

## ADVENT.

Since the First Coming of the Son of Man in great humility, there have been many Advents, many times when He has come in great power and glory to do judgment in His kingdom of this world. The generation which rejected and crucified Him did not pass away before He came again in the clouds of heaven. The sun above was darkened; the moon withheld her light; the angels of God went forth with a great sound of a trumpet, gathering together the elect from the four winds and from one end of heaven to the other; but they who had not known the Son of Man in His humiliation did not recognize Him in the glory of His power. So it has always been. Again and again have human sin and folly rolled together a mass a intolerable evil. Slowly for a time, but always suddenly at last, has come the day of judgment (*crisis*) and the world has never known that the *crisis* in which it reeled was indeed the *judgment* of its Lord. Such a judgment crisis was the downfall of the Roman Empire, and such were the fall of Constantinople, the tremendous tragedy we call the Reformation and the revolutionary epoch of last century. We have no mind to trespass upon the province of the pulpit by expounding here the doctrine of that final coming of Christ to judgment, which is called His second advent. Christ's office as judge is not held in abeyance till the last crisis. He sits in judgment now; and His righteous sentence stands so firm and sure that, though He Himself is never known in it, the men who know Him not proclaim His glory by confessing that "nothing is ever settled till it is settled right." In the course of this world there is something more than what Matthew Arnold called a "stream of tendency, making for righteousness." "Verily He is a God that judgeth in the earth."

Some coming of the Son of Man in great power and glory seems to be imminent in these times; but now, as always, "behold He cometh in the clouds!" There is a sound as of a trumpet calling men to new judgments of old things, and proclaiming that Christ's counsels shall henceforth be commandments and conditions of life. What shall this coming of Christ be? A judgment with swift destruction following? We trust not. Let us hope that it shall be (what men can make it, if they will) a new and glorious reign of the King's Son over human society.—*The Churchman*, N. Y.

With last Sunday the Church begins the Christian year, and with it the annual call to all her children to awake, be up and doing, for the Master comes to reckon with them. The origin of the Advent season, according to Wheatley, dates back with certainty to the year 450, though there are evidences of its use still earlier. Its appointment was a part of that regular order in which each festival of a great event in our Lord's life is preceded by a season of due preparation. So Lent coming before Easter, and Advent before Christmas, have the same meaning. They call for due preparation of heart and hand and life for receiving and realizing the surpassing benefits of our Lord's birth, life and death. The key-note of both purpose and duty is given in the collect for the first Sunday: "Give us grace that we may cast away the works of darkness, and put upon us the armor of light, now, in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in His glorious majesty to judge both the quick and dead, we may rise to the life immortal." And this, preceded by the last collect of the Trinity season, expresses the duty and the impetus of the Christian life,

"Stir up, we beseech Thee, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded." It is the *will* that we need; everything else is provided. If we find the *will*, God will provide the *way*. But the *will* means a great deal more than many Christian people attach to it. It means purpose, readiness and determination. For want of these many a life fails, many a good cause is lost. Our country has just passed through a general election. The voters of both parties were mostly professed Christian men. The intense interest manifested, the unwearied labor and the ready, free and generous flow of funds into the common treasury, showed that these men, devoted to a purpose dear to them, and whose value they realized, were ready and determined to accomplish that purpose at every hazard and every cost. There was a reality and an enthusiasm in it. What a grand thing for each and all of these, and for the world at large, if these Christian men could, with but half the enthusiasm and labor, throw themselves, as they are pledged to do, into the work of God, for driving out the devil and his legion from the mastership of the people and the enterprises of the country. It is the duty of doing this to which the Advent season calls, and it is a duty which each Christian man and woman is responsible for to God. "The Master is come, and called for thee."—*The Church Year*.

## THE ECCLESIASTICAL COURT OF CANTERBURY.

The Archbishop's final judgment in the *cause celebre* of the Church Association vs. Dr. King, Lord Bishop of Lincoln, has been looked for with some impatience. Months since the final pleadings were heard and the case taken *en delibere*. The deliverance has however been made, and will exact attention and submission. The Church Association in its unscrupulous zeal has evoked an autocratic Court, deriving its jurisdiction from Papal precedents, and to some minds suggesting objections more serious than any arising out of the much discussed 'Ornaments' Rubric preceding 'Morning Prayer.' The Church Association and its sympathisers cannot reasonably take exception to its self-chosen arbiter. On the other hand unfaltering resistance has been offered to the decisions of purely secular judges in spiritual matters, voiced by such a powerful advocate as the late Dr. Liddon; and illustrated by the patient and unflinching endurance of the some time imprisoned priests Tooth, Dale and Enraght. The Archbishop's Tribunal may be ecclesiastical, but it is autocratic and might be despotic. Notwithstanding, loyal Churchmen will welcome the semblance of the restored voice of the Episcopate and grant respectful allegiance, while striving for a remedy in the remodelling of the Court after the pattern of the College of the Apostles and not after the assumed supremacy of St. Peter. The selection of the latter by the ultra-Protestant Association has exerted wide world criticism not unmingled with ridicule. For good or for evil an obsolete Court has been revived and with eager expectancy, the full text of the judgment is awaited. The cable synopsis is inconclusive; it would be gathered from the cable that the mingling of water with the wine is illegal but optional in prior preparation; that the Eastward position is illegal if hiding the manual acts from the congregation; but this happens when the Priest faces the middle of the Altar instead of the prescribed north part of the side. Ablutions of the sacred vessels after Holy Communion is not dealt with, but the lights upon the altar are fully sanctioned which we would expect as inevitable from the consensus of positive enactment in the 2nd year of King Edward VI.

Thus we find when Archbishop Cranmer holds his visitations 'within the Diocese of Canterbury in the second year of our dread sovereign Lord Edward VI., one of the inquiries in his Visitation Articles is—"Item whether they suffer any torches, candles, tapers, or any other lights to be in your Churches, but only two light upon the high altar." Bishop Cosin in the reign of Charles I. instances the custom then of 'two lights upon the Communion Table or Altar, as ordered by Royal authority and ratified by Parliament, to signify the joy and splendour we receive from the light of Christ's Blessed Gospel.' Bishop Cosin also fortifies his statement by words of Luther to the effect, we do not prohibit candles but we do not require them. Let this be free." Possessing positive enactment and ancient usage, and being as harmless as the utterance of the prescribed words: "Let your light so shine before men" &c., it affords astonishment that Christians and brethren should marshal forces to restrict the birthright of their fellows in matters suggestive to some, and harmful to none. We think we read a deeper judgment under the formal questions and adjudications by the Primate of the Church of England, which to all parties concerned and the Church in general reads "In essentials unity, in non-essentials liberty, in all charity." May this be the last modern exhibition of Ephraim vexing Judah and Judah vexing Ephraim. We await, however, with much interest the full text of judgment, which we suppose we will find in our English exchanges of this week. We shall hope then to refer to the matter at further length.

## ST. ANDREW'S BROTHERHOOD.

A very bright number of the *St. Andrew's Cross*, comes to us full of the excellent work in the late Convention at Philadelphia, and enthusiastic over its results, and its pledges for future successful enterprise. It says:

'The Council came before the Convention in Philadelphia with a direct question: 'The Brotherhood has now come to man's estate, and the full responsibilities of size and character and influence are laid upon it. The momentous question confronts it: Will it fulfil the promise of its youth, and stand strongly and fearlessly for God and fellow-man, or will its vigor be tainted by the malaria of Conventional Christianity, its strength be fettered by the entanglements of society and self, and its weapons dulled or captured by the enemies of the faith?'

'The Convention made answer with no uncertain sound. Not by declaration or proclamation, but yet unmistakably it showed forth, in things great and small, an abiding loyalty to Christ. The Convention began at the point at which the last one left off. The Brotherhood represented by its delegates at Cleveland, began by deploring its entangling alliances with worldly and unworthy things, and ended with the call to enlistment in 'the body-guard of Christ.' At Philadelphia it set up the Cross of Christ as its standard at the very start, and judged all things brought before it by that standard. It busied itself with reconnoitering the field of battle, and in laying plans for aggressive warfare. It came to full recognition that it was enlisted for a holy cause which must be fought for. The Convention was free from glorification. Its acclamations were given to fearless criticisms upon the shortcomings of the Brotherhood, and to expressions of high resolve unto better things.

'The Convention was moved by a spirit of charity and Catholicity. It did not trouble itself with petty differences of opinion as to detail, but retraced, with ever-increasing earnestness and unanimity, the fundamental principles of Christ's Kingdom, and their application