

A WANDERER'S NOTES

No. 4.

It is an old story, but there is only too much truth in it, that the Church of England clergy and laity are too much indifferent to the power of the Press. They do not recognise the value of publicity, of being always in the public eye, of letting their light be seen before men. If there has been a great function in the Church, or a successful social gathering in the congregation, then the matter is described with great fullness and notices sent to all the newspapers, religious and secular. But at other times there is a dead silence; even the Church's Festival cannot extract a word of notice, and the Church paper is intensely dull. Now, in all this we are quite wrong and the whole Church suffers on account of our indolence or excessive propriety. We have none, either Bishop or system, to blame, but only ourselves. The Press is dependent upon the public, and serves the public interest; if we do not make it subservient to our own purposes, others will, and get before us in the race. If we despise the local prints we only show our ignorance of Canada, and all the tradesmen know that there is nothing pays so well as a judicious advertisement. In wandering about for business or pleasure one comes to a place and cannot know about the churches and services unless he is told, and a jotting, that is learned from his paper, will often decide his location for Sunday; in the leisure of traveling it is pleasant to be planning how best to enjoy and to promote the Church's work. But one has no divine intuition to know the unknown, and can have little interest in the congregation where the parson and people do not lead the way. It is well known that the Presbyterians, Romanists, Methodists, and others, sail on a different tack, and do so because they have experienced the benefit, and why should not we learn from the experience of others? In all matters of business they are infinitely our superiors, and religion is reduced by them to much of a business concern: as to how far they do it their enemies may sometimes tell lies. But side by side in a central block of a small village, there are two churches, not unlike in general appearance and standing of the members. One is St. Bartholomew's, Church of England, and the other, Faith, or Hope, or Charity, of the Methodist connection. The former is carried on with stately dignity and placid decorum; the services are held on Sunday, and also, perhaps, on Wednesday evening, and the clergyman is diligent in his visitations. It is all sure and slow, and the clergyman is the only person that seems to have any interest in it. A great marriage or a Harvest Feast may require a special notice in the papers for the information of the brother bucolics, but that little interest soon gets old, and then comes the chronic stagnation. But along the side of the street affairs are managed differently. Whether truly or not, the Methodist interest is said to rest on a constant excitement, which takes many shapes. The congregation is one made up of missionaries, who are constantly speaking and working for the good of the connection, praising the minister and his ministrations, inviting to the next meeting, taking part with the choir, and acting always with the one end in view. In addition to the periodical change of a minister, there are frequent interchanges of pulpits, and if some strange preacher is in the neighbourhood, he is engaged, even at the risk of his giving some very strange doctrine, which, however, is rather piquant as coming from a stranger. Lectures upon Japan, and the Mohawks, and John Wesley, and The Confessional, and the recent Ecumenical

Council are in ceaseless operation, and thus there is a constant movement of the whole body, and every congregation and member. All are interested by feeling or office, and nobody is left to think that he is left out in the cold and is useless. If he can do nothing better he can sing a song or play the clarinet at the concert, or at least give a varied experience at the class meeting: somewhere or somehow he is made useful, and also made to feel that he is of importance in the connection: if he is made teacher in the Sabbath school, he is two steps towards the ministry and not to be mentioned without deference. But the ladies are the chief propagandists, filled with the most enthusiastic zeal and pious energy.

Now no one blames them for all this energy and its form of success, but why will the members of the Church of England not profit by the lesson set before them? The Methodist works with a will, and every member shows an interest, and the whole connection go together, and because it is found to answer its purpose, even a form of Episcopate is assumed, so that Bishops are as common as D.D.'s and American colonels. They leave no stone unturned to secure success, and of course they succeed, and nothing succeeds like success *ad infinitum*. Are Church people, then, indifferent or indolent, or on the outlook for miracles to fill their mouths whether they open them or not? They seem to be wedded to an old and evil tradition, and will not believe and act with even the plainest guidings of Providence before them.

But there is even a heavier indictment still against the Church in Canada, namely, that she has lost all influence in education. Probably five-sixths of the teachers do not belong to the Church of England, and undenominational religion is what each teacher wishes to make it. All over the Province our clergy are inclined to look askance upon the schools as if they were hopeless, and they are more than half frightened at Young Men's Christian Associations and such meetings. Where we draw back, the other ministers show their interest and thus secure the popular favour, and carry the ball at their foot. In Toronto there is one avowedly Church school for boys, and at Port Hope another, but what becomes of the religious training of the thousands of our children throughout the whole Province? There is not a tithe of a tithe of them gathered into our Sunday schools, and how much of definite knowledge do they imbibe even there? But outside, in the day schools, who are the religious teachers, and why have we so few? Why has the Church as a body not tried to retain her own schools and teach her own children, and train them by means of her own teachers? Of course, by this time, we have long lost our chance and we suffer for our supineness, but we confess and condole over it, and yet there is no effort being made to all appearance to recover lost ground. We make some ado about our Sunday schools, and spend more money and labour and worry upon them than events justify, but we must profess to have some system that will ever so thinly cover the ground. All things considered, the Church of England in Canada has prospered fully better than might have been expected, or her ways conduce to promote in results, and God's work is always full of "great marvels," but He is also always a law both to Himself and to everything everywhere in the universe of being. Tom.

—Beware of despairing about yourself; you are commanded to put your trust in God, and not in yourself.

THE BROTHERHOOD OF ST. ANDREW.

The object and rules of the Brotherhood are clearly set forth in the following extract from the Constitution, which is the same both in the United States and in Canada:—

Object.—"The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These Rules are two: the Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing to rest upon the labours of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible Classes." Bishop Tuttle, of Missouri, in his charge to the Brotherhood at the St. Louis Convention, expresses his opinion with regard to the Rules in the following words:—"Brothers mine, there was spiritual insight of no mean sort used by somebody when the lines of direction for you were marked out. Things to do were not piled up and enjoined by rules fast and hard. The aim seemed to be to get you on your knees before the Lord Jesus, and to have you give up your hearts to Him, and then no doubt seems to be entertained that your lives would be His, and other lives would be won your way and unto Him. Not great things to be done are proposed. But the how of the doing, in obedience to Christ, and the why of the doing, from the love of Christ and for souls, are counted as among things most precious for the human heart to take in. Your two simple rules of prayer and service to the Master, and for and to young men, seem to me the height of wisdom and the depth of spiritual philosophy." The Brotherhood in Canada appeals to the Church for sympathy and support on these and no other grounds. The progress in Canada during the past year has been steady, and the work done by most of the Chapters of a very encouraging order. The American Council Report for 1890-'91 refers to the Canadian Brotherhood in the following terms:—"The Canadian Brotherhood of St. Andrew, with which a fraternal alliance was contracted at the last Convention, has continued to grow in size, vitality, and influence. Its members have kept steady pace with their American brothers in all worthy efforts to push forward. The representatives of the Council who attended the Toronto Convention of the Canadian Brotherhood in February last brought back glowing reports; and the Canadian Chapters are steadfastly maintaining the true standards of our work."

Convention.—The Canadian Council, after no little consideration, have finally determined that the next Canadian Convention shall be held in Toronto on Friday, Saturday and Sunday, the 12th, 13th, and 14th of February next. The dates have been settled thus far ahead that all interested, both of the clergy and laity, may make their arrangements to keep these dates free, so as to be present at the whole Convention. The clergy of the Church generally are specially invited to make the necessary effort to be present, so as to bring themselves actually into contact with what promises to prove a great aggressive movement within the Church. Already the Halifax Chapter have promised to send up at least one delegate, and delegates are likewise expected from Winnipeg and several from the States. Every effort will be made to have some of the brightest intellects, both clerical and lay, from the United States and Canada, present to address the various meetings. Delegations from all kindred associations will be heartily welcomed, and it is hoped especially that the Lay Helpers' Associations of the different dioceses will send many representatives.

The reports received by the Council from time to time from the various Chapters throughout Canada, show that the building up of Men's Bible Classes forms in many places an important item of the work done by the Brotherhood.

A clergyman thus gives his impressions of the St. Louis Convention:—"The impressions received are many and great. Among them is the inspiring revelation of the fact that the laity of the Church are alive and true and active and loyal to the faith. The Brotherhood is the hope of the future. It is the work of the Holy Ghost."

We have read the November number of *St. Andrew's Cross* (the official organ of the Brotherhood), containing a very full report of the St. Louis Convention, through from end to end, and can recommend it, not only to all Brotherhood men, for their earnest perusal, but to Churchmen generally, as a bright, manly Church paper of the right ring.

Trinity University.—At a meeting of the Theological and Missionary Association of the College, held on the evening of Monday the 30th of November (St. Andrew's Day), Mr. N. F. Davidson, by request, delivered a short address to the members of the Association on "The Aims, Objects, and Practicabil-