

We hear of the sudden death of a friend and are shocked by the announcement, but it is only when we go and stand in the presence of the dead that we realize with deepest grief and bitterness that our friend is gone. Or we go back to the scenes of our youth, from which we have been separated for long years of absence, and how the old names, faces, associations, boyish sports and youthful escapades, that have faded entirely away, come rolling back over our hearts and minds.

The tourist across the water goes to the birthplace of Shakespeare, or the home of Burns, he sits in the chair of Calvin, or stands in the pulpit of Knox, or on the martyr-ground of Smithfield, or the plains of Waterloo, or in the midst of the great cathedral, under the vaulted dome; and the sentiments that are associated with these several spots and places take complete possession of him, and lift him up for a little while into self-forgetting thoughts.

But we need not multiply illustrations to show how dependant we are, for the education and development of our nature, upon this law of association. Shall we then presume to disregard this law in matters of religion? Sunday stands for God, as no other day in the week does. Why it does, or how, we may not be able satisfactorily, or with unanimity of judgment, to determine. It is enough to know, as practical people, that it does. For the great majority of persons, therefore, the loss or surrender of Sunday as a religious day, would be the loss of God.—*The North East, Me.*

THE BROTHERHOOD OF ST. ANDREWS.

What is it? 1st. An association of young men for young men. 2nd. An association of young men for the extension of the Kingdom of Christ among young men.

THE KINGDOM OF CHRIST.

What is it? 1st. The Church of Christ; a visible organization, composed of those who have come from or who have been brought out of an alien kingdom or common wealth, and who have sworn or have been pledged in allegiance to Christ the King and Ruler of the Kingdom. 2nd. The principles, the laws, the righteousness, the truth of Christ.

The Kingdom of Christ is objective, subjective; objective as composed of living souls united in a visible commonwealth professing and owing allegiance to Christ the King; subjective, as the eternal truth of the Living and True God. "The Kingdom of God is within you."

THE STRENGTH OF THE KINGDOM.

"In the multitude of a people is the King's honor," but "no king can be saved by the multitude of an host." The strength of any kingdom lies in the number of its loyal, faithful citizens, who know, who understand its principles, and stand ready with "life and fortune and sacred honor" to maintain them. No kingdom is strong, however great the multitude of its citizens, if these citizens are ignorant, disloyal, or cowardly.

The Kingdom of Christ is strong in the world, not by the force or power or number of those who profess allegiance, but by the strength or power or number of those who profess and maintain the true allegiance of faithful, well trained, Christian citizen soldiers. The Kingdom of Christ, objectively, is an army. Mere camp-followers, stragglers, hirelings, aliens, are its danger, its curse. An army's effective strength is maintained by the bringing and swearing in of recruits. But the character of the recruits is as important, more important, than their number. The memory of Leonidas and his faithful Spartan band is immortal. The memory of the unnumbered

hosts of Persia exists, only because Grecian story has sung the memory of Grecian faith and heroism.

Better for God and Christ and the world, one faithful martyr, than 10,000 who stand ready, with the name of Christ on their foreheads, to bow down in the temple of the gods, or to cast a grain of incense on the altar which stands before the image of Cæsar.

THE WORK.

Single: To extend this Kingdom of Christ among young men.

Twofold: 1st. To bring young men into the Kingdom of Christ, that is the visible, the historic Church of Christ; to increase the number of young men, who stand sworn, pledged, by vow and baptism; to live in, work for, fight for this Kingdom, this Church of Christ. 2nd. To advance the knowledge, the love of, living faithful devotion to the laws and principles of the Kingdom, the Church of the Living God; to make incarnate, the living, eternal truth of God in the hearts, the lives of young men; ourselves, first; our brethren, our fellow-citizens in the kingdom, next; the multitudes of young men without, last. "Order is Heaven's first law." Any inversion, any confusion, any forgetfulness of this order, this law of work for the Kingdom means failure for the Brotherhood, so far.

PREPARATION FOR WORK.

1st. Spiritual. Self-consecration, devotion, the spirit that stands ready to devote soul and body, life and energy, to the King and Kingdom, "in that state of life in which it has pleased God to call us." The sacramental life, the life of prayer, and watchfulness over self.

2nd. Intellectual. In an age of almost fierce intellectualism to make ready, to stand ready according to our place and station to speak for Christ and His Kingdom. Every man does not need the same amount of intellectual training, but every true Brotherhood man should feel that he should be a true man of God, thoroughly furnished to meet and confute the arguments and objections of the men at his own side, in his own state of life.

The Brotherhood man should be a Bible Class man; or, if prevented from being, he should be in any case a Bible student, a Prayer Book student, a student of the principles, and life, and history of the Kingdom whose interests he is sworn to advance. Not zeal only, but knowledge, also, should be the strong weapon of the true soldier sent forth to enlarge the bounds of the Kingdom of Christ among his fellow-men.

Zeal, knowledge, diligence, faithfulness, temperance, purity—with these the Brotherhood of St. Andrew will prove mighty in pulling down the strongholds of the kingdom of Satan, and in standing as an embattled host for the Kingdom of our Lord and His Christ. Without them, God help us; We shall only have a name and be dead.—*Notes by a Western Priest in St. Andrew's Cross for June.*

NEWS FROM THE HOME FIELD.

DIOCESE OF TORONTO.

ORILLIA.—The May meeting of the Church of England Temperance Society afforded very gratifying evidence of the deepening interest which the work is exciting among a large number of our people. Not long ago, unfavorable weather or counter attractions were certain to render the array of empty benches discouraging to speaker and committee. On this occasion both combined did not serve to spoil a good speech or dampen the enthusiasm of those present. The Rev. B. W. E. Greene, President, opened the proceedings with reading of Scripture and prayer. In addition to several hymns sung by the choir, Miss Carrie Stewart gave two solos and Miss McMullen one. The Rev. E. Daniel, of Rosemount, based his remarks upon the initial letters of the name of

the Society—O. E. T. S. Temperance workers should be consistent. Those who were most inconsistent themselves looked for consistency in others. The attacks of those who upheld the liquor traffic were no longer directed against the principles, but the practice of temperance reformers. Then, temperance workers needed enthusiasm. Nothing could be accomplished without that quality. Men full of zeal and of the power of the Holy spirit could work wonders. The devil's pet name for all who were doing good was, fanatic. The Apostles were "fanatics" who "turned the word upside down." Paul was a "fanatic." The name hurt no one, mislead none, and would not serve to retain the work of tearing down the strongholds of drink. Tenderness was an essential quality of the successful temperance worker. Love for souls which enable men to get down to those who were in the depths and lift them up. Stability was the fourth virtue which Mr. Daniel inculcated. Without it nothing worth striving for could be accomplished. He believed in the final triumph of temperance as firmly as he believed in the present life. Men made a great mistake in supposing that because the Scott Act was defeated temperance work was at a standstill or retrograding. God alone knew how steadily and rapidly the principles they advocated were permeating the hearts of the people. Now was a time of testing, needing special stability, but it was not a time for retreat. Temperance workers should learn the lesson of the little British drummer who, a prisoner and in the presence of Bonaparte, was ordered by that Emperor to beat a retreat. "Sir," was the quick response, "I can beat an advance, but I was never taught to beat a retreat." Or of Nelson at Copenhagen, who, when ordered to retreat, had the signal for close action nailed to the mast. Those who believe the temperance movement dead because of Scott Act reverses, would have a terrible awakening. Looking back only twenty years and noting the great advances which temperance had made in society, and among the people in every walk in life, they had good reasons to thank God and take courage. Liquor had within that short period been in a great measure banished from the homes of the clergy, from the social gathering, and from the colleges. People to-day would not tolerate what passed without comment only twenty years ago. They were gaining, and he urged his hearers to go forward in the Lord, consistent, enthusiastic, tender, and stable upholders of this branch of God's work.—Mr. J. C. Mawburn, Inspector of Customs (and a member of the branch established in Hamilton by the Rev. Dean Carmichael, of Montreal) at the invitation of the chairman also gave a few words of encouragement.—Six pledges were taken, and the collection was \$3.

SUNDAY-SCHOOL NEWS.—The visit to Canada of the Rev. John F. Kitto, M. A., Vicar of St. Martin's-in-the-Fields, London, England, and Chairman of the Church of England Sunday-school Institute, is an event most welcome to all who are interested in the improvement and "unification" of our Church Sunday school teaching. The Rev. Mr. Kitto was the guest of the Bishop of Toronto.

The Sunday school lesson for 1889-90, as submitted to the Synod by the Sunday-school Committee, promises to be unusually interesting both to teachers and scholars. The lesson on the Catechism will be taken (as before) from the Manual published by the Rev. A. Cluny Macpherson, M. A. The lessons on the Old Testament will form a comprehensive course on the principal characters in Old Testament history, from Adam to Nehemiah. As determined by the Inter-Diocese Conference, special lessons will mark the great festivals, e. g., Christmas, Palm Sunday, Easter, Whitsunday; and the Epiphany and Ascensiontide appeals on behalf of missions will be accentuated by appropriate Scripture lessons.