

their own discretion, for the purpose of continuing its publication, and report at the next meeting of the Board.

The following Resolutions were ordered to remain as notices of motion, to be brought up at the meeting of the General Board in Montreal in September:—

1. By the Bishop of Niagara.

That the Provincial Synod be requested to make such changes in Canon XIX, constituting the Domestic and Foreign Missionary Society, its General Board, and its Board of Management, as may be necessary to make the Society co-extensive with the Church of England in the Dominion of Canada, and to admit of the Bishops, and Clergy, and laymen from the Province of Rupert's Land, and from the Diocese, not yet included in Provinces, taking part in the management of its affairs, and that in the event of such changes being made, the Provincial Synod be requested to convey to the Metropolitan of Rupert's Land, and to the Bishops, and Clergy, and laymen of that Province and of the other Dioceses the intense longing of the members of the Church of England in the old Province of Canada, that the whole Church of England, spread over the whole Dominion of Canada, should be united in one Domestic and Foreign Missionary Society.

2. By the Archdeacon of Kingston.

That the Board would respectfully represent to their most valuable Auxiliary of Churchwomen, which has done and is doing so much towards promoting the important object of our great Society the necessity as well as the duty as far as practicable of leaving the appropriation of all funds collected in the various dioceses or parishes, to the discretion of the Board of Management. The Board feels that the Bishops of the Missionary Dioceses, are the proper authorities to make the appointments, and to adjudicate all moneys contributed by the Church for their respective dioceses, and the Board would ask their estimable Auxiliary, to sustain the Board's hands in the administration of its funds through the legitimate channels.

## BROTHERHOOD OF ST. ANDREW.

*From St. Andrew's Cross for May.*

Seventeen new Chapters are reported as having been formed in the U. S., the number there now reaches 806.

Five new Chapters are reported in Canada, the Canadian brotherhood now numbering 71, the latest chapter formed is that of St. Pauls, Nanimo, B. C.

The Halifax Chapter held their second combined meeting on April 26th to receive a further report from their delegate to the Convention in Toronto.

St. George's Chapter, Toronto has suggested to the Chapters in the City the practicability of starting Central Rooms to be occupied only by and known as St. Andrews House and used as a place of meeting between Laity and Clergy and city and country Brothers.

The members of St. Margaret's Chapter, Toronto, are specially attentive to hospitality work at the church doors, looking after strangers not only coming in but going out.

East Toronto is a Railway Centre and St. Saviour's Chapter has inaugurated a system of personally canvassing the vans lying in the yards on Sunday mornings. Crews frequently remain there all day.

Christ Church, Meaford has organized a Committee to visit train hands stopping there over Sunday.

At St. George's Church, Baltimore, on a recent Sunday, the men outnumbered the women two to one at the 7 A. M. celebration of Holy Communion and again at mid-day. Such a thing had not occurred, the Rector says, in his

ministry of thirty years and he ascribes the change to the Brotherhood of St. Andrew which had been formed in his Parish.

The noon-day services during Lent at Christ Church, Cincinnati, under the auspices of the Brotherhood Chapters of the city, are said to have brought the Church and its work before the public more than any other agency in operation since the time of Bishop McIlvaine.

Trinity Chapter, Portland, Oregon, has rented the house formerly used as a rectory, and fitted it up to be the home of a men's club. The rooms on the first floor will be used for a library and general club purposes, and three rooms upstairs will be rented to lodgers.

At the meetings of Epiphany Chapter, Chicago, the following subjects have been discussed: "The relations of Employees to Employers," "Books—What should we Read and How?" "The Use and Abuse of Wealth," "Our English Bible—How did we get it?"

St. Andrew's Chapter, New York, is beginning to work among the lodging-houses near Harlem bridge.

A large and enthusiastic meeting of the Boston Chapters was held on April 20. Plans for the convention for next fall were discussed. It was decided to ask every Church clergyman in New England to preach a Brotherhood sermon on some Sunday in the near future and thus help to arouse interest in the convention.

Bishop Tuttle's column in a recent issue of the St. Louis Church News contained these words: "To think of the Brotherhood of St. Andrew makes me feel strong. It makes my heart warm to know how in it young men are banded in simple ways, and in the steadfast aim for Christ. And the 'boys' in St. Louis lately sent me word that they would give me this year \$300 to help in paying the salary of the pastor of that unique parish at Crystal city. They have already forwarded me the payment of the first quarter of the pledge. God bless them all."

## WHY WE ARE CHURCHMEN.

A SERMON PREACHED TO THE ASSOCIATION OF CHURCH HELPERS OF GREAT YARMOUTH, ENGLAND IN 1874 BY THE REV. GEORGE VENABLE, S.C.L., F.R.A.S., THEN VICAR OF GREAT YARMOUTH.

"The Church of the Living God, the Pillar and Ground of the Truth."

1 S. TIMOTHY, iii. 15.

I am conscious of sin. I need help and salvation. I want direction. Fallen nature yearns for it, often unwittingly. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." But I hear of Salvation effected for me without merit or desert on my part. I hear of a Saviour, and of means by which God in His love communicates grace. But how did the news reach me? And how are the means of grace to be obtained? And how are the benefits to be sent on and continued until the end of this dispensation? Are all these matters left to chance? Are they committed to the fancy, the caprice, and the irregular and spasmodic proceedings of each individual, leaving him at liberty to act in regard to them just as he chooses? If it be so, this is contrary to God's usual method of action: for order, precision, and providence are invariably manifest in all other of His dealings. And is it not the same with regard to spiritual things? A living faith alone makes me personally interested in salvation. But how does the knowledge of salvation come, and how is to be constantly transmitted? Did Christ leave it to chance? Did it come to me, or to any of you direct from Heaven? Does God anywhere assert that a person has *only* to read his Bible and so to find out everything concerning salvation? There is a book, the Bible—God's

written word—and "whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." But does God, there or elsewhere, or in any way give or promise all we need, in answer to the most devout study of that sacred book? *Eg.* Will the most earnest study of it prove a substitute for either Baptism or the Supper of the Lord? Were the early conquests of Christianity won by reading it? Why, the Christian Church existed here in England before the sacred canon was completed, and before some portion of the New Testament was written. Not until printing was general, was it possible for the Holy Scriptures to be used as they now are. The work of evangelization for centuries was effected by the faithful preaching of God's truth, both to the Church, and above all by the Church, and by the administration of the sacraments. It is so declared in the book of the Acts of the Apostles: it is so found in the pages of early Church history.

Now this brings out to your consideration one foundation truth of great importance, too much forgotten, and yet of vast weight in the subject before us. The principle by which God appears in almost every age to have acted upon mankind, has been that of a *living corporate society, chosen by Himself and continuing as a living corporate body*, but changed, as to its conditions, occasionally, as He saw fit to change it. You see this in the selection of Noah and his posterity. For more than a century before the flood, Noah preached God's truth. And so had his ancestors: his great grandfather Enoch, his grandfather Methuselah, and his father Lamech before him. The world was destroyed, but this little family or corporation of the church of God was not only spared, but purposely preserved, while the wicked world was purposely destroyed. The history of Abraham, Isaac, and Jacob, and of all the patriarchal epoch reveals the active continuance of the same principle, namely, that of a human society chosen and directed by God, and witnessing for Him, in the midst of a wicked and unbelieving world. This developed in due time into the Church of the Jews with a more organic unity than had existed before, and with more stringent regulations. Presently Christ came. He fulfilled all that this corporate body, the Jewish Church, had foretold of the "Coming One, the Messiah," whether by the utterances of prophecy, or by the shadows of rites and sacrifices. And what followed? Christ having instituted two sacraments into the place of Circumcision and the Passover, how were they to be administered? Christ having determined that the knowledge of His salvation should be sent everywhere, by what means was it to be made known? If by books only or chiefly, if by the written word of sacred truth alone or chiefly, His Providence would have caused the long-known principle of printing to have been carried into practical utility some fifteen centuries earlier than A. D. 1438. No! the same original principle of action continued. The corporate idea became if possible stronger than ever, and it was as necessary as ever, because public worship required it. There was a difference in the mode of succession, but the principle of a divinely appointed successive corporation remained unchanged. Hitherto, natural birth and circumcision made the sons of Abraham to be, for the most part, regarded as the elect or Church of God on earth. Henceforth, under the Christian dispensation, the corporate body would be replenished and continued, not by human birth or by the selection of one family or nation, but by the means appointed by Christ for introduction within His family the Church, which is allowed by all to be the sacrament of baptism. This would be of course administered to adult heathen upon their renouncing a false religion and declaring their faith in Jesus: while, as an undoubted matter of course their children (like the children of all Christians) being first baptised, would thenceforth be taught and trained as Christians ought to be, *viz.* as members of Christ, the children of God, and