

Atwill, D.D., Bishop of West Missouri, presiding. 'The Dignity and Duty of Man.' a 'Laborers together with God,' Chas. Jas. Wills, Old Epiphany House, New York. b 'Through the power of the Holy Ghost,' Rev. George J. Prescott, Good Shepherd, Boston. c 'All things are yours and ye are Christ's,' Rt. Rev. H. Melville Jackson, D.D., Assistant Bishop of Alabama.

FRIDAY, Oct. 23.

- 7 a.m.—Holy Communion. Cathedral, 13th and Locust streets.
- 9 a.m.—Sectional Conference on 'St. Andrew's Cross: Does it meet the needs of the Brotherhood?' and other sectional conferences as they may be arranged.
- 10 a.m.—Business.
- 11 30 a.m.—General Conference, Rev. H. N. Cunningham, Christ Church, Waltham, Mass, Chairman. 'The Cadets of St. Andrew.' Addresses by W. C. Sturgis, Good Shepherd, Boston, and others.
- 2 p.m.—A Brotherhood Bible class.
- 3 p.m.—Business.
- 4 p.m.—General Conference. 'Diversities of Gifts—the Consecration of Skill. a 'What doctors can do,' E. J. Gardiner, M.D., St. James's, Chicago. b 'What lawyers can do,' James C. Sellers, Holy Trinity, West Chester, Pa. c 'What mechanics can do,' Joseph Cleal, Christ Church, Dayton, O. d 'What teachers can do,' Henry A. Sill, St. Chrysostom's, New York. e 'What Traveling men can do,' John M. Locke, Redeemer, Chicago. f 'What clerks can do,' H. F. Woodward, Trinity, Portland, Ore. 'Other Opportunities.' General discussion.
- 8 p.m.—Public Service. 'The Church and Mankind,' Cathedral, 13th and Locust streets. a 'The Bible and human freedom,' Rev. J. P. DuMoulin, D.C.L., Canon St. James's Cathedral, Toronto. b 'Baptism and human equality,' Rev. W. S. Rainsford, D.D., St. George's, New York. c 'The Lord's supper and human brotherhood,' Rev. T. F. Gailor, S.T.D., Vice-Chancellor University of the South, Sewanee, Tenn.

SATURDAY, Oct. 24.

- 7 a.m.—Holy Communion. Cathedral, 13th and Locust streets.
- 9 a.m.—Sectional Conference on 'Country Chapters and City Chapters—how they can help each other,' led by H. C. Turnbull, Jr., Trinity, Towson, Md.; and other sectional conferences as they may be arranged.
- 10 a.m.—Business.
- 11 a.m.—General Conference. Question Box opened and full discussion of Brotherhood methods.
- 2 p.m.—A Sample Chapter Meeting. Chapter No. 1, St. James's, Chicago.
- 3 p.m.—Business.
- 4 p.m.—General Conference. Chairman, Rev. Floyd W. Tomkins, Jr., St. James's, Chicago. 'Brotherhood Life.' a 'The Vow—Consecration,' Rev. A. S. Lloyd, St. Luke's, Norfolk, Va. b 'The method—man to man,' N. Ferrar Davidson, President Canadian Brotherhood. c 'The object—the Kingdom of God,' James L. Houghteling, President of the Council.
- 8 p.m.—Reception by St. Louis Local Council to delegates and visitors. Memorial Hall, 19th and Locust streets.

SUNDAY, Oct. 25.

- 10 30 a.m.—Anniversary Service. Holy Communion. Cathedral, 13th and Locust sts. Annual sermon to the Brotherhood by Rt. Rev. Hugh Miller Thompson, D.D., Bishop of Mississippi.
- 3 30 p.m.—Public meeting in every Brotherhood parish, with addresses by delegates and visitors.
- 8 p.m.—Final service. Cathedral, 13th and Locust streets. Four addresses by speakers

to be selected. Farewell meeting of delegates.

In the transportation a reduced rate of one and one-third railroad fare has been obtained for delegates and visitors.

[We have received the above information from Mr. John W. Wood, of New York, General Secretary of the St. Andrew's Brotherhood, with the request that we should publish it with an editorial comment. We have not been favored with any particulars from the Dominion Branch of the Association, and are unable to inform our readers as to special rates to and from St. Louis for the Convention. In the Convention itself, and in the work of the Brotherhood of St. Andrew's generally, we have ever taken deep interest, and have done what was in our power to aid in the formation of branches in the Dominion of Canada, and specially in the Diocese of Montreal, with which we are more directly connected. The Brotherhood of St. Andrew obtained through our action recognition direct by the Synod of the Diocese of Montreal, and several chapters have been formed. We hope that a number of delegates from the organization will attend the Convention at St. Louis. The programme above given discloses much that will be of interest and helpful in the work which they have in hand. We are pleased to see amongst those already named as to take part in the Convention, the names of Rev. Canon Dumoulin, of Toronto, and Mr. N. F. Davidson, the President of the Canadian Brotherhood, but we regret not to find some representation from Eastern Canada. We hoped that the Chapter of St. Martin's Church, Montreal, might have been able to furnish a delegate.

PREACHING CHRISTIAN DOGMA.

(The Bishop of Argyll and the Isles)

I have made this digression chiefly as an apology for urging once more upon you, my Reverend Brethren, the importance of preaching *Christian dogma*, and of not assuming that the doctrines of the Faith are realized by all who attend our ministrations. Exhortations to repentance, faith and holiness are most important, and must have a place in all our teaching. But such exhortations must be accompanied by the setting forth of those truths without which good dispositions lack a solid foundation on which to rest.

How few, for instance, realize the Scriptural use of the word 'Repentance.' How many regard it, not as a change of heart or mind, but only as a feeling of regret which, under certain circumstances, is quite natural to the human mind, even without the special assistance of the Grace of God.

Then with regard to Faith—how many think of Faith as a virtue which can save, on account of its own intrinsic value, and forget that it is only to Faith in Christ that the promises are given. And how often is holiness confounded with the mere morality of life, to which even some heathens have attained, instead of regarding it as the blessed result of a living union between Jesus, Who is the Lord Our Righteousness, and the soul of the humble believer in Him, through the supernatural operation of the Holy Spirit.

And then, is it not to be feared that there is amongst us a good deal of unconscious heresy, and that, without their knowing it, the belief of some of our people is practically identical with those very errors which were condemned by the Great Councils of the Universal Church? Have we not, perhaps, unconscious Arians—have we not Macedonians—have we not Nestorians—have we not Eutychians, amongst some who are unaware of any wilful deviation on their part from the One Faith? May there not be amongst us men and women, who, in their heart of hearts, regard our Lord Jesus Christ as something less than God, though more than man? Are there not those who think of the Holy Spirit rather as a power or

as an influence than as a *real Person*? Are there not those to whom the unity of the Divine Person of Christ is a stumbling block, and who fail to realize that it was not only the Man Christ Jesus, but God Almighty Who was born of Mary, and Who shed His Blood upon the Cross? And are there not, on the other hand, those who forget that He Who has been exalted to the highest heaven, and Who sits upon the Throne of the Universe, shall wear that human nature which He took upon Himself here below, and that the true human body in which He appeared when He said to His disciples, Handle Me and see, for a spirit hath not flesh and bones as ye see Me have, and in which He ascended from Olivet, is a present reality?

I might mention many other errors and tendencies to error to which some members of our flocks are specially liable, on account of defective teaching in early life, or through other causes. But I have said enough. Now, what is the remedy? Humanly speaking, the cure for error or ignorance with regard to the Faith is to be found in the preaching of the truth. And here, consistently with the truest humility, we may be very bold. With the lowest estimate of our own personal gifts and attainments, whether in the way of eloquence or in the way of learning, we may set forth with confidence truths which we have not found out for ourselves, but which we have received, and which, as humble servants of Christ and of His Church, it is our duty to deliver to the world.

Having then studied, and having learnt to the best our ability what God has revealed to His Church (and certainly we cannot be teachers of others unless we learn with constant diligence from those Holy Scriptures which are able to make us wise unto salvation through Faith which is Christ Jesus); having thus learned, let us seek to teach the Truth committed to us with humble boldness, to all who will hear us.

And this must be line upon line, precept upon precept. Jesus Christ must be the Foundation, and to attain unto Him must also be our highest aim. Thus we shall be strong in Him, and in Him, therefore, we may be bold and fearless.

But if ever we follow a different method, if we use carnal weapons—if we oppose to the wisdom of unbelievers our own wisdom—if we bring to our aid theories and arguments of our own devising, then let us be prepared for an overthrow. The enemies of the Faith are not all fools, as some appear to assume. Many of them are both wise and prudent—wise and understanding, and to meet them with their own weapons is in very many instances only to court defeat. Nevertheless, as babes in Christ, we may be more than conquerors through Him Who loved us. For He Himself has said, 'I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. Come unto Me all ye that labor and are heavy laden, and I will give you rest.' And in Christ there is not only rest, but also victory. For what is that victory which overcometh the world, is it not our faith? That a child-like faith may be given to us, let us therefore cry unto the Holy Spirit. For as the Epistle of last Sunday teaches us, no man can say that Jesus is Lord but by the Holy Ghost.

Thus we should pray on our behalf, and on behalf of our people, that we may both save ourselves and them that hear us. 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Here then is the way of salvation, and here is the way of victory.—*Charge*, 1891.