

Senor Cabrera as a bishop of the Reformed Community in Spain. Stress is laid in the petition upon the fact that the liturgical forms of the community are, in the opinion of one of our most eminent theological professors, "seriously defective in important doctrines." The Dean thinks the Spanish Prayer Book is unsound, and wishes every clergyman and every rightly-instructed layman could see a copy. The memorial urges the archbishops and bishops to take "some action which will relieve the anxieties of the faithful laity and clergy of the English Church."

THE N. Y. correspondent of the *Living Church* says that the usual elaborate music was given at the churches on Christmas Day, and the Christmas decorations were conspicuously fine. Large congregations gathered. Special mention should be made of the services at Grace Church, St. Thomas', St. Bartholomew's, St. George's, Calvary Church, the church of the Heavenly Rest, the church of the Transfiguration, the church of All Angel, church of the Ascension, Trinity, St. Agnes, St. John's, and St. Chrysostom's chapels of Trinity parish. Attractive services attended largely by the poor, were held at St. Augustine's chapel, where people from the crowded tenement districts in the neighborhood and the Bowery crowded in. Similar services, notable for attendance of the poor, were held at Emmanuel chapel, the church of the Intercession, the Cathedral Mission, St. Ambrose church, and various chapels. At St. Ann's church special interest was added, as it was probably the last celebration of this festival to be held in the present edifice. The sick at St. Luke's hospital were helped to feel the good cheer of the day, and special festivities took place at the Sheltering Arms Nursery, the Home for Incurables, St. Mary's Free Hospital for Children, St. Luke's Home, and other charitable institutions under care of the Church. The contagion of this churchly example made itself manifest in the holding almost for the first time, of distinctive Christmas Day religious services by several Protestant congregations.

THE BROTHERHOOD OF ST. ANDREW.

According to the *St. Andrew's Cross*, for January, 25 new chapters were formed in the United States during last month and five revived. Two local assemblies also were constituted.

The New England local assembly held its annual meeting in New Haven, Connecticut, on December 8th and 9th last, when about 160 delegates from outside of that city were present.

Five new Chapters were formed in Canada during last month, and one revived. Brotherhood Day seems to have been generally observed by the Chapters in the Dominion and in many places by early celebration of Holy Communion.

The programme for the Woodstock Convention to be held February 7th, 8th, 9th and 10th has been prepared and is given in the *St. Andrew's Cross* of January. Amongst others whose names appear for addresses are the Rt. Rev. The Lord Bishop of Niagara, the Rev. Dr. Ker, of Montreal, Mr. J. W. Wood, General Secretary of the Brotherhood in the United States, William Aikman, jr., of St. Paul's Detroit; the Rev. A. S. Lloyd, of Norfolk, Virginia. The Quiet day, February 7th, will be conducted by the Rev. G. O. Troop, M. A., of St. Martin's Church, Montreal.

The Chapters of 'Brotherhood Boys' in the United States now number 109.

"I am more afraid of my own heart," says Luther, "than of the Pope and all his Cardinals. I have within me the great Pope—Self."

EIGHTEEN HUNDRED AND NINETY-FIVE.

(*St. Andrew's Cross*, January.)

The passage from the Old Year to the New is bounded on one side by the Incarnation, on the other by the Epiphany. Is there anything of special significance to the men of the Brotherhood of St. Andrew in this fact? Let us see. The Incarnation provides them with a message; the Epiphany bids them proclaim it. The Incarnation tells them that the great God has condescended to reveal Himself to men by taking their human form; the Epiphany tells them that this revelation is not for one nation or time, not for one church or creed, but for all the world. The Incarnation bids them 'Come and see'; the Epiphany commands them 'Go and see.' The one is the complement of the other. The man who obeys only the 'Come and see' may accept the message, but he soon develops an unsympathetic, self-centered life, burdensome to himself and useless to the world. The man who thinks he may 'Go and tell' without first equipping himself with the divine message of love, of good will, soon loses the ear of a world which needs, not fair words, but the power to withstand the wrong.

As we stand facing the work of another year let us look once more at the message and ask ourselves, 'How shall we try to proclaim it?' It is no new Gospel, but it is still sufficient for the world, in spite of what some would tell us to the contrary. The Incarnation tells us that our God is the God of love, of justice, of compassion. It is a message which answers every pressing need, every upward aspiration, every rightful longing of men. How, then, shall we secure for it the attention of the men of this day? It may seem a strange thing to say, yet we are convinced that a very large proportion of the members of the Brotherhood, even in this 11th year of its work, have only an inadequate conception of what they have set out to do and of the manner in which they should do it. We therefore urge that, as Brotherhood men, we try above everything else during the year 1895 to widen our horizon and to make the quality of our work in greater measure proportionate to the importance of the end to be achieved. There are three general lines along which such an effort might be made. If they are followed out faithfully all questions of mere detail may be safely trusted to settle themselves.

In the first place, we need a higher conception of our object. We have passed through that first period when it was thought that one object, at least, of the Brotherhood was to amuse and entertain young men. The present danger seems to be that we shall rest content with trying, in a more or less general way, to help men to be what we call 'better.' We have not grasped the full meaning of the Brotherhood's sole object. The Kingdom of God! What does it mean to us? Is it simply a happy phrase, used to describe something far off, mysterious, unreal? If this is so, then no wonder that our work is petty, that our zeal flags, that our love grows cold. Enthusiasm for an idea simply cannot be long maintained. Unless we can see some more substantial vision, the Brotherhood will go down with the wreck of many another well-intentioned movement which has failed to grasp the full meaning of its being. We must learn to know the Kingdom of God not as a far off, mysterious unreality, but as a nineteenth century Kingdom, a Kingdom for these United States, a Kingdom for our own particular cities and towns and country sides, a Kingdom definitely organized, with a King, with citizens, with laws. Such a Kingdom is the Church of God, not yet universal in its dominion over men, not yet perfect in the lives of

its citizens, but owning allegiance to the King and setting forth as the standard of life the King's law of love. When this conviction comes we see that we are not engaged in haphazard efforts at the betterment of men, but in a definite campaign for the breaking down of the kingdom of sin, Satan and death, which is real enough to most of us, and the bringing in of the Kingdom of God, of love, of righteousness and of justice. The Brotherhood will be disgraced as well as defeated if its members hold any lower ideal of their object than this.

We must prove to men that we believe in our mission. 'The only conclusive evidence of a man's sincerity,' said James Russell Lowell, 'is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.' This does not mean that we must give up business or home, or rightful pleasure. It does mean that we must not profess to enlist in the grandest cause that ever appealed to men, and then be content with pop-gun methods in prosecuting it. It does mean that we must not insult God and men by offering a service far below what we can and should render. Even a noble ideal, if it be not supported by a willingness for self sacrifice, becomes the weakest sort of sentimentalism. This general belief in our mission includes also a belief in its ultimate success. Work must be done with the energy and vigor which mark those who feel that they are on the winning side. There must be no half heartedness. There must be no effort to apologize for being Churchmen and for engaging in the Church's work. Men must not be humbly asked to give a begrudged support to the Church because she is engaged in works of charity and mercy, but boldly called upon to enlist in the wars of God. For

"Right is Right as God is God,
And Right the day must win;
To doubt would be disloyalty,
To falter would be sin."

And, finally, every man must look to himself. There is very real danger that in the landable desire to do something for men we shall forget to be something for God. There must be spiritual self culture if work is to be done. Unless a conscious and conscientious effort is made by every worker to 'grow up into Him in all things which is the Head' service will become hard and mechanical and the first warmth of enthusiasm will become the death-like coldness of indifference. Attendance at services alone will not help us, carelessly made communions will not strengthen us. A careful watch must be kept on self, time must be taken to think about our own needs as well as those of others. 'How can busy men set aside time for meditation and examination?' some may say. General Armstrong, the noble founder and for many years the head of Hampton Institute, was a busy man, few busier, yet shortly before his death he said that even in the busiest days he always took one-tenth of his time for devotional reading and meditation, and that the book that helped him most, after the Bible, was a Kempis' 'Imitation of Christ.' How much stronger the Brotherhood would be if every brother tried during 1895 to be something for God.

These are, we believe, the lines upon which the coming year's campaign should be drawn. Shall we resolve to—no, let us do better than that. *St. Andrew's Cross* agrees heartily with the man who said: 'What we need in these days is greater action and fewer resolutions. The acts of the Apostles have been handed down to us, but their resolutions have not yet reached us.' Let us forgo for once the luxury of making good resolutions and let us do something.

"Here hath been dawning another blue day,
Think, wilt thou let it slip useless away?"