


But there are other agencies of the Church of England equally active and earnest, e.g. The CHURCH OF ENGLAND TEMPERANCE SOCIETY which at the present moment has no less than 30,000 men and women engaged in visiting a million homes with the object of securing the adhesion of the children (of course with consent of their parents) to the Band of Hope movement—(b) THE GIRLS FRIENDLY SOCIETY, doing an admirable and extensive work amongst and on behalf of young girls entering service, and emigrating : (c) That noble society the S. P. C. K. scattering broadcast, not alone the Book of Books, (and being a veritable Church Bible Society) and that great evangelizing agent the Prayer Book, but also pure and wholesome literature ; (d) The PAROCHIAL MISSIONS organizations in most of the dioceses and many other associations which might be named. With so many avenues for the employment of the means of church people a writer at the Rhyl Congress well says : "To me it is a matter of the profoundest regret that numerous Church people are either led astray, or so far forgetful of the claims of their own Church that vast sums are annually alienated from these societies which are legitimately accredited to the Church of England, in favor of those which, if not hostile, are indifferent, to her interests. It is all very well to be ready "to do good unto all men" ; but surely charity should begin at home ; and we should do our best to impress upon our people that their first duty is to the household of faith *** I do urge that our *bona fide* Church Societies have the first claim if not the only claim upon us, and that it is *** false liberality to support (others) when our own need all and more help than we can give." There is room for a large increase of the *esprit de corps* in these particulars.

Again against the quotation of our correspondent in 1746, put Wesley's declaration in 1755 : "It is not clear to us, that *Presbyters* circumstanced as we are, may appoint or ordain others," and his positive declaration of 1745, "We believe that the *Threefold* order of Ministers not only authorized by its Apostolical institution, but also by the Written Word."..... And remembering that Wesley to his dying day claimed to be a true Son of the Church of England, and that in the preface to its Form of Making, Ordaining and Consecrating of Bishops, Priest and Deacons, the Church declares that the Orders are separate and distinct and that Episcopal Ordination is necessary ; and remembering that Wesley had himself been ordained Deacon and Priest in that Church, it appears to us impossible to think, that whatever vagaries he may have been guilty, Wesley really *believed* that he had power to ordain. Such belief must have led him to reverence his orders in the Church.—Ed.

ADVENT.

 HE collect for the first Sunday in Advent was composed from the Epistle in 1549. It is a marked exhibition of that characteristic which makes the Book of Common Prayer so rich a treasury of devotion, i.e., its loyalty to the Holy Scriptures and its conformity to the type of Christian development found therein. For this reason there is nothing strange

or unnatural, or sensational in the bad sense of the word, in any portion of this Liturgy. Of all books the Bible is the most truly human. This, for the very reason that it was written by inspiration of God, since He only knows entirely what is and what may be in man. So the very fact that the Prayer Book is in great part the Word of God as it reaches and reveals the wants of the souls of men and responding to their deepest longings becomes the truest means of their expression in the ear of the Divine FATHER, makes it a most complete and effectively human system of devotion. Thus the spirit of St. Paul writing to the Romans under the inspiration of the thought of his LORD's coming and being again visibly present with His disciples, has been caught and appropriated by the Church, to the use of CHRIST's modern disciples in this Advent collect, for this is not the collect for the first Sunday only but the whole Advent season. To St. Paul there was surely no fear in the thought of the LORD's coming, but there was such a realization of the holiness of His character and of the grandeur and nobility of his service which at His coming would lose its weariness and its laboriousness of endurance and be filled with the joy of an active triumph, as made him renew his heart's resolve of faithfulness to the end. At the farthest the end was near. Whether the Lord came Himself or sent His angel of Death to take them to Him, still the Apostle wrote, as the Church speaks to-day, to those whose earthly night is far spent and whose day in the presence of that Sun of Righteousness must soon begin. He thinks of the soldier who is preparing for the inspection of his General. So let the Christian prepare to meet the CAPTAIN OF HIS SALVATION. Let him put off everything unworthy of his leader. Let him clothe himself in an armor befitting a soldier of CHRIST—an armor burnished until the searching light of the day shall reveal no spot left upon it by indolence, negligence or unworthy use, and a very armor of light it shall flash back from every joint the light of righteousness with which their CAPTAIN is clothed. The collect gathers up these thoughts and makes them into earnest prayers for the use of those disciples who, in their love to the Master and their desire to be faithful, and their consciousness of failure and unworthiness are divided between the joy of hope and the pain of fear at the thought of His coming.

But the Epistle is far from dealing in abstractions. The works of darkness to be cast away are just such plain and common sins as degrade a man in his relations with his fellow man. Here is no soaring after etherial and unnatural virtues. The Apostle does not even mount to the higher possible and natural duties that all owe to God. Perhaps his thought was the same as St. John's when he said, "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," and while he saw so much of man's most common inhumanity to man thought it scarce worth while to speak of higher things. But another thought must have been with him too. When we stand before our LORD who came in great humility into this mortal life to visit us with His salvation, the reproach that will come from His lips with most sharpness must surely be for those who have claimed His fellowship and yet have failed either to sanctify Him in the

eyes of their neighbors by a life of common honesty, purity and charity, or to show even the negative interest in their welfare which makes them careful not to do them injury. So partial a fulfilment of the law of love as that one should be willing to deny himself to the extent of avoiding the working of ill to his neighbor is surely the least one could think of and call JESUS CHRIST his LORD, and yet think of it ! Is it so easy a thing to do, and are we Christians all doing it ?—*Church Year*.

THE BROTHERHOOD OF ST. ANDREW.

The object and rules of the Brotherhood are clearly set forth in the following extract from the Constitution, which is the same both in the United States and in Canada :—

Object.—"The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These Rules are two : The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible Classes."

Bishop Tuttle, of Missouri, in his Charge to the Brotherhood at the St. Louis Convention, expressed his opinion with regard to the Rules in the following words :—"Brothers mine, there was spiritual insight of no mean sort used by somebody when the lines of direction for you were marked out. Things to do were not piled up and enjoined by rules fast and hard. The aim seemed to be to get you on your knees before the Lord Jesus, and to have you give up your hearts to him, and then no doubt seemed to be entertained that your lives would be His, and others lives would be won your way and unto Him. Not great things to be done are proposed. But the how of the doing, in obedience to Christ, and the why of the doing, from the love to Christ and for souls, are counted as among things most precious for the human heart to take in. Your two simple rules of prayer and service to the Master, and for and to young men, seem to me the height of wisdom and the depth of spiritual philosophy."

The Brotherhood in Canada appeals to the Church for sympathy and support ON THESE AND NO OTHER grounds. The progress in Canada during the past year has been steady, and the work done by most of the Chapters of a very encouraging order. The American Council Report for 1890-91 refers to the Canadian Brotherhood in the following terms :—"The Canadian Brotherhood of St. Andrew, with which a fraternal alliance was contracted at the last Convention, has continued to grow in size, vitality, and influence. Its members have kept steady pace with their American brothers in all worthy efforts to push forward. The representatives of the Council who attended the Toronto Convention of the Canadian Brotherhood in February last brought back glowing reports : and the Canadian Chapters are steadfastly maintaining the true standard of our work."