

are put away. I was brought up to put away all novels on Sunday. I am glad I was. I never found it dull. I never like secular music on Sunday, and as there is plenty of good sacred music, I never miss it. I like to mark the day by little things not obligatory in themselves, but helpful to that reverence for God's Day which I trust may never die away. God preserve to us our Sunday, no day of secular frivolity, no day of austere sanctimoniousness, but a day of rest, a day of worship, a day of joy, a day of peace—in a word, "an Easter-day in every week."

ST. ANDREW'S BROTHERHOOD.

ACCORDING to the Statistical Appendix to the Council report presented at the late convention, the growth of the Brotherhood in the United States has been almost phenomenal. The state of New-York leads with 105 chapters, Pennsylvania 75, Illinois and Ohio 33 each, Virginia 31, Massachusetts and Missouri 26 each, California 24, Connecticut 23, New Jersey 21, Kentucky, Michigan and Tennessee 15 each, District of Columbia and Nebraska 12 each, Maryland 11, North Carolina, Minnesota and Colorado 8 each, Florida and Vermont 7 each, Washington-Territory and Alabama 6 each, Georgia 5, Kansas 4, Arkansas, Indiana and Iowa, Mississippi, Rhode Island, South Carolina, South Dakota 3 each, Louisiana and Newhampshire 2 each, and Delaware, Maine, Montana, Idaho, Nevada, North Dakota, Oregon, and Wyoming 1 each. During the year Pennsylvania added 30 chapters to 45, Virginia 17, and so in the several states mentioned. The total number of chapters in the United States is 36 p. c. greater than that reported last year.

The New York chapters held a Union Service in Calvary Church on the evening of Nov. 2nd, and though it was the night before the State Elections, 400 men were present.

The St. Andrew's Cross throws out a word of warning against "over confidence" in view of the growth of the Brotherhood. "The greatest danger that to-day besets the Brotherhood and the Church," says the Cross, "is the temptation to glory over the increase, prosperity and activity of the Brotherhood..... No feeling could be more dangerous and illusory. Even when there is some reasonable excuse over-confidence is destructive." And it warns its members that "There has been no such attainment of results in the Brotherhood or any other form in which the energy of the Church has expressed itself, nor any such assurance of immediate success as would justify us in being satisfied with what has been done and content to keep on at the same velocity and with the same result."

WHAT IS THE USE OF CONFIRMATION ?

MANY think Confirmation no use. Let me say what I believe it to be : Confirmation, or the laying on of hands upon the baptized, is a body ordinance, appointed of God in Holy Scripture, wherein the gift of the Holy Ghost is conveyed to the baptized by the laying on of the hands of the Apostles and their successors the Bishops of the Church. To prove this, there is—first, the historical fact that in the Church this custom of laying on of the hands of

the Bishops upon the baptized, with prayer for the gift of the Holy Ghost, has continued without interruption from the earliest days to the present time ; secondly, we have in the acts of the Apostles two distinct accounts given by the Holy Ghost Himself of this laying on of hands. In Acts viii. we have an account of the conversion of the Samaritans by Philip the Deacon, and of their admission by baptism into the Church : then, as a Deacon could not convey to them the gift of the Holy Ghost by the laying on of hands, we read (verses 14-16), "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : who, when they were come down to them, prayed for them, that they might receive the Holy Ghost : for as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus." Here, then, is prayer offered for the gift not yet received ; and in verse 17 we see what is done in order that the gift may be received : "Then laid they their hands on them, and they received the Holy Ghost."

You have here not only the way in which the gift is to be conveyed, but also the persons by whom it is to be conveyed ; for, though St. Philip was a holy man, who convinced the Samaritans by his preaching and by the miracles which he wrought (verses 6 and 7), yet, he being only a Deacon, could not by the laying on of hands convey the gift of the Holy Ghost, this power being restricted by the will of God to one order of the Christian ministry—namely, the Apostles and their successors. Acts xix. will prove that the power was exercised by their successors, for when St. Paul goes to Ephesus he finds some disciples and asks them : "Have ye received the Holy Ghost since ye believed ?" Now, this question, we see from what follows, is just the same as if a Bishop of the present day said to some Christian people, Have you been confirmed ? For when St. Paul discovers that these people had not only never received the Holy Ghost, but had never heard about Him, and had never received Christian baptism, having only been baptized with the baptism of John, he took them and baptized them ; and we read, "When Paul had laid his hands upon them, the Holy Ghost came upon them" (xix. 6). Now, you know St. Paul was not one of the twelve Apostles, but, having been a persecutor of the Church, he was brought to Christ in a wonderful manner ; and in the thirteenth chapter of Acts we find that "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them : and when they had fasted and prayed, and laid their hands on them, they sent them away" to work as Apostles, as you will find them called in the next chapter, at verses 4 and 14. From that time these two men and all others, who, like them, are ordained to the office of Apostles or Bishops, exercised the same power of conveying the gift of the Holy Ghost by the laying on of hands, as was possessed by the first Apostles themselves.

Some people while admitting the truth of the account given in the Acts of the Apostles, yet say that such laying on of hands, by which the gift of the Holy Ghost is given, has ceased. Now, first this is not true in fact, for the laying on of hands continues to this day in every branch of the Church of God, and the gift of the Holy

Ghost continues to this day ; for the promises of our Lord was that the Holy Ghost should abide with us forever (St. John xiv. 16). But if any one seems to be contentions, and says that the gift of the Holy Ghost is given without the laying on of hands, then I would say that they cannot show any authority for discontinuing the laying on of hands, whereas the Church can show the highest authority for continuing it. In Heb. vi. 1, 2, the Apostle mentions six doctrines which he calls "foundations." One of these is "the laying on of hands," and there can be no mistake as to what he means, for he joins it with baptism—"the doctrine of baptisms and the laying on of hands."

I need hardly say that to take away the foundations of a tower, after it had attained a good height, would not be the way to make it stand against the storm—So, no one who wishes well to the Christian religion will try to take away one of her foundation doctrines, and that, too, when the doctrine is so important as the belief in the gift of the Holy Ghost by the laying on of hands.

—Selected.

BROTHERS ONE TO ANOTHER.

BE always ready, both in a Christ-like spirit and a Church-like way, to do for another what Christ has done for you. Not trying to climb over him into a higher place ourselves, but always seeking to do something to lift him up, and being willing to bend very low in order that we may do it. "Wash one another's feet." Help one another for His sake whenever you can. Remember that you are not doing for one another alone, but for Christ. Whatever you do for a fellow man you do for Him, for He made Himself the brother of every man. Bear this in mind whenever you have something hard to do. The way to do hard things easily is to do them for Christ. There was a little boy who never found the weather very cold when he was sawing wood for his poor mother, while she was watching him from a window. A smile from her always seemed somehow to make the wind go down, and when the work was done and he got into the house with her, and heard her say what a brave little man he had been, it made him wish that the day had been a little colder, and the sticks bigger and more knotty. Many duties may appear hard, thankless, and of very great consequence now, but they will appear glorious when we come to hear the Master call attention to them from heaven. Nothing that is done for Christ is little, and everything done for Him has much to do with making us like Him. The one to whom we render the service may never thank us for it, but Jesus will. There may be many a Judas who will take what we do as a matter of course, and care no more for our acts of love than the swine for pearls trampled under foot ; but Jesus sees it all, and records it as something that is done for Him, and some day in the beautiful heaven before the angels and the throne of God, we will hear from His lips the reward of love : "Well done, thou good and faithful servant, for when you did that, you were doing it unto me." Remember Christ, that had not a place to lay His head, when you are not treated justly, or when you think your lot is hard, and you are not properly appreciated. You must have such ex-