

if they were hurt, and not as administering a law of God, which they, equally with the child, had got to obey. It is the administration of law, which prevents the child from feeling any resentment against parent or teacher, and ends in increasing affection and respects.

This then needs to be especially insisted on, that children can't be scolded, cried, or talked or prayed into the acquisition of principles. "The child's mind is concrete; it is not abstract. It understands a plain rule enforced by a reward or penalty. It does not understand an abstract principle. This comes later on. If it has no practical rules put before it to obey and is only dosed with principles or what are said to be principles, it is not, depend upon it, educated at all. The foolish parent thinks the time for applying rule will come when the boy is approaching manhood, and finds himself surrounded by the temptations of that time. But the boy who has never learned to obey rules when he was six or eight years old, will not obey anything very easily, whether it be rule or principle, when he is on the verge of twenty. No, education must begin with the discipline of the law—tender discipline if you will, but still real discipline—if it is to end safely in the freedom of the life of principle. You cannot begin with Christ and go back to Moses, in education or anything else. But the law must go first as the school-master to bring us unto him.—*Diocese of Fond du Lac.*

FADS AND NEGLECT.

It would be unreasonable to look for perfection from men in this sublunary sphere. They are human, and their work partakes of human infirmity. There are, however, mistakes and errors for which no reasonable excuse can be offered, and it might reasonably be expected that every level-headed, well-balanced clergyman would guard against them. Many of the parish troubles that we hear of are occasioned by these needless errors—want of good judgment. Everybody who knows us knows that we have little sympathy with the hue and cry, once more common than to-day, "*Ritualism*," "*Romanism*." And yet we cannot blind our eyes to the fact that clergymen sometimes say very silly things, and do very silly things likewise. With all modesty, we believe that the clergy, as a class, are level-headed and possess common sense, but we are forced to the conclusion that there are exceptions.

We know a clergyman who is greatly injuring a splendid parish, grieving faithful, Catholic-minded parishioners, and creating a suspicion that he is a Jesuit, by silly, petty antics which (while they may indicate a weak and unbalanced mind) have never been regarded as necessary Catholic ritual; and also by making use of a Romish nomenclature which is not familiar either to the English or the American Churchman. There can be no excuse for such things. We could particularize if we deemed it expedient, and could show the utter folly of the things which we deplore. Silly fads.

We are constrained to add, and that with the deepest sorrow, that, in several cases which have come to our knowledge—not a thousand miles away, either,—the poor of Christ's flock have been sadly neglected in the matter of *pastoral* oversight and care, and that by clergymen from whom better things might be expected. We plead for more *pastoral* work among the poor especially. They need it more than the rich. A pastoral call is, to the poor young man, or the wage-earning young woman, or the overworked house-wife, a real gratification. The clergyman who makes it takes to that humble home a benediction; and it is his own fault if he does not, in most cases, carry a benediction away with him. Let the poor realize that they have, in their parish priest, a sym-

thizing friend, and they soon become attached to the Church and its services. In conclusion we would say, if we may venture advice, avoid *mimicry of Rome* and "*remember the poor*."—*The Parish Record, Boston.*

Correspondence.

To the Editor of the CHURCH GUARDIAN:

Sir,—Canon Hammond's paper on Poly-churchism, which you printed at the time of its delivery, has recently been published with answers to criticisms, at the small cost of six-pence. No more effective missionary publication could well be found, and in order to secure the widest possible distribution I have just concluded arrangements which enable me to offer ten copies for \$1.20, postage extra, if not less than five hundred are ordered altogether. Orders should be sent at once for not less than ten copies, as I want to order within two weeks. If less than five hundred are ordered the price will be \$1.35 for ten. Payment need not be made till the books are ready for delivery, which would be in about six weeks.

ROBERT W. RAYSON, All Saints, Kingston.

P.S.—Postage would cost fifteen cents for 10 copies. If more than one lot is ordered express would probably be cheaper.

THE BROTHERHOOD OF ST. ANDREW IN CANADA.

FIFTH ANNUAL CONVENTION.

[From our Special Correspondent.]

(CONTINUED.)

On Sunday morning, Feb. 10th, the Lord Bishop of Huron, preaching on the words "A servant of Jesus Christ," gave a characteristically powerful and moving appeal for consecration to the service of the Divine Master. The 'servant,' he pointed out, was literally a *slave*, and this thought he developed under four headings, viz.: 1. The purchased possession—the slave was owned by his master. 2. Unquestioning obedience—this was required of him. 3. Perpetuity of service—the destiny of Christ's servants. 4. The care of the Master.

At 2.45 p.m. a Brotherhood Bible Class was conducted in St. Paul's church by Rev. G. R. Beamish, of St. George's Cathedral, Kingston, who has a large men's Bible Class in connection with his own work.

At four o'clock the Opera House was well filled for the Men's Mass Meeting. There were three addresses,—rousing, straightforward, and plain,—directed against the besetting sins of men and calling for decision in the religious life. The speakers were the Rev. Dr. Ker, of Mont real; Mr. J. R. Clougher, of Toronto; and the Rev. W. J. Muckleston, of Perth. It was a rare opportunity of bringing the plain home truths of religion to bear upon upwards of a thousand men.

The evening service was the last of the proceedings of the Convention. As in the morning, the members of the Brotherhood, upwards of 150 in number, sat in a body in the front seats of the middle aisle of the church. In place of the appointed preacher, Rev. A. S. Lloyd, of Virginia, who was detained by the storm, Rev. Rural Dean Muckenzie preached a short, bright and forcible sermon on the words, "I must be about My Father's business." He was followed by the Rev. J. C. Davidson, of Peterborough, who took as his text Acts xxiii, ii. After the service the members of the Brotherhood, and all others who desired to do so, were asked to remain for the Farewell Meeting, conducted by the Rev. J. C. Farthing. 'This service was most solemn and impressive.

The death roll of the Brotherhood having been read, that portion of the prayer for the Church militant was said, in which thanks are given on behalf of the faithful departed. Mr. Farthing then called upon all the Brotherhood men to join with him in renewing the pledge of the order, upon which each replied to the initiatory question in the manual, giving his name in full, "I, —, by the grace of God will do so." After this, all kneeling, the hymn, "Lord speak to me," was sung, and after a few brief parting words from three or four members of the Brotherhood, the Convention was closed with the Benediction, and all dispersed to make ready for their departure to various homes, feeling that it was good for them to have been there.

NEW BOOKS.

A most useful "Help" for the Lenten Season comes to us from T. Whittaker, Bible House, N.Y., under the name "QUADRAGESIMA." The author, the Rev. Reginald Heber Howe, D.D., has certainly provided an effective and helpful manual, supplying much and rich thoughts for every day in Lent. We can recommend it to the many busy men who cannot square their engagements with the appointed hours of service on week days, as one means of keeping the devotional life vigorous and of securing a better Lent. (Cloth, pp. 160; \$1.)

A second series of "SERMON STUFF," from the pen of Rev. S. D. McConnell, D.D., has been issued by the well-known New York publisher, T. Whittaker. Busy Parish Priests, with little time for reading and study, will find in this volume a mine of condensed and suggestive thought which may be readily expanded into real good sermons. (Cloth, pp. 228; \$1.)

THE HISTORICAL POSITION OF THE EPISCOPAL CHURCH is the title of a valuable pamphlet containing an address by Rev. Francis J. Hall, M.A., of the Western Theological Seminary, Chicago, delivered before the Baptist Church History Club of that city in December last. It answers ably the question: "What does the Episcopal Church claim to stand for in history?" Clear, definite, sound. Get it. The Young Churchman Co. (Paper, pp. 71; 20c.)

A good tract for parochial circulation is that just received from T. Whittaker, N.Y., (price 10c), entitled "Why I am an Episcopalian?" by the Rev. Geo. W. Shinn, D.D. It is an address delivered by a Church priest to a Unitarian congregation by request; but it is outspoken and definite in its Church position and claims. Dr. Shinn takes occasion to explain his use of the term *Episcopalian* as being "under protest, for it is a narrowing and misleading term. * * * We prefer to call ourselves *Churchmen*." (Paper, pp. 32.)

We have received a copy of "The Memorial Sermon and Addresses delivered on the occasion of the 25th Anniversary of the Consecration of Bishop Whittaker, of Pennsylvania," now issued in pamphlet form by Messrs. Geo. W. Jacobs & Co., 103 South 15th street, Phila. We return our thanks.

Notice to Subscribers in Arrears.

WE regret to be obliged to say that owing to inattention to notices and requests heretofore given, we shall be compelled to place all accounts for Subscriptions over due for more than three years and, remaining unpaid at the end of the present month, in the hands of our legal attorneys.