

of the Catholic faith and of the futility of seeking for it apart from the chair of Peter. They will free themselves from the meshes of false Catholicism, and the enemy of God will be repulsed with his own weapons.

"To attain this end, without sacrificing truth and justice, it is absolutely necessary to abstain from everything which may, even apparently, give approval and force to the pseudo-Catholic sect; or which may confirm in any way its authority. Otherwise, not only will historic and dogmatic truth be obscured, but the people of England will be deceived in regard to the Catholic Church, and the return of England to the faith will become impossible, or will be indefinitely retarded.

"This is our testimony to the situation of the church in our country, and we conscientiously give it for the love of Christ, submitting it humbly to the consideration of his vicar upon earth."



THE BROTHERHOOD OF ST. ANDREW

The Brotherhood of St. Andrew, which is now doing such admirable work in many parts of the world, had its inception in the Protestant Episcopal Church of America; and, in consequence thereof, one would naturally expect to find it strongest in the Church of the United States. The Eleventh Annual Convention was held in Pittsburg, Penn., from Wednesday, Oct. 14th, to Sunday, Oct. 18th. Wednesday was observed as a quiet day, and addresses were delivered to the brethren by Rev. J. C. Roper, rector of St. Thomas' Church, Toronto. He spoke of "Christ as the sole source of spiritual strength," "Christ as a refuge," "Christ as an example in the life of prayer," and "Christ coming to us in the constraint of His mighty love."

The opening service of the Convention was held on Thursday morning, Oct. 15th, in Trinity Church, Pittsburg. The nave of this grand building, which has only been but recently re-decorated and embellished, was filled with brotherhood men, delegates and visitors, and all hearts were thrilled with the burst of harmony in the hymns and the thunderous responses. Bishop Whitehead, of Pittsburg delivered the annual charge to the brotherhood, and he took for his text the words—"There is another King, one Jesus" (Acts xvii: 7.)

"Your presence in this city," he said, "will excite remark—it must awake enquiry. We in Pittsburg are familiar with conventions, but with none like this one. Enquiry will be started to-day by the button and badge of St. Andrew, and then this statement of the text must be virtually reaffirmed. "There is another King, one Jesus."

Amid the confusions and distractions of our times; the wrangling of sects; the ignoble strifes of venal politicians; the anxieties and misgivings of more thoughtful but reticent patri-

ots, the crazy extravagances of worldlings, the brawlings of the Bourse and His passionate conflicts of parties, the frantic worship of Mammon, the boastful self-conceit of men the Master has commanded, the Church stands forth with all authority. In her Master's name, and with no lated breath, she declares, contrary to many theories and speculations on every hand, "There is another King, one JESUS." It is needful that the world should hear the proclamation that it is by Him that kings rule, that from Him all authority comes, and all prosperity and power; that because of Him we share to-day in the brightness and enlightenment of this civilization in which we move; that it is only by means of Him that the highest truth and the purest standards, and the best cultivation, and the truest progresses, are made possible of attainment. What a world of meaning lies in those sentences of St. John: "The whole world lieth in wickedness, and we know that the Son of God is come."

The Bishop went on to say: "Then, Brothers of Saint Andrew, what royal men you ought to be. Every time you fulfil your Rule of Prayer, you acknowledge the rightful governance of the King over you. Every time you attempt the fulfillment of your rule of Service, you emphasize again the truth that to bring men to their proper allegiance to the King, is the highest duty of your lives. What a field for expansion and ennoblement of character lies before you! You cannot proclaim the King aright and not share His kingliness, you cannot proclaim Him truly and not become more and more like Him. See to it, then, that you be royal men; men of consecrated and increasingly noble character, men holding high their heads in conscious possession of a redeemed humanity, men thinking sublime thoughts, cherishing lofty aspirations, making noble plans, never weary in Christlike, patient, and hopeful endeavors.

Cultivate daily the blessed optimism of Holy Scripture, which even in the first moments of the Fall of Eden discerned afar off the bruising of the serpent's head, which, steadily through long years of slow advance, pressed patiently towards the promised redemption, and cherished the hope of triumph; which from a wilderness of briars and thorns steadfastly and persistently looked on to the heavenly city, coming down out of heaven from God, the home of God's elect, the city of the King. Strive to live "the privileged life" of citizens of the Kingdom, the life that has no foreboding for the future, no secret weakness of trust in God's providence and care, no reserved corner from which the radiance of God's grace is barred out. The "privileged life" is the life disclosed in the Sermon on the Mount, the fundamental principles of which are the heatitudes, the life of humility, and mercy, and purity, and peace, and of hunger and thirst for righteousness; the life that is full of forgiveness and of ready service of brethren, a life which has no anxious thought for the morrow, and bears no heavy burdens of sorrow or sin or doubt, because the King has taken them all and "freed us from the accursed load." Strive to live the loyal life which finds its spring and continuance

in understanding the King more and more thoroughly, and yielding to Him all fealty with entire consecration, which discriminates between questions and discussions about Him, and solid trustful confidence in His person and devotion to His character. Strive to manifest the obedient life which knows no will but God's, which has no plan but His, which is busy, absolutely busy, in the Father's business, asking questions about it, giving time to it, and money too, and what is better, serious thought; observing one's self and helping others to observe, not a few things, but "all things whatsoever He hath commanded."

In conclusion, Bishop Whitehead said: And forget not, I beseech you, the life of prayer out of which must spring all the rest. How shall we royal men, hopeful, trustful, loyal, obedient, unless we cultivate most diligently the sense of God's presence and constant practice of prayer? Make a practice not only of praying, but of developing prayerfulness, two distinct things. The latter, to "pray without ceasing" was no doubt the spirit of our dear Lord. And let your prayers continually grow wider in their sympathies, and more comprehensive in their scope, that they may lose all traces of selfishness, and become like His who bears all His people on His breast, and forgets not one. "Pray though the gift you ask for

May never comfort your fears,
May never repay your pleading—
Yet pray and with hopeful tears.
An answer—not that you long for,
But diviner—will come some day:
Your eyes are too dim to see it.
Yet strive and wait and pray."

Thus pray, men of the Brotherhood, and never give over. Intercede even when you cannot work. Pray in the midst of the direst discouragement. The King Himself is a Priest upon His throne. He makes us, every one, priests as well as kings unto God.

Only so can you proclaim in the ears of a busy, struggling, and sorrowing world, amid the turmoil of trade and politics and pleasure, so that all shall hear, and some at least give heed: "There is another King, the only One supreme, JESUS the Son of Mary and the Son of God."

The offerings at this service were devoted to the Brotherhood Missions in China and Japan.

The formal organization of the Convention was affected on Thursday afternoon in the beautiful and sumptuously appointed Carnegie Hall, in in Schenley Park. Mr. James T. Houghteling, President of the Brotherhood, was in the chair. Addresses of welcome were read from the Pittsburg local council, and by the mayor (Hon. H. B. Ford) on behalf of the city. The usual service in commemoration of those brothers who had died in the last year was held, the list of those departed being read by the secretary, J. W. Wood. Mr. Silas Mabee was then duly elected president for the next year, and took the chair. The retiring president, Mr. Houghteling, read the council report, which stated that the society now numbers 1,174 chapters, a gain of 49 in the last year. Six social assemblies have been formed. The self denial fund this year aggregated \$3,146, a substantial gain over the preceding year. The visit of the