

were the deputation for the Western Division. Commander Cheyne delivered one of his interesting lectures in the Town Hall, Burlington, on Tuesday evening, 18th ult. His subject was "Egypt," and it was illustrated by beautiful lime light illustrations. The lecture and views gave the audience a good idea of the scenes and the events connected with them. The ladies of St. Luke's church, Burlington, are actively at work, and have already in the bank a good beginning of a new "church building fund."

HURON.

LONDON.—The monthly meeting of the W. A. M. A. was held at Bishopstowe, Monday, 24th February. The attendance was very good and much interest expressed in several letters which were read from the Rev. Mr. Brick, Rev. Mr. Burnam, and Miss Brown, lady missionary at Gleichen, all gratefully acknowledging donations received, and mentioning needs which they hope their auxiliary friends will help them to supply. Mr. Burnam, in allusion to some most acceptable contributions from St. James', London south, and Glanworth, said "that indeed had they not arrived when they did, he must have purchased them that very day." The Rev. Geo. Holmes, of Lesser Slave Lake, Peace River, spoke of one possession he longed to have for his church, the want of it making a visible impression upon their Indians, i. e., a simple Communion service. They were obliged to use the ordinary household vessels, and upon the impressible minds of the natives this looked very like irreverence, especially as compared with the Romish ceremonial which is often presented to their notice. Miss Brown, of Gleichen, wrote gratefully and encouragingly, speaking of the intense delight of the Blackfeet children on receiving their Christmas presents. All communications from the mission field show that a large proportion of the work entailed upon our missionaries has to be secular and much of it hard manual labor, straining their energies to the utmost. A letter from Mrs. Fry, of Seguin Falls, Muskoka, to the Ministering Children's League of the Memorial church (mission branch), was read, describing the delight of the children in the Christmas gifts sent them. The patient perseverance in well doing of this admirable woman, who has steadily carried on this work single handed and alone, far away from church or school for years, deserves every help and encouragement that can be given her. Mrs. Boomer will thankfully receive any donations of work materials, garments, etc. Thankful mention was made of the good news from Niagara, that a little daughter of their diocesan auxiliary had been chosen, also a Julia, and from far-away Athabasca. A grateful letter from Rev. R. Renison was heard with interest, telling of the generous gifts from all quarters of the W. A. M. A., which had so bountifully supplied their needs, that like "Moses with the Israelites and their free-will offerings, we had to restrain them from sending." "What stronger proof," he adds, "can there be of the increasing interest which our church is taking in the evangelization of the children of the forest, and how can we thank our friends for the joy and gladness of heart their deep interest in one little daughter has brought us?"

In addition to the \$150 already acknowledged for the Huron Educational Fund for the children of missionaries, it is indebted to the members of the Band of Hope, Owen Sound, for no less than \$21.32; to the W. A. M. A. of the Home Memorial branch, Stratford, for \$5; and to Mrs. Tiley, London, for \$2. Only a few of our branches have not responded to the request of the Leaflet Committee that they should become subscribers. These are earnestly desired to do so at their earliest convenience. This little monthly messenger promises to be a welcome guest at their parochial meetings, and it would be a pity to miss the first number with the address of our president therein. The editor of the Huron department will welcome items of interest, questions, or suggestions from any branches who will be so good as to communicate them to her.

ALGOMA.

First Meeting of Western Convocation.—First Day.—The clergy composing the above convocation assembled at Sault Ste. Marie, Ont., on Wednesday, Feb. 12th, 1890. After the celebration of the Holy Communion in the church of St. Luke, the Bishop being celebrant, the meeting for business was opened at Bishopstowe. Prayers were said by Bishop Sullivan, who afterwards welcomed the clergy present, and delivered a charge briefly touching upon the many questions which yet require solution. There were present: His Lordship, the Right Rev. E. Sullivan (in the chair), Revs. F. W. Greene, H. Rollings, I. Irvine, F. Frost, W. Evans, E. F. Wilson, P. G. Robinson, R. Renison, and C. Piercy (secretary). The first question had reference to Sunday schools, and the training of the Church's children in her distinctive doctrine and worship. The whole session

was occupied by this subject. The results arrived at may be gleaned from the following resolutions, which were unanimously adopted.

Moved by Rev. C. Piercy, seconded by Rev. H. Rollings, That it is the unanimous conviction of the Western Convocation, of the Diocese of Algoma, that it is not desirable that the children of the Church of England should attend so-called "Union" Sunday Schools.

Moved by Rev. C. Piercy, seconded by Rev. R. Renison, That the members of this convocation, feeling very strongly the importance of the training of the children of the Church in a knowledge of her distinctive teaching and worship, hereby desire to express it as their intention to avail themselves of every possible facility for this purpose, by instructing the children in the Public Schools, where possible, after school hours; by organizing special children's services, and by themselves catechising the children during the public services of the Church, where at all feasible, in obedience to the rubric following the Catechism; and by any other means of which the circumstances of their several missions will admit.

Upon re-assembling after luncheon, Rev. P. G. Robinson introduced the subject of the irregular and non-payment of stipends by congregations. A very general discussion took place, which resulted in the adoption of the following resolution:

Moved by Rev. W. Evans, seconded by Rev. P. G. Robinson, That owing to the difficulties encountered in many of our missions in securing the honest and regular payment of the quotas of stipend to be provided by congregations, the Bishop be requested to take into consideration the expediency of the circulation of a letter amongst the members of said congregations, placing before them as strongly as possible their duty in this matter.

The convocation accepted the Rev. E. F. Wilson's invitation to visit the Shingwauk Home, which they decided to do after adjournment on Thursday. The convocation adjourned at 5 o'clock.

In the evening the ladies of the W. A., in connection with St. Luke's church, and other parishioners, entertained the clergy at a reception in Turner's hall. Refreshments were served in an ante-room. A good musical programme was rendered by the choir, and speeches were made by Bishop Sullivan and Rev. Messrs. Evans, Rollings, and Frost.

Second Day.—Morning prayer was said in St. Luke's church at 9 a.m., Revs. C. Piercy, Robinson, and Rollings officiating.

At 10.30, after prayers read by the Bishop, business was resumed. The whole morning was taken up by the consideration of how far can the rubrics of the Book of Common Prayer be carried into effect with reference to baptisms, marriages, burials, and admission to Holy Communion. The discussion, opened by Rev. C. Piercy, was participated in by all present; great interest being evinced in the facts recited and opinions expressed. It resulted in the adoption of the following motion:

Moved by Rev. E. F. Wilson, seconded by Rev. W. Evans, That the secretary of the Western Convocation be instructed to communicate with the secretary of the Eastern Convocation, informing him of the discussion of the relation of the laity to obedience to the rubrics governing baptisms, marriages, burials, and the administration of the Holy Communion, asking him to bring the subject before the next meeting of the Eastern Convocation.

An adjournment of an hour and a half was ordered for luncheon.

In the afternoon, the Woman's Auxiliary of the Church in Canada, claimed the first place. On all hands the testimony to the good work performed by the loving women of the Church, banded together in the above society, was heartily acknowledged. The obligations of Algoma were very many. Three resolutions were adopted in regard thereto.

First.—A vote of thanks to the various branches of the W. A. for the liberal and substantial assistance rendered to the missionaries and their parishioners in clothing, Christmas-tree gifts, and other expressions of sympathy, to be forwarded to the general secretary.

Second.—A resolution pledging the several missionaries to do their utmost to form branches (however small, of the W. A. in their missions.

Third.—A vote of thanks to the Church folk at the Sault for the generous hospitality extended to the visiting clergy.

The Bishop brought the proceedings to a close by a brief congratulatory address. He then pronounced the benediction, and the gentlemen present started for the Shingwauk Home.

At 8 o'clock, a well attended missionary meeting was held at Turner's hall, Sault Ste. Marie. Bishop Sullivan occupied the chair. After reading prayers, His Lordship made a short, introductory speech, and then called upon Rev. R. Renison to address the audience. Mr. Renison first acknowledged the sympathy and aid which had been extended to him and his family upon the occasion of the burning of the mission house at Negweneng. To the credit of the diocese of Algoma he it said, that from it he

had received more assistance than from any other diocese. He gave a number of facts which evidenced the value of Christian teaching among Indians. In fact, the Rev. speaker proved that Indian work was a "paying" work. The next speaker was Rev. C. Piercy, of St. Joseph's Island. His speech had reference to the fact that we are ourselves the fruit of missionary labor. The man who realizes the blessings of Christianity is impelled to make Christ known to others. Prayer was a mighty power in helping work in home and foreign mission fields. Rev. E. F. Wilson told of his expending over \$40,000 during his last 20 years' work among the Indians. He then told his hearers a few things connected with the Pueblo Indians, of North Augusta, whom he visited in 1888. The Rev. gentleman concluded a very interesting speech by urging his hearers, especially his brethren in the ministry, to try and lose all thought of self and to work only for the glory of Christ. Hymns were sung during the evening, and a collection taken which reached the very creditable sum of \$25.74. A few more words and the benediction from the lips of Bishop Sullivan, and the meeting dispersed.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Feb. 25th.—Lent has now fairly begun, and old Trinity has opened the campaign against the world, the flesh and the devil, with a series of noon-day addresses to business men, the first of which was delivered on Monday by the Rev. Phillips Brooks, D.D., of Trinity church, Boston, who will continue his series during the week. No notice, except a few lines in the daily papers, was given of the addresses, which are confined to the male sex, and chiefly intended for merchants, stock-brokers, and professional men generally. Nevertheless, by 12 o'clock, dripping wet day and all as it was, there was only standing room at the extreme end of the nave, and these gradually pushed forward so as to crowd up to the neighborhood of the pulpit. It was a wonderful sight that greeted the eyes of the famous preacher when he looked down on the sea of upturned eager faces, the faces of men who directed affairs involving the disposition of millions and millions of dollars, or litigation on a large scale, sitting or standing side by side with their clerks and subordinates, the millionaire taking his chance for a seat with the employee at perhaps \$7 or \$10 a week. There was no favor shown either: first come, first serve, was the rule on all sides. It was

A TRUE DEMOCRACY,

illustrating the theme that the preacher is so fond of dwelling on, the brotherhood of man and the equality of all before Almighty God, in and through Christ. At 12.05 precisely the choir boys entered followed by Dr. Brooks in his surplice and red stole in honor of St. Matthias, Dr. Dix being present, attired in his cassock. The giant form of the Boston divine absolutely towered aloft from the pulpit, and his wondrously rich voice joined in the singing of the simple hymn "A charge to keep I have." The whole congregation took up the strain, and the immense volume of vocal music rolled through the lofty nave like the sound of many voices. It was strange to the outsider to picture to himself these men a few minutes before full of business, eagerly alive to the main chance, and each one involved in the mysteries of finance, the chicanery of the law, and the details of bargaining, now acknowledging their obligation to their Maker, of rendering to Him the things that are His. A short collect and the Lord's prayer, in whose repetition every word was heard distinctly pronounced, and then the preacher began his address without preface, plunging at once in *medias res* with all that impetuosity and rapidity of utterance which are the distinguishing marks of his style. His subject was

"THE LIBERTY OF THE CHRISTIAN LIFE."

The theme occupied him till 12.55, when, in order that the service should be concluded by 1 o'clock, as was announced, he ceased. As he unfolded his idea of Christian liberty, he deprecated most emphatically what he called "that false notion too commonly entertained" "that the ideal of true Christian living was the binding necessity of constant restraint, self-discipline, and self-denial. These were, in some respects, necessary to the attainment of the perfect life and the stature of the perfect man, but it was a grave mistake to regard discipline, and restraint, and self-denial as the essence of Christianity. These were but secondary considerations, the means to an end, to be adopted simply because they released men from the bondage of passion and evil desires, and fitted them for the glorious ideal which was to be found in the conception of Christianity as the development of absolute and perfect liberty. Liberty is that condition which enables the man to know, to realize, and to do

THE BEST THAT IS IN HIM.

In the Christian life it is that condition in which