

Thoughts for Quiet Hours.

SELF.

For parent and for child, for wife or friend,
Our first great mover, and our last great end,
Is one, and by whatever name we call
The ruling tyrant, self is all in all.

Churchill.

SELF-COMMENDATION.—Self-commendation is like an arrow that hath too many feathers.

SELF-CONCEIT.—The higher a man stands in his own estimation the lower he sinks in that of his friends.

To be covetous of applause is weakness, and self-conceit is the ordinary attendant of ignorance.

SELF-CONTROL.—A great matter is to learn to rule oneself. Who would be free himself must strike the blow.

The government of oneself is the only true freedom for the individual.

SELF-DENIAL.—The secret of all success is to know how to deny yourself. If you once learn to get the whiphand of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you are an educated man; and without this, all other education is good for next to nothing.

SELF-EDUCATION.—There is no man, however scanty his faculties however limited his advantages, who may not make the most and the best of himself. Nor can he tell what he may attain to. He may carry on this first great work whether he be in private or public life, whether he be servant or master, whether he live in obscurity or publicity, whether studying in the halls of learning or plying his daily task in the manufactory, at the loom, or the smithy on the anvil, or in the field following the plough, whether and however he may be occupied, he may still be developing, regulating, controlling, perfecting the little world within his own breast.

SELF-EXAMINATION.—'Tis as disagreeable to a prodigal to keep an account of his expenses, as it is for a sinner to examine his conscience; the deeper they search, the worse they find themselves.

SELF-GOVERNMENT.—No man can safely go abroad who does not love to stay at home; no man can safely speak who does not willingly hold his tongue; no man can safely govern that would not willingly become subject.

SELF-HELP, TRUE.—Help thyself and God will help thee.

SELF-KNOWLEDGE.—God is self-knowledge, but Christ-knowledge is best.

SELF-LOVE.—The motives of the best actions will not bear too strict an inquiry. It is allowed that the cause of most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some men inclines them to please others, and the self-love of others is wholly employed in pleasing others. This makes the great distinction between virtue and vice.

SELF-MADE MAN.

Honor to him who, self-complete if lone,
Carves to the grave one pathway all his own;
And, heeding nought what men think or say,
Asks but his soul if doubtful of the way.

SELF-PRaise.—Be very cautious in commending yourself; for he who is continually entertaining his companions with commendations of himself, discovers a weak understanding, and is ever the object of contempt and ridicule to men of sense and judgment.

SELF-RELIANCE.—Self-reliance and self-denial will teach a man to drink out of his own cistern and eat his own sweet bread, and to learn and labor truly to get his own living, and carefully to save and expend the good things committed to his trust.

SELF-RESTRAINT.—When alone guard your thoughts, when in the family guard your temper, when in company guard your words. He who commands himself commands the world too, and the more authority you have over others the more command you must have over yourself.

SELF-WILL.—There are few, very few, that will own themselves in a mistake.

SELFISHNESS.—Selfishness is the most patronized idolatry in the world.

BROTHERHOOD OF ST. ANDREW.

OBJECT.—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES.—1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. Of Service. To make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the Church, and in young men's Bible classes.

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For the past two months two of the members of St. Stephen's Chapter, Brotherhood of St. Andrew, Toronto, have been conducting cottage meetings in various parts of the Parish, the aim being to hold such meetings in the homes of those who are unable or unwilling to come to Church and so carry the love of Christ into homes where it is very seldom, and in some cases never heard of. They also find that a number of people such as mothers with small children, and others who feel they have no clothes respectable enough to attend Church, can be induced to attend these meetings. A small printed notice is distributed each week in the neighborhood by members of the King's Daughters and of the Tuesday evening Bible Class, some of whom also attend the meetings to assist in the singing. The meeting consists of four or five hymns, prayers, reading from Scripture, and a five minutes' address, and it is felt that by God's help these little gatherings will be productive of much good and be the means of bringing many a wanderer back to Christ.

First Principles.

These "First Principles" of our order are set forth simply in our form of admission into the Brotherhood, in these words . . . "ready both to pray each day for the spread of Christ's Kingdom among young men, and to make an earnest effort each week to bring at least one young man within hearing of the Gospel." The object being thus stated, the candidate is asked if he will keep these two rules of prayer and service as long as he remains a member of the Brotherhood. To this he answers, "I will by God's help."

Some hundreds of young men in Australasia have given this solemn pledge of their own voluntary motion—and from close observation we think that it is needful even now, thus early in our history, to put the question, "Are we, or rather, is each one in his individual capacity as a member of the Brotherhood, conscientiously standing by his promise and pledge?"

We are led to ask this question from our experience at several Chapter meetings in different parishes, when personal reports have been called for. Perhaps the Chapter has not met for a fortnight or a month, and the sorry, apologetic report that we have heard made at some of these meetings is in the following terms, "I'm sorry to say that since our last meeting I cannot point to any definite effort to win any particular person, but I have done what little I could in a general way to influence people." Now such a member as that ought to do one of two things—and if our Directors act rightly (as we know some of them do) they will tell them so—either, at once "to repent and do the first works," i.e., do at least one definite act each week, or straightway retire from the Brotherhood. Our Order is for a class of specialists in Christian work, viz., men who will make it their special object, amid general Christian work, to put forth continual effort to bring young men within hearing of the Gospel, to go to the individual young man, and, like St. Andrew, bring him to Jesus. Another class of report is of this nature, "I've been present and taken part in the open-air meetings during the past week"—or from another—that he has assisted in the Sunday school, read the lessons at Morning or Evening Prayer, sung in the choir, or acted as Lay Reader in some district, but in too many cases not a word about any definite act to draw any young man into the Church of Christ. We do not for a moment wish it to be imagined that we want Brotherhood men to refrain from any of the above good works; on the contrary, we would encourage them in every way to continue in them; but what we do urge is that while they engage in them they must never forget that by their own voluntary act they have pledged themselves to one definite act (at least) each week towards some specific young man with the object of bringing him out from the kingdom of darkness into the Kingdom of Christ.

The Brotherhood of St. Andrew could be wiped out altogether, and yet all these important agencies that we have named above, and many others, would be carried on even as before we had existence as a Brotherhood; and our only justification for existence as an organization of the Church is that we specially emphasize our efforts upon young men to draw them into the Church of Christ.

And if we keep closely to these principles, and by God's help all faithfully carry out day by day our Rules of Prayer and Service as we know some do, what would be the fruit of our efforts?

We do not for a moment suppose that every effort would produce