

South Wales, which met on December 6th, at Sydney 7 chapters being represented. At this Council it was decided to admit persons under eighteen as probationers but not as full members. It was also decided to publish as the organ of the Brotherhood a paper called "The Brotherhood." The "St. Andrew's Cross" acknowledges receipt of the first number of "The Brotherhood." Its motto is "Neither Christ without the Church nor the Church without Christ." Its purpose is to proclaim "The Brotherhood of Man" and the "Brotherhood of the Church" and to teach churchmen that it is their duty to act upon society as a Church and not merely as individuals.

EASTER TRUTHS.

We believe Jesus to be Lord: therefore we believe in His and our Resurrection. — *Dr. Donne.*

To the dark and desolate habitation of the grave, man, by the twilight of nature, looks forward in despair, as his final home. He calls upon Philosophy to cheer his drooping mind; but he calls in vain. At this sullen moment of despair, Revelation approaches, and with a command, at once awful and delightful, exclaims—"Lazarus, come forth!" In a moment the earth heaves, the tomb discloses, and a form, bright as the sun, arrayed in immortality, rises from the earth, and stretching its wing toward heaven, loses itself from the astonished sight! — *Pres. Dwight.*

The Christian man's faith must be always upon the Resurrection of Christ when he is in trouble; and in that glorious Resurrection he shall not only see continual joy and consolation, but also victory and triumph over all persecution, sin, death, hell, Satan. — *Bishop Hooper.*

So often as we think of a blessed Resurrection to eternal life, the thought of so glorious a prospect should make us diligent and unwearied in the service of so good a Master, and so great a Prince. — *Abp. Tillotson.*

The head does not rise without the body. — *Sutton.*

At the Lord's coming, the Good Friday of our grave will become the Easter morning of our gladness; the "Dead March" will burst into the "Hallelujah Chorus." — *Anon.—The News.*

SPEAK FOR YOUR CHURCH.

From all sides, from all denominations of Christians, people are turning their thoughts to The Church's claims, and worship, and history. Almost every month the writer of this meets some new worshiper who is just learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the Prayer Book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all. Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The *Te Deum*, *Gloria in Excelsis* and *Gloria Patri* are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old Apostolic truths and worship, however for the time unpopular, are finding their reward.

But the Church and Churchmen must remember that they need to do something more than "hold fast." They must "speak out."

"Why don't you let people know what your Church is?" is the question often asked in wonder by those just learning to love it. "The worship," said one, "is what lately I have been

longing for for years. It has been described to me as a mere formality. I find it full of life and earnestness." Said another: "I had long joined in the popular cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your own business and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs, you would do better.

And so, good friends, who read this article, I beg you to speak out for your Church. Some may say you are "proselyting"—another ugly word. Ugly words are the favorite weapons of ignorance and prejudice. Set against them our Saviour's command to "make disciples," to "compel them to come in." If you believe that in The Church you enjoy great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share with you.

Speak out, then, for your Church. Do not keep all your enthusiasm for conversation with Church people. Let others hear of your love of the Church's ways. They will learn from your words some of the Church's peculiarities. They will think more favorably of a Church that can so kindly its members' love.

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awakened some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship is what we desire. And to promote this, speak for your Church, lovingly and fearlessly, and circulate books and tracts. — *Earnest Worker.*

THE CHURCH.

The Church aims to offer, what is the great need of our times, a common ground of fellowship to all who "love the Lord Jesus Christ in sincerity." She rests her claims to this ministry of reconciliation upon the following positions:

I. The historical fact that she is the Mother Church of the English speaking race.

II. Gospel teaching, embodied in a Creed of Apostolic origin, so simple that a child can learn it, so comprehensive that nothing essential to the soul's health is left unsaid.

III. A reverent and solemn worship, wholly free from crudities of thought and expression, enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a "Common Prayer," since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.

IV. A Christian nurture that cares tenderly for the lambs of the flock; teaches them from the first that as baptised children they belong to the Good Shepherd's fold; brings them up in the love and reverence of what is holy, pure, and honorable; and aims to make them God-fearing and high minded men and women.

V. A Christian year with its Christmas, Lent, and Easter, to hallow and bless the passing seasons by associating them with our Saviour's life on earth, and with the great facts of redemption. This quickens the memory; satisfies the instinctive desire of believers for special seasons of devotion; gives balance and sympathy to the thoughts; and is a guard against narrow and one-sided views of revealed truth.

VI. Simple and Scriptural terms of admissions to sacramental privileges. The practical recognition of the duty of every man, woman and child, baptised into the Body of Christ, to

lend a helping hand in the work of building up His Kingdom. — *Bp. Huntington.*

REVERENCE.

Dr. Liddon is the author of the following: "Burke has shown how various attitudes of the human body correspond to, or are consistent with, deep emotions of the human soul. You cannot, for instance, sit lolling back in an arm-chair with your mouth wide open, and feel a warm glow of indignation; and if you, or I, were introduced suddenly into the presence of the Queen, we should not keep our hats on and sit down with our hands in our pockets on the ground that the genuine sentiment of loyalty is quite independent of its outward expression. And if people come to church and sit and talk and look about them while prayers are being addressed to the Infinite and Eternal Being, it is not because they are so very, very spiritual as to be able to do without any outward forms. They really do not kneel because they do not with the eye of their souls see Him, the sight of Whom awes first the soul and then the body into profound reverence. After all there is nothing very spiritual, as some people seem to think, in the practice of outward irreverence. Church rules on the subject are but the natural outcome of the deep interest of the soul of man when it is confronted by the greatness of its Maker and its Redeemer." — *Selected.*

THE DAY OF REST.

Adam Smith says: "The Sabbath, as a political institution, is of inestimable value, independent of its claim to divine authority."

Lord Macaulay says: "If the Sunday had not been observed as the day of rest, but the axe, the spade, the anvil and the loom had been at work every day during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people and a less civilized people than we are."

La Presse, a French paper, writes: "England owes much of her energy and character to the religious keeping of Sunday. Why cannot France follow her, as the Sabbath was made for all men, and we need its blessing."

Dr. D'Aubigne writes: "Order and obedience, morality and power, are all in Britain connected with observance of the Sabbath."

Sir Walter Scott wrote: "Give to the world one-half of Sunday, and you will find that religion has no strong hold on the other half."

John Foster says: "The Sabbath is a remarkable appointment for raising the general tenor of moral existence."

Sir Robert Peel says: "I never knew a man to escape failures in either mind or body, who worked seven days in a week." — *Selected.*

To a young infidel, who was scoffing at Christianity because of the misconduct of many of its professors, Dr. Mason once said; "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The young man admitted that he had not. "Then do you see," said Dr. M. "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" And the young man was silent, for there was naught for him to say. — *Exchange.*

The advocates of the gospels must give evidence in their own lives of its transforming power, or their labor will be in vain.