

## MONTHLY NOTES

the shadows of a civilization without faith, we may expect to see Christianity more aggressive, more truly regnant than it ever has been."

May the energy of this great movement to relieve the burdens of our churches from the bondage of debt and all its miserable and retarding consequences, spread its vital enthusiasm into the Church of England in our midst, so that it may also participate in the joy with those so actively preparing for the emancipation jubilee of so remarkable a character.

### ST. ANDREW'S CONVENTION AND THE BISHOPS.

The last annual convention was held at St. John, the flourishing seaport and commercial capital of New Brunswick, a city near the eastern extremity of our Dominion and a long distance from us, but an important centre of religious activity, as it contains nine churches yielding allegiance to our beloved Church of England, and has a larger number of St. Andrew's Brotherhood men in proportion to its population than any city in this Dominion. A Convention held there for the first time would therefore be regarded as a notable event and so it is not surprising to find that it was a decided success, not only from the fact of its bringing together so many representative men from the different parts of our Dominion, and the United States but also from the earnest desire manifested throughout the convention to make the most of all opportunities that such a gathering offers for mutual improvement and encouragement. To the people of St. John who attended the open meetings in such large numbers (at one of these over a thousand men were present) it was their first opportunity to judge for themselves by personal contact with its highest officers and by listening to their speeches, what St. Andrew's Brotherhood really claims to be and is. And if our judgment is correct, this Convention will give an impetus to the movement in the eastern provinces that will show itself in such increased activity in genuine Christian work as will greatly strengthen the churches there, and will be an object lesson to us in this Province.

One of the most important features of the Convention was the part taken in its proceedings by the chief spiritual overseers of the Dioceses most intimately connected with its deliberations the Bishops of Fredericton and Nova Scotia. One of these the Bishop of Fredericton gave the opening charge, a stirring sermon full of encouragement and wise counsel; the other gave a masterly address at one of the open meetings and preached the closing sermon of the convention,—a discourse that will long remain in the memories of those who were privileged to hear it. In addition to this the Bishop of Fredericton was unremitting in his solicitude for our comfort during the whole proceedings, joining in our luncheon and showing in every possible way his interest in our welfare. From all of which it would appear that this Brotherhood has the entire approval and

full sympathy of the eastern Bishops, the acknowledged heads of the church in that part of the Dominion.

It now remains to mention another Bishop—a visitor—the Bishop of Vermont. This prelate was in some respects the most interesting of all the prominent people at the Convention. He had been invited to conduct the services during the quiet hours on the evening preceding the formal opening of the Convention and on that occasion presented in a series of short addresses, a thorough analysis of the 45 and 46 verses of the first chapter of St. John, where Philip announces to Nathaniel that he has found Him of whom Moses in the law and the prophets did write:—Jesus of Nazareth, the son of Joseph. Nathaniel then raises the objection, "Can any good thing come out of Nazareth?" In treating of this objection the Bishop remarked that it would appear a very strong one to Nathaniel who well knew that the Messiah was to be of David's line and to be born in Bethlehem; while Nazareth, the reputed home of Jesus, was a city of unsavory reputation and therefore an unlikely spot for the dwelling place of the expected One. Philip did not attempt to argue this point with Nathaniel but simply said, "Come and see," and brought him to Jesus, feeling sure that if Nathaniel would see Jesus and hear him the objection would soon be overcome.

This, the Bishop said, was the true course for a Brotherhood man to take in meeting the various objections that might be urged against some of the principles, practices or points in the ritual of our Church. Being fully persuaded ourselves that these are sound, and, having personally felt their influence, let us emulate Philip's wisdom in dealing with Nathaniel and like him say to our friends and neighbors "Come and see," and let us bring them with us.

This eminently wise and practical counsel seems to give the keynote to our personal work and as such will—we are sure—find its response in the lives of those who listened to the preacher's words.

But there seems to have been something peculiarly appropriate in the Bishop's choice of this subject upon this occasion, that will be evident to our readers when we state that during our first session the good Bishop paid us a visit and being called upon to address us, said with charming frankness that he came to the Convention seriously doubting the wisdom of the movement and hesitating to recommend its introduction into his diocese; and that he had come to St. John to see for himself what St. Andrew's Brotherhood really was and of what kind of men it was composed, before venturing to take decided action in reference to it.

So it would appear that the Bishop of Vermont, keenly alive to the welfare of his people had undertaken this journey into Canada for the purpose of satisfying himself by personal contact with the leaders of the Brotherhood as to its merits and the desirability of recommending the establishment of chapters in his own diocese. We may be permitted therefore to regard the Bishop as having chosen his subject with the feeling that while Philip's method was eminently proper for a Brotherhood example, his own position in regard to