

son in regard to the common taunt of "Sacerdotalism" rejected by the *British Weekly*. He says:—

The ominous word "*sacerdotalism*" stands in the way, and turns all the Christian love into anti-Christian hatred and opposition. And this is just how non-conformists, professing to be superlatively liberal, raises up *Restrictions* which keep them entirely, with all their professions of courtesy and kindness to the Church, shut up within the narrow groove of their individual opinion.

Now this placing of "Sacerdotalism" by the side of Infidelity and Rationalism at once transgresses most of Archbishop Sharpe's rules, on which endeavours for the reunion of should be based. We are certainly here not distinguishing between matters of faith and matters of opinion. We are certainly quarrelling about words and phrases which we don't understand. And we are going near to charging those who differ from us with the consequences of their opinions when they expressly disown them.

For, after all, what is meant by *Sacerdotalism*, when viewed as an enemy to Christianity—as great as Rationalism and Infidelity? I suppose it would include all who hold to the Sacramental system, and an Apostolically ordained Priesthood. If it does, this classification of it with Rationalism and Infidelity unchristianises by far the greatest number of Christians now on earth, and the vast majority of Christians who lived before the Reformation.

This is a very large order, and a restriction which far surpasses the restrictions ever made by any branch of the Church Catholic. If it only means what we consider to be the evil consequences or corruptions of the system, let it be clearly stated. These, however, would not be binding on any who protest against the corruptions. And if it means only what the Protestant Nonconformists suppose us to mean by it, before classing us with Rationalists and Infidels it would be well for them to try and understand what we do mean by it. In a spirit of love I venture to put this forth. We believe that we find the Sacramental system and the Apostolic Priesthood in the Holy Scriptures as truly as they think they do not find it there; but we do not put the Priesthood or the Sacraments in the place of Christ, as many of them suppose us to do. To us the ordained ministry represents Christ before and on behalf of His people; and the Sacraments are the outward means appointed by Christ to convey to us spiritual blessings when administered by His ordained minister. If the Protestant Nonconformists realised more the *Eternal Priesthood* of Christ they would understand our position more clearly. There is a great danger of putting before our people a dead Christ—by concentrating all our thoughts on the Crucifixion—instead of going on, as St. Paul and the early Church clearly did, to the Resurrection and Ascension, and the eternal session of Christ now at the right hand of God.

The forgetfulness of this by many Churchmen and many of the Nonconformists—though the Wesleys so clearly realised and taught it—lies at the root of all their feeling against our Sacramental system and what they call Sacerdotalism. The *Eternal Priesthood* of Christ is at the root of all our present work in the Church. As the Revelation so clearly shows us, He is ever sitting between the Candlesticks, and the last words recorded of him in the Bible are the message of St. Paul and to the Seven Churches of Asia, which are as truly His as the Sermon on the Mount.

So the Acts of the Apostles is the record of His work through them, and the Epistle to the Hebrews is full of the enunciation of the same great truth of the *Eternal Priesthood* of the ever living Christ. Thus it is not the Priest who baptizes, but Christ Himself, acting through and by him. It is not the Bishop who confirms, but Christ Himself, acting through and by him.

It is not the Priest that absolves, but Christ Himself, acting through and by him. It is not the Priest who offers the Commemorative Sacrifice, but Christ Himself, Who ever liveth to make intercession for us. It is right that there should be a distinct Order of the ministry, so to represent Christ before and on behalf of His people, but they cannot and do not claim the glory for themselves or for their office, but in all humility say with St. Peter, "Marvel not at this, as if it were our own power or holiness, but His Name, through faith in His Name, hath made this man whole."

The *Church Record* (Conn) says:—

Such and a myriad others like them are the thoughts that come clustering on the eve of this approaching Advent-tide, which may be the last earthly advent of hope, or may even see realized the perfect Advent of God. Who will heed them? Who, of the myriads skilled in reading the signs of the seasons, of the commercial world, of the course of political events,—who can discern "the signs of the times?" "He that hath ears to hear let him hear," that which the very winds are whispering or thundering, o'er which the trees of the field are already clapping their hands.

#### THE SEASON OF ADVENT INCLUDES FOUR SUNDAYS.

Advent, or the Coming of Christ, is a season appointed to prepare us to rejoice rightly in the birth of our REDEEMER, at Christmas, and to be ready for His second coming, at the end of the world.

We are to consider also how He comes to us in manifold grace in His Church, in the operation of God, the Holy Ghost, to prepare us for Death and Judgement. Advent commemorates the first and anticipates the Second Coming of our Lord.

The first Sunday in Advent, as the head of the sacred season of preparation for Christmas, is reckoned as a Sunday of the first or highest class, and always supersedes any festival that falls on the same day.

The other Sundays in Advent are of the second class, and take precedence of all but the highest feasts, because the Church is unwilling to turn from the contemplation of our Lord's coming in the flesh, which she is about to celebrate at Christmas, to which she looks.

For the same reason the week days in Advent are "Greater Feriats," and take precedence of the LOWER CLASS Feasts.

During Advent the *Benedicite* should be used instead of the *Te Deum*, and the *Benedictus* rather than the *Jubilate*.—*Church Kalendar*.

#### ADVENT MEANS COMING.

It is this second coming of the Son of God that we have in our minds when we think or speak of His ADVENT, and in order to mark the immeasurable importance of this most solemn subject, the Church sets apart a special season—of nearly four weeks duration before Christmas Day—for its particular consideration. During these weeks of Advent the Church calls her children to withdraw as much as possible from the pleasures of this world, in order that they may give more time to prayer, and to the contemplation of this and other kindred subjects; and if we are faithful sons and daughters of our spiritual mother, we shall gladly avail ourselves year by year of this special opportunity to ponder on the awful thought of JUDGEMENT TO COME. But the subject is one which demands IMMEDIATE CONSIDERATION on your part, if you have not already weighed its terrific import. The subject may come to your notice at a time of the year when Advent is still far distant. Do not, for your soul's sake, say that you will postpone the matter until that season comes round

again! Let not a day pass until you have done all you know to commence a serious preparation for that sure and terrible Judgment which shall certainly one day overtake you in common with all mankind, for "we shall all stand before the Judgment-seat of Christ." Ask yourself candidly, "Am I ready to pass through this fierce ordeal? To stand one amidst millions of souls, and, BEFORE THEM ALL, confess and be judged for every unrepented sin I have ever committed? Am I ready to face the frown of my outraged God, His face once radiant with mercy, now clouded over with just anger; His eyes once beaming with compassionate love, now fixed on me with a piercing glance of inexorable justice, ready to pass upon me, if found guilty, the dread unalterable sentence—'Depart from me, ye cursed, into everlasting fire.' Am I prepared for this? Shall I be able to stand before the great white throne whereon sitteth the 'Judge of the earth.' Shall I have the courage to turn my head and gaze upon that mighty sea of faces, some indeed glowing with the light of innocence reflected upon them by Him in whom they trusted, the Sun of Righteousness, but others, yea, the vast majority, weeping and wailing at the thought of the mercy that they have rejected, the long threatened judgment which they despised? Shall I be able to meet the fierce glance of the enemy of souls, Satan, the great 'accuser of his brethren,' who shall come forward to bear his terrible witness against his victims? Shall I be able to gainsay his accusation, that I fell before his seductions, that I committed the sins to which he tempted me, that I did, alas! delay—until too late—my repentance? Shall I be able to meet the sadly solemn countenance of my guardian angel who shall likewise come forward and bear witness how he strove to protect me and keep me pure, and yet how, in spite of all, I fell? Shall I be able to bear the angry uprising of my own burning conscience, which will bring vividly to my remembrance in that hour of terrible retribution every impure thought, every unkind word, every falsehood, every sin of which I have been guilty? Oh, this terrible Judgment to come—how shall I meet it—'who shall stand when He appeareth.'"

Such may well be the train of thought passing through your mind in contemplation of the awful subject placed before you. It will be your own fault if yours is to be such a case as has been pictured. There is no reason why you should perish—except the reason of your own impenitence! You may be saved if you choose! The way is open; the gates are not closed; the arms of mercy are still outstretched! If your repentance is sincere, your confession good, your future life consistent, you cannot avoid, but you may yet safely pass through, the ordeal of JUDGEMENT TO COME.—*The Church Kalendar for 1886*, Egerton & Co., N.Y.

#### ST. ANDREW.

NOVEMBER 30.—The Feast of St. Andrew is of most ancient date. Ecclesiastical history records that S. Andrew evangelized that part of the world now known as Turkey in Asia, and that he was the founder of the Russian Church, as S. Paul was of the English Church. The account of the Apostle's martyrdom is very affecting. For two days the dying martyr exhorted the people from the cross on which he hung, after His example Who stretched out His arms all the day long to an ungodly and gainsaying people. At the end he prayed to the crucified one that he might now depart in peace, when his prayer was heard, and his spirit departed on the day we observe as his festival, A. D. 76. The teaching of this festival is to forsake all for Christ; Zeal for the Salvation of those about us—like as S. Andrew went to tell his brethren so soon as he had found the Messiah; Patience and Courage in Suffering, and cheerfully bearing the Cross sent to us.