within its walls would require a special article. The smallest number of these on any ordinary week day in the year is six. On many occasions it is much greater. Above all the highest Act of Christian worship has been restored to its rightful position. As to the musical rendering of the services at St. Paul's, it may suffice to cite the deliberate opinion of M. Gounod—that for artistic excellence they are without an equal in Europe. We may add that nowhere does the choir behave with more admirable reverence. Of the preaching at St. Paul's there can be no need to speak within a few months of the death of that modern Chrysostom who for two decades taught from its pulpit the thousands upon thousands of hearers who received from his lips the Word of Life. But to relate all this improvement—so evidently appreciated by crowds of devout worshippers—is to relate the efforts of three men: the late Dean Church, the late Dr. Liddon, and the present Dean of St. Paul's, who, as Canon Gregory, has from the outset done his part at St. Paul's with the same zeal, vigour, and wisdom which he evinced, whether as a model parish priest in the South of London or as a strenuous worker in the cause of the Church's Schools. There could be no better Dean of St. Paul's than the man who is thus identified with the spirit which has made the great Cathedral what it is.—*John Bull*.

BISHOP LITTLEJOHN ON "MATERIAL AND TRAINING FOR THE MINISTRY."

The Church has of late had, in some respects, an unhappy experience in the period previous to ordination. It is believed by many that the best material is not offered as freely for the Ministry as for other learned callings. The Church is not privileged with a wide range of selection. It is commonly understood that, failing to secure the young life which the dignity and importance of her work ought to command, she is forced to take what she can get. The demand for recruits so far exceeds the supply that, though maintaining towards those without the traditionally lofty attitude as to tests and requirements, she more than winks at a rule in the choice of candidates which may be mildly characterized as generously easy and conveniently blind. To fend off ignorance and mediocrity, and the low ambitions which may put on the disguise of pious desires, she builds the canonical fences very high; and then, under one plea or another, she allows the functionaries of voluntary societies, her Clergy and Standing Committees, and even her Bishops, a dangerous discretion in taking them down.

Looking back over the past twenty years, it is not too much to say that only very marked disabilities of mind and body could have discouraged any one from applying to be received as candidate for Holy Orders. Certainly any ordinary weakness, any open question of perceptible fitness, any grade of mental inferiority consistent with the possession of common-sense, has apparently operated to the disadvantage of no pious single hearted soul who could persuade himself that the Christian Priesthood offered a nobler sphere of influence than private life. There has been no Aaronic or Levitical line to choose from; and owing to the temper of the time on the one hand, and to the solemn urgencies of her mission on the other, the Church has been in no condition to demand the firstlings of the flock or the lambs without blemish. Failing to command at will the gold and silver of intellect and culture, she has been constrained to accept, not seldom, the humbler talent of coarser metals.

The causes which have crippled the supply