

ST. ANDREW'S BROTHERHOOD.

The Brotherhood cannot be separated in thought from the Church. It is simply a part of the Church in action assigned to a particular field and trained to particular methods. The Brotherhood is not an organization coming in and doing work that the Church is not doing; it is the Church that creates the zeal, supplies the motive power, and does the work.

When a new Chapter starts in a parish, it does not mean that the parish has failed to do the work and has called in the assistance of an outside organization. Nothing could be further from facts. The organization of a Chapter in a parish means that certain members of the parish have begun to work in a particular way. The work is parish work, and is done by the parish through its members. And it is well to remember that the Brotherhood is simply a compact federation of such parochial societies.

The simplest Chapter organization is the best. In drawing up by laws for a Chapter, do not attempt to cover every possible contingency that may ever arise. Simply provide a brief form of organization and let experience fill it up as custom grows and traditions become fixed. One Chapter we know of has no by-laws and has worked very well without them. Another successful Chapter has no stated time of meeting, but comes together at the call of the director when in his judgment sufficient business has accumulated. Perhaps it would not be wise for all to follow this example in the letter; but all can agree with it in spirit and in every case subordinate organization to utility. When emergencies arise, by-laws may be safely forgotten.

The only way to sustain the interest of men in the work is to give them work to do. That is the business of the Rector, of the vestry, and of the Chapter officers.

The following words are taken from Captain Bingham's last report as President of St. George's Chapter, St. Louis, on the eve of his departure to Germany:

'The Holy Communion, as it is the food of the soul, is also the life of our Brotherhood. The entire Chapter, as a body, ought to be present at early Communion every Sunday morning. This does require some hard personal sacrifice, but, believe me, my dear brothers, it will pay to make it. Impressions are received then that cannot be at other times. The worshipful quiet, the early morning light, the mind and soul fresh from their mysterious sleep and not yet distracted by the returning buzz of this waking life, the will victorious over an unwilling body, the one service with its single object—all these can only be had at an early Communion and all are powerful aids in getting away from this world in order to get closer to the other. The murmur of the spiritual world can more nearly be heard when the din of this is more silent or subdued.

'Go to this early Communion. Go as a Chapter. Sunday by Sunday, and God will surely bless mightily you and your work.'

Hotel work does not play as large a part in the work of Chapters as it should. It is a grand field, easy to work, and fruitful in results.

Only half the work is done by leaving or sending invitations at hotels. A personal invitation is worth ten sent by mail or otherwise.

Perhaps a better qualification for membership than willingness to work is willingness and ability to pray. The latter carries with it the former.

If your Visiting Committee wants work, ask your rector for a list of young men who have been confirmed in the parish, but seldom if ever

come to Holy Communion. Remember, the family comes first, outsiders afterwards.

It is a poor plan to wait for opportunities of fulfilling the Rule of Service to come to us. Better seek for chances and consider it our business to make opportunities to reach men.

A Chapter reports that the chief lessons learned during the year are 'to try and forget self; to strive to realize the great responsibility resting upon us; to make our own lives examples of Christian love.'

The following is a list of places in Canada where Chapters have been organized or are organizing at the present time:

Toronto, 3; Montreal, 3; Ottawa, 2; Quebec, Halifax, St. John, N. B., Kingston, Winnipeg, Brantford, Petersboro', Woodstock, Sherbrooke, Galt, Berlin, Lindsay, Frelighsburg, Cobourg, Niagara, Burlington, Calgary, Guelph, Stratford, Lachine, Magog, Melbourne, Arthur, Thorold, Clinton, Smith's Falls, Pembroke and Muskoka Mills.

AN ADDRESS OF THE BISHOP OF MICHIGAN TO A CANDIDATE FOR THE PRIESTHOOD.

My Brother, I address you as one who may speak from the resources of a long experience, from the standpoint of official opportunity. You hear me as one who has as yet had only a small part of that observation which life gives, and to whom the work of the Ministry has had as yet only limited proportions.

It seems to me that there are two thoughts that chiefly direct a Minister's living and doing. What is an immortal soul, and what is Christ in His person and His work to every soul? Here is the motive to giving all we have, and are and may become, to our Ministry; and here is the method of service even to detail. I see a thousand impulses, a thousand safeguards, largest hopes for oneself and for others, the "full proof of the Ministry," in these feelings deeply imbedded in a Minister's soul.

Where and when do Ministers fail? In too much thought of self. Brother! measure not your Parish beside yourself and think the place is too strait for you; but measure what you can do and are doing as Preacher, Pastor, Priest, in comparison with what these souls that look to you need for the peace the world cannot give, and the peace that passeth all understanding. Work and pray, pray and work, with all that is within; and let God take care of your honor with men, and your place and rank in Church tables and figures.

Where and when do Ministers fail? In too much dependence on the external character of services. It is the fault of the day—it is the reaction from too much neglect and irreverence in the past. The dignity of the services, the adornments of the Altar, the prominence of the music, they are all well, they are worthy great attention; but they have their limit, or they will have their soul injury. Brother! the direction of the services is a right, but rather look on it as a sacred trust. It is a small matter that taste is gratified in the Chancel when there is injury done in the pews.

There is a mistake germane to this, and of the times, so much Parish machinery under the hand of the Rector that his time and strength are taken away from higher duties. Brother, you need a great deal of time for your sermons, your studies. And you must take it, whoever complains. Make your pulpit strong. God has given you no instrument to convert and build up your people like his word faithfully, and that is ably, and prayerfully preached.

Ministers fail because they have too little to do with the individual soul. I'd hang up in

every Minister's study, our blessed Lord so weary and yet so pitiful, so earnest with the woman of Samaria. Brother! when you go to your people's homes as you wait your entrance, ask God to give you the blessed opportunity to do something for the salvation of the household.

Brother! Read, mark, learn and inwardly digest all Holy Scripture. Be instant in prayer. Put above all God's glory. Think and pray yourself into the realization of the Ambassador of Christ, the steward of the mysteries of God, the messenger of the Lord of Hosts, then you will have all the comfort of your Ministry, its assurances, its hopes; and nothing to speak of, of hankering after earthly honors and rights.

My young brother! I should disgrace the title of a "Father in God," if my heart did not go out to you in sympathy, if I "despised your youth" on the one hand in being severe on mistakes and ignorances; any on the other, in not expecting that in this higher ministry, you will bring out every ability of your manhood; you will honor the Priesthood in God's Holy Church, you will "study to show yourself approved unto God."

THE BISHOP OF BEDFORD ON LONDON EAST END MISSIONS.

At a meeting held on behalf of the Additional Curates' Society in Leicester last week, the Bishop of Bedford said that it took a great deal to persuade some people that those who came from the East End of London were not, like the district, dirty and grimy—(laughter)—and he knew he labored under peculiar disadvantages, because he came from a part in which it was said that the Church was so feeble, so antiquated, and so unable to deal with the problems of the day that it had had to call in a great magician by the name of General Booth to do its work for them. (Laughter). It was not true that they had called General Booth in, and it was not true that they knew much of General Booth down in the far East End of London. (Applause). General Booth was better known in other parts of the metropolis than in the East End, and he (the speaker) ventured to assert that if a work was being done in the slums of the East End—and, after all, there were some slums there—(laughter)—that work was being done by the Church. There were parts of the East End of London where the Church of England alone was at work, and there were many other parts where the Church was certainly not behind any other organization in seeking to bring the Gospel home to the great masses of the people. There were those who said there were better ways of doing the work which Christ came into the world to commence, and by His Spirit would carry on, than through the old-fashioned agency of the Church of England. He, for his part, did not think so at all. (Applause). There were many ways of doing it, and there were ways of not doing the work. There was one way that he did not think a good way at all, and that was the way of the undenominational missions. (Hear, hear). There were a great number of people who seemed to be absolutely in love with undenominational missions. He did not know why it was, but somehow or other there was a craze—if he might so say—for undenominational missions. Down in the East End of London they had them. They were generally called there "bread-and-butter missions," because there was a great deal of feeding which went on with the preaching, and so far as he could ascertain the feeding was generally somewhat superior to the preaching. (Laughter). In connection with these undenominational missions they had what are called "free breakfasts." The time was when he thought free breakfasts were wonderful things, and he regarded them as wonderful things that they could well do without. They got a number of people, they fed