

possible to take a few hours from its business, and for a season daily remember and lament our sins before God.

The season of Advent, preparing us for the joys of Christmas, called upon us to "repent"; Lent, preparing us for Easter, repeats the call. St. John's doctrine, before Christ made Himself known, was "repentance for the remission of sins," and repentance is the doctrine emphatically dwelt upon by the Church in preparation for the two highest Christian festivals—Christmas, when we commemorate the birth of our Blessed Lord; and Easter, when we commemorate His glorious Resurrection.

But there are two points of difference between Advent and Lent—the first is, that the Church does not order that Advent should be so strictly kept as Lent. It is left more to our own conscience to use it as we will. While, at Advent, the Church reminds us to "watch," and faithfully calls us to "repent," she does not enjoin upon us to fast throughout the holy season.

But Lent is to be kept as a fast, and there are very plain reasons for this. First, our Lord's example. Christ fasted forty days and forty nights in the wilderness, and it is this long fast of His that we now commemorate. Secondly, to keep our sins in remembrance, and to help us to get the mastery over ourselves.

For "repentance" consists of two parts—sorrow for sin, and resolute turning away from it. During Lent it is with the first part that we are chiefly concerned. Although, of course, we are to prove our sincerity (as, if we are sincere at all, we can hardly help proving it) by renewed efforts to do right, still the chief point to be dwelt upon is "sorrow for sin," mourning over it, acknowledging it, praying for pardon of God, Whom we have offended.

Now, at Advent, the chief point dwelt upon is the second part of repentance—resolute turning from wrong to right; "putting away works of darkness," "putting on the armour of light." While we certainly are to grieve heartily over past sins, still the great practical lesson of Advent is to prepare for our Lord's coming by *doing our duty now—at once.*

Shame and humble sorrow for all we see and know to be wrong in ourselves; self-examination by which to discover our faults; self-discipline to help us to remember them and get the better of them—this is what should occupy us throughout Lent.

And this is what we ask God to help us in. No words can be stronger than the words of the Collect for Ash-Wednesday. We pray that we may "worthily lament our sins and acknowledge our wretchedness." How can we use this prayer or join in it at church if we "lament" nothing at all—do not feel that we have any "wretchedness" to acknowledge? and if, day after day, all through Lent, while this Collect is being read, we are just as gay, just as occupied with worldly pleasure and business, as at other times?

If we "look unto Jesus" and think of our dear Lord's fast, we shall feel that Lent is a time for sorrowful thoughts of our sins and of His griefs. And we are throughout this season constantly to bear in mind that Christ not only fasted, but was tempted for us. He was more than conqueror. He did no sin, and in Him we too can conquer. This thought may encourage us under our temptations. But when we are tempted, how often do we not "conquer," but fall! Therefore, it is most fit that the time set apart in commemoration of the long period of fasting and temptation that our Saviour underwent for our sakes, should be a time of mourning for our own sins, and that we should beseech God to "create in us new and contrite hearts."

#### BROTHERHOOD OF ST. ANDREW.

The Fifth Annual Convention was held at Woodstock on February 8th, 9th and 10th, the 7th being observed as a Quiet Day. A fair number of men were present at the services in the afternoon, when owing to Rev. G. Osborne Troop having been detained in the journey from Montreal, three addresses were delivered in St. Paul's Church by the Revs. G. R. Beamish, C. W. Hedley and Lennox Smith, upon "The Practice of the Presence of God." Mr Troop arrived in time to

give the address in the evening, his subject being "Strength out of Weakness," with short addresses to conclude on the subjects of personal purity and on the Holy Communion.

About sixty men were present at the 7.30 celebration on Friday morning, and at 10 o'clock the charge to the Brotherhood was given in St. Paul's Church by the Rev. Canon DuMoulin, and at 11 the Convention was organized in the Town Hall. After addresses from the Lord Bishop of the diocese, the Rev. J. C. Farthing and the Mayor, and an address given by Mr. N. Ferrar Davidson to the Convention, the report of the Council was read and business transacted.

In the afternoon the first conference was held, the subject being "Our Work," the subdivisions respectively of its motive, cost and power, being taken by Messrs. Wiswell of St. Luke's Cathedral, Halifax, Waugh of St. Simon's, Toronto, and Leggo of Christ Church, Ottawa.

At eight o'clock on this evening an open meeting was held in the Town Hall, subject, "The Brotherhood Idea," Judge Senkler being in the chair, the speakers being the Lord Bishop of Niagara, Mr. Wm. Aikman, Jr., of Detroit, and the Rev. J. Muckleston of Perth. The hall was crowded and the meeting was a very helpful and encouraging one.

At 7.30 on Saturday morning the Brotherhood made a corporate communion in St. Paul's Church, the Lord Bishop of Huron celebrating, assisted by the Revs. W. J. Muckleston, and C. H. Rice. About 120 men were present.

The second conference opened at 10.30, on the boys' department of the Brotherhood, where the aims of this branch of the order were placed forcibly before the convention by the Rev. C. L. Inglis and C. B. Kenrick, and by Messrs. Clougher and Young.

The conference on Bible class work, which was the next on the list, was the occasion of an eloquent and inspiring address by the Rev. H. C. Dixon, of the Church of the Ascension, Toronto, who, speaking from his great experience in this department of work, was enabled to speak convincingly of its great importance and value. Mr. W. J. Garside, of St. Paul's Cathedral Chapter, London, also gave an address on this subject.

In the afternoon the Rev. J. C. Davidson, of Peterborough, presided over the final conference upon "Enthusiasm in the Work." The first section, "Whence it Comes," was taken by the Rev. C. H. Rich, of Grace Church, Toronto, whilst Mr. H. C. Tilley, of St. John's, N.B., spoke upon "What it can Accomplish," and the Rev. Dr. Ker, of Montreal, upon "How it can be Retained." In the evening Chapter No. 18, St. Stephen's, Toronto, held a meeting in the school-house of St. Paul's, Woodstock East (Old St. Paul's), which gave many useful hints to the members of this Chapter, who were present in large numbers.

On the Sunday morning the Holy Communion was celebrated in both churches at 8 o'clock and at 11. The delegates assembled at St. Paul's for morning prayer, and to listen to a most powerful and eloquent sermon (the anniversary sermon), by the Lord Bishop of Huron.

A sample Bible class was held at 3 o'clock, in St. Paul's, conducted by the Rev. G. R. Beamish, of St. George's Cathedral, Kingston, and at 4 a mass meeting for men was held in the Opera House. The large building was quite full; nearly a thousand must have been present, and plain, straight addresses were given by the Revs. Dr. Ker and W. J. Muckleston, and by Mr. T. R. Clougher of Toronto. This meeting was perhaps the most impressive of any held during the Convention; the audience were most attentive and reverent, the singing and the repetition of the Lord's Prayer and the Apostles' Creed something to be long remembered. The chair was taken by Mr. R. Vashon Rogers, Q.C., of Kingston. The final service was held in St. Paul's at 7 o'clock, and sermons preached by the Rev. G. C. Mackenzie, of Grace Church, Brantford, and by the Rev. John C. Davidson, of Peterboro. The farewell meeting was conducted by the rector of St. Paul's, and short addresses given by five of the lay delegates. The Convention was a success, it is hoped and believed, in the best sense of the word. The storm prevented many prominent speakers from attending and the programme was somewhat disorgan-

ized in consequence, but the lesson that God can overrule our disappointment for His greater glory and our good, is not likely to be forgotten by those who were present at this the fifth annual convention of the Brotherhood of St. Andrew in Canada. The services were all that could be desired. The conferences were not by any means confined to the set speakers, but were real conferences, the delegates taking part in a manner that showed that thoughtful preparation had been given beforehand, and the subjects well considered. The greatest kindness and hospitality were shown to all by the people of Woodstock. The next Annual Convention of the Brotherhood in Canada will be held in September, 1896, but it is proposed to hold Provincial Conventions during the fall of this year.

#### REVIEWS.

ON ROMANISM. By the late Rev. J. H. Hopkins, S.T.D., 8 vo., pp. 200. 25c. (paper covers). New York; Thomas Whittaker; Toronto: Rowsell & Hutchison.

With a portrait of Dr. Hopkins as a frontispiece, the reprint of his three articles written for the *American Church Review*, and dealing on the one side with the proselytising arguments of Monsignor Capel, and on the other side with Dr. Littledale's "Petrine Claims," comes in a very convenient juncture. Romanism is always following its tradition of aggressiveness, and although such literature as this is thrown away upon the system that is based on the "False Decretals," and is enlarged by constantly growing assumptions, yet it assists our own people in standing by the truth, as they have been taught, and in not running after an endless evolution. Dr Hopkins writes with no little humour, and shows, among many things, that there were other heroes besides Hannibal; other Bishops had as high-sounding titles as the Bishop of Rome, but it would never do for a Romanist to sing their praise or know they ever existed. Dr. Hopkins gives only a resume of Dr. Littledale's historical collection, but it may be useful for those who have not the fuller work of them.

EASTER MUSIC.—To clergy and choirs selecting Easter music we would direct their attention to an exceptionally pretty anthem, which appears in last week's (Feb. 7th) number of the *Parish Choir*. The music is by the Rev. T. Francis, B.D., of Cayuga, and the words are taken from St. Luke xxiv. 5, 6; Romans vi. 9: "Why seek ye the living among the dead?" That it appears in the *Parish Choir*, of Boston, the leading high-class ecclesiastical musical weekly on the continent, is conclusive proof, in itself, of its great merit, and that it is no ordinary production. When we consider the comparatively little study given to this higher branch of Church music in this country, it reflects great credit upon its composer. If, therefore, it is seen that this work compares very favourably with others of its class, the rev. gentleman should feel assured of its favourable acceptance by his brother clergy. Work of such an important nature deserves special attention and encouragement in a country like ours, which is, as yet, in its infancy in this respect. Copies of the anthem can be had for 5 cts. each or 50 cts. per dozen. Any profits made from the sale of them will go to the Church Fund.

A "Benedicite in A" by Frank Gatward, dedicated to the organist of St. George's, Hanover Square, London, Eng., is well worth the attention of the clergy and choir-masters. It is a dignified and melodious composition, written within the reach of an ordinary choir, while it can confidently be recommended to our best trained choirs; it having already gained popularity among the clergy, choirs and congregations where sung. It is one of Novello's recent publications, and the 2nd thousand is now in the press.

Messrs. Skeffington have handed over £18 18s., the profit on last year's sale of Canon Fleming's sermon preached at Sandringham on the death of the Duke of Clarence. This brings the total amount realized from this sermon to £1,387 19s. 1d., which, by command of the Princess of Wales, has been equally divided between the Gordon Boys' Home and the British Home for Incurables, Clapham Rise.