

only here, at the fountain head, that an effective check can be given to the present absurd regard for athletic sports in so many of our countrymen who are old enough to know better." We quite agree with our contemporary.

#### ADVENT SUNDAY.

WE now come to the beginning of another Christian year; and if any period of annual occurrence deserves attention, surely the passing away of one year and the beginning of another are both of them events of so much importance that the occasion can scarcely be passed over by the thoughtful mind without consideration and close self-examination—self examination as to the past and the present—consideration and resolve as to the future.

For many centuries the Christian year has commenced at this season; so, at least, the Collects, Epistles and Gospels have been arranged, although liturgical notes have sometimes directed the observance of Christmas Day and at other times the Annunciation for that purpose. It has, however, been remarked that "beginning the year with the Annunciation, we should be reminded by the new birth of nature of the regeneration of Human Nature; beginning it with Advent and Christmas, we have a more keen reminder of that humiliation of God the Son, by which the New Birth of the world was accomplished. And as we number our years not by the age of the world, nor by the time during which any earthly sovereignty has lasted, but by the age of the Christian Church, and the time during which the kingdom of Christ has been established upon earth, calling each 'the year of our Lord,' or 'the year of grace,' so we begin every year with the season when grace first came by the Lord and King, through His Advent in the humility of His Incarnation."

From the earliest times this has been observed as a season of special prayer and discipline. There is nothing of heathen origin in the observance of it, as may be objected to the observance of the First of January or the month of March; and, therefore, any observances which are usually attended to on the First of January or its Eve, might be transferred to Advent Sunday or to the Eve of that day,—at least by all sound Churchmen.

We find the Christian year opens with an intimation that no contemplation of the Abasement of the Son of Man, should divert our eyes from the glory and majesty of His own essential nature; that we must adore as well as love; and recognize the triumphant King of Glory who reigns both over the earthly Sion and over the Heavenly Jerusalem. And the teaching of the Church just now is that Christ in His complex character as God and man, is the object of the Adoration of Christians.

#### SAINT ANDREW'S DAY.

THIS festival is usually regarded as belonging either to the beginning or the end of the Christian year, according as Advent Sunday may happen to occur in November or December. This year, however, there can be no question about it, as it happens to fall on the same day as Advent Sunday, and therefore must be reckoned at the beginning of the year. It has usually been considered as belonging to the beginning, and placed there because St. Andrew was the first called of the Apostles, although tradition speaks of the day as that of his death.

Very little is known about the personal char-

acter of St. Andrew, or of the historical details of his life. Indeed the same remark may be made about the other apostles, except St. Peter and St. Paul. Most of them labored among nations, of whose record in those days, but little or nothing remains. And besides, the purpose of Holy Scripture is to set before us the Person of Christ, His work for us, and the Law He laid down.

St. Andrew was brother of St. Peter, probably a younger brother; and therefore a son of Jonas or John. The circumstances of his call are given in the first chapter of St. John's Gospel. Having been a disciple of John the Baptist, he was prepared to receive Christ by the teaching and Baptism of His Forerunner. He is also mentioned in the Twelfth Chapter as telling Jesus of the inquiring Greeks; and in the Thirteenth Chapter of St. Mark, Andrew and his brother, with the two sons of Zebedee, are found in close companionship with the Lord, asking him, privately respecting the time when Jerusalem should be destroyed. These are the only circumstances of his life recorded in the New Testament.

He is said to have been engaged after the dispersion of the Apostles, in evangelizing that part of the world which is now known as Turkey in Asia, and the part of Russia bordering on the Black Sea. He is believed to have been the founder of the Russian Church; and Sinope and Sebastopol are both especially connected with his name. He was martyred by the Roman Viceroy at Patrae, now called Patras.

#### CHURCH MUSIC.

(CONTINUED.)

THE music on Wednesday, Thursday, and Friday was of a varied character, embracing Purcell's *Te Deum*, portions of Bach's "Christmas Oratorio;" Mendelssohn's Ninety-Fifth Psalm and "Heavenly Prayer;" Rossini's *Stabat Mater*; Dr. Sullivan's Oratorio, "The Light of the World;" Handel's overture to "Esther;" Mozart's chorus, *Pignus Futuræ Gloriæ*; Handel's coronation anthem, "Zadok the Priest;" Haydn's Imperial Mass, and the *Messiah*.

At the last festival held in Hereford, the receipts amounted to \$5,620, but this exceptionally large sum was realized in consequence of the civic demonstration against the resolution of the Dean and Chapter of Worcester to change the character of the festival. This year, the agitation being calmed down, no such demonstration became necessary. Stewards' contributions and dividends will no doubt make the sum to be handed over to the Charity above \$5,000; but the contributions taken at the cathedral at this festival, with sums since received, amount only to \$4,940. Musically speaking, however, the meeting has been a very decided success. Mr. Langdon Colborne unassumingly discharged the arduous duties of his office; and Mr. Done was careful and intelligent in all his organ accompaniments.

To the Rev. Berkely L. S. Stanhope, the honorary secretary; his courteous and ready assistant, Mr. W. J. Capner, and the Stewards generally, much of the success of the meeting is undoubtedly owing.

#### CARNAL WEAPONS IN SPIRITUAL WARFARE.

BY THE BISHOP OF WINCHESTER.

THE following passages are from a sermon preached by the Bishop of Winchester before the late Church Congress at Swansea. The lesson he enforces so powerfully is the one most

needed by Churchmen in Canada, most especially in the Diocese of Toronto where strife has been engendered, maintained and is yet persisted in not for spiritual but openly, manifestly for mere carnal purposes and the warfare of party fought with "carnal weapons." After an eloquent statement of the great objects of the work of Christ, of the mission and character of His Church, he proceeds to say: "There were plenty of noble-minded men among the Bishops of the middle ages, and some even upon the throne of the Vatican, whose great aim was to bring souls to Christ and to spread His kingdom. But the way was not Christ's way and so the papacy has been a vast failure in its results. It has been the greatest source of discord, when it sought to be the centre of unity. Let us pass to the very opposite. It is hard to name a great reformer of abuses in the Church who did not try to carry his reforms by appealing to human passions or, alas! by pandering to those in power and authority. This statement is not limited to those whom we commonly call Reformers—those of the early 16th century—it applies well-nigh to all; and all, when they could, have wielded the world's weapons to put down those whom they esteemed spiritual enemies. Doubtless the cause seemed great, the call from God; but they forgot that the weapons of the Christian's warfare were not carnal, and that only when not assisted with carnal weapons could they be mighty through God to the pulling down of strongholds. I have no doubt whatever that the true reform of faith and Church, fearfully corrupted and defaced in the 15th century, would have been more effectual, more extensive and infinitely more united and enduring if the Reformers of the 16th century had been content to teach, pray, suffer, and, hardest of all, to wait for God's way, and not to anticipate it by man's. Proudly, no doubt, did the work of reformation ride onwards for more than half a century. If it had been humbly patient it might have won all Christendom, reaching even to the Papal palace and to the throne of the Œcumenical Patriarch, and never have been rolled back again by Jesuit reaction, nor have made too many doubt whether that could be from God which issued in division instead of building up in love. We are in a period of no small interest for its bearings on the future. There is very much in it to recall past seasons of conflict, past struggles for life and Godliness; there is very much in our present condition to encourage hope, perhaps never was there more. Can we point to any period in the history of England or of England's Church when so much was doing for the faith of Christ and the souls of men as now? Was there ever a better educated clergy or a larger number of the clergy zealously working, preaching, praying, toiling? Is there any period of history, even in the palmiest days of English piety, when £30,000,000 of money, and probably more than that, were spent on building churches and restoring those that had fallen to decay? Was ever education so carried for? When did so many laymen and so many devoted women give themselves to work among the sick, the young, the ignorant, and the simple? It would be hard to show a balance-sheet of work, or money, or devotion more hopeful and encouraging from any age in history or from any Church in Christendom. But on this goodly escutcheon of the achievements of the Church I seem to see stretched all across the shield a bar sinister, on which is written large, "Impatience." We are zealous for God, we work for God, we speak for God; and we hope in God; but we would hasten the hand of God and have Him keep our time, when we ought only to