

that the opportunity has not been taken to see what is the actual state of the case in connection with London churches, and the able correspondent of the "Church of Ireland Gazette" takes a similar line. He feels that people in general will regard the Churches as afraid to face the facts and let the public see how attendance has been falling off during the last ten years. He also remarks with great force that as the church services are the centre of our organized religious life, and as all denominations rejoice when new churches are built, it must obviously follow that a steady growth of absence from church argues a lack of interest in religion. The result is that it is feared that much more injury will be done to religion by dropping the Census than by carrying it through. And this is the forcible conclusion:—

"Everyone knows the multifariousness of the activities of the present day. What we do not know is their success in reaching the people. A policy of cowardice is not a road to success."

THE CHURCH FROM WITHOUT

From three or four different quarters comments have recently been made on the state of the Anglican Church in Canada, which seem to call for attention from all those who are interested in the progress of our Communion. In an able and suggestive article in the current "Church Quarterly Review," a writer, who calls himself "Academicus," has a great deal to say that is valuable on "The Position and Future of the Church of England," much of which has a special reference to the Anglican Church in Canada. The writer well remarks that the strength and usefulness of a Church is to be measured "by the loyalty and earnestness exhibited by its members and the affectionate confidence which it inspires in them." Tried by these tests, the question arises whether the Anglican Church is holding its own in the Dominion of Canada. It has to be confessed that "in hardly any of the colonies, nor in the United States, does the Church command anything like a numerical majority of the people." This from the standpoint of Canada and the United States is, of course, a very inadequate description of the situation. One cause for this limitation is said to be the fact that the earliest settlers were mainly recruited from those who were fleeing from the Church, or from those who had dissented from us, a fact which gave rival organizations a start which the Church has never succeeded in overtaking. Then, again, it is remarked that the Church in the colonies, and still more in the United States, has never shaken itself completely free from certain exclusive tendencies, which act to some extent in the way of preventing it from becoming popular. A third cause is that there has been a tendency in some instances to rely overmuch and for too long a period for the supply of clergy on the Church in England instead of producing ministers for themselves through their own colleges and universities. Such a tendency is, of course, inevitable in a rapidly developing country like Canada, but it can go on too long, and as soon as colleges and universities take root it is absolutely necessary that the youth of the country should regard the call to the ministry as one of imperative obligation on themselves. Unless this is done "the Church must remain an exotic in the land in which it is planted." It is said that there are dioceses within which it would be hard to find a single native-born clergyman. All these considerations provide food for serious thought on the part of Canadian Churchmen. With reference to the last point,

the need of a native-born ministry, the current number of "The Greater Britain Messenger," the organ of that valuable Society, the Colonial and Continental Church Society, remarks that the lack is largely traceable to the absence of religious teaching in the schools; and as, moreover, Sunday Schools are rare, the result is that young people grow up with but little knowledge of the Bible, and are not likely to furnish the future ministry unless some much greater effort is made to reach them. Meanwhile, in the opinion of the writer, it is obvious that for the present candidates must be sought elsewhere, and chiefly in England, though it is rightly noted that opinion is becoming stronger and stronger that Canadian-born men are the best. Short of this it is a satisfaction to know that the policy of the Society is to send out men to be trained in Canada, and Canadian-trained men are the next best factor in the situation.

The same general question of our Church in Canada has been raised in connection with the important Welcome Meeting given last month to those who returned from the recent Mission of Help in Rupert's Land. One speaker remarked quite frankly that if an ecclesiastical building was seen anywhere in Canada it might be pretty certainly regarded as not belonging to the Anglican Church, that the Church in Canada is "a very bad fourth among the religious bodies." The speaker said that while he had returned to England a more ardent Imperialist, he had come back "a very chastened Anglican as the result of his experiences," and among other things he said that "Roman Catholics surpassed us in numbers, money, practical effectiveness, statesmanship, and astuteness," and that "unless vastly greater efforts were made he trembled to think of the future of the Anglican Church in Canada." It is not surprising that such an expression of opinion should have impressed Churchmen over in England, and the able and far-seeing correspondent of the "Church of Ireland Gazette" drives home these considerations by saying that "the speeches delivered were not the utterances of men transfigured by a lively imagination of things as they ought to be, but the sober statements of convictions that the Church in Western Canada has much leeway to make up if it is to take its proper position." The impression derived by this writer is that the Church "has somehow not gripped Canada as it ought," and among other comments we read that "it is whispered that leadership is not in evidence among the clergy and their chiefs, and that on this account progress has not been as rapid as it might be." These statements cannot be said to be pleasant reading for Canadian Churchmen, but if they are true they ought to drive home the necessity of giving special attention to the points seen by men who have no object to serve but the very best interests of our Communion.

The supreme business, therefore, is as to how conditions may be improved. The thoughtful writer, just quoted, suggests that if some of the more promising younger men in England could settle in Canada "not to rule, but to work themselves to the front by adapting themselves to new conditions and sacrificing themselves to their highest ideals, good would be done." This is an admirable suggestion, especially the words "not to rule," for if there is anything that Canadians will not tolerate it is the Englishman, be he Churchman or not, who comes over here to show people how to do things. Nor is Canada likely to be content with a mere reproduction of the ways of the English Church. Only a little while ago a Methodist minister out West pleaded with a clergyman of our Communion to avoid certain things which were driving his people away to the Methodist Church,

where they were not really wanted. The clergyman replied with definiteness that, having been accustomed to these particular things in England, he was not prepared to give them up in Canada. Nothing could be more fatal to the true progress of our Church and the avoidance of anything like an exotic character. Another suggestion by the writer already mentioned is that a number of really good University men should come to Canada from England, "and take their theological training in its colleges." This, too, is an admirable and fruitful suggestion, and would do more than anything else to enable young English University men to gauge the situation, and to see in what essential respects Churchmanship in Canada is necessarily different from what it is in the Old Country. Reverting to the article in the "Church Quarterly Review," the writer adds some considerations which, though primarily intended for the Church in England, have very definite bearing over here. He remarks that the Oxford Movement has not strengthened the Church and tightened its hold upon the country so much as has been expected, because "the mass of Englishmen have had, and have to-day, a staunch and almost unconquerable strain of individualism and Protestantism in them," and that wherever this has been mitigated and weakened the result has been latitudinarianism and indifference rather than a deepened Church life. The Oxford Movement is shown to have appealed more to the clergy than to the laity, and more to the learned than to the mass of men. Intellectual unrest is also shown to be an important factor in the present state of the Church, and the growing neglect of the observance of Sunday, and the tendency to treat it as a day of pleasure are among causes leading to indifference, and even hostility, towards religion. Then again, the Church of England still suffers from being "too official, too aristocratic or monarchial, too little representative in character." There has been a mistrust of the laity instead of a genuine effort to use them. We can see the bearing of these matters on our own Canadian life, and it remains to enquire how the present difficulties can be met. The article in the "Church Quarterly Review" pleads for improvement in the sermons and the effort to make them more interesting and impressive. Further, the necessity is shown for a more thorough pastoral work amongst old and young, a keener desire to influence children for Christ and the Church, and a more determined effort to teach young people the essential elements of our Holy Faith. We are, therefore, grateful to these various writers who have endeavoured to diagnose our situation, and, while their words are in some respects unpleasant, yet they are a reminder that faithfulness to the "old paths," a loving, loyal adherence to "the Old, Old Story," and a determination to evangelize the unsaved, and to build up the members of our Church, will do more than anything else to lengthen our cords and strengthen our stakes. The Gospel is still "the power of God unto salvation," and, if it is preached out of a full heart and lived out of a consistent life by clergy and laity combined, the result will always be the best testimony to its efficacy. Wherever men go and whatever be their circumstances, there are two things ever the same: the human heart with its needs and the Gospel with its grace; and in so far as these two are brought together in every possible way in our congregations the clergy will never lack hearers, or the people fail to receive blessing.

The present issue is increased in size on account of the heavy advertising.

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