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innovation, it matters not how plausibly seem or how calmly or carefully the testimony. The name to us by the way and confirmed, as new Law-giver from Grace and Truth, we submit tests by which we can judge and see whether

VICEROY.

and a real loss in the land being vacated by the departure of our citizens to the new India's gain. The right which enabled the British to fill the by no means the highest gift of the Dominion of Canada—we feel confident, not only to discharge the duties of a high office—but will experience and maturity of the Empire in our great day. Minto may well be called a man with a keen eye for the various parts of the land and of the true con- sideration of a whole. We take no account of our country—except so far as it touches questions of honour. But we are not we are no unimportant. That a due appreciation of the rights and privileges in that country and necessary for the time he under- stands the General of Canada, the term of office ended, to fill the office with the best of Canada, and with the Empire. How well he understands the rights of our people but we have testified. The affairs derived from the try in official capacity and stead. We are con- sideration given to his sympathetic inter- est in the unceasing efforts of the people of our country, abilities, and the tact, patriotic feeling which unite amongst us can- not good results on all occasions of knowing that the duties of his office, to advance the interests and promote a harmonious Empire. We have not the new Viceroy of capable and beneficent in the East, and that will be the stronger and wiser. Lady Minto, we admirably second and the discharge of the responsible station.

TO WEEK.

Questions of Public

resting to observe the against a rational re- Book, and in favour of a book with an

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appendix or some similar device. The latest we have noticed comes from Dr. Scott, of Quebec, who fears that if we tamper with the text of the Prayer Book we will be "sure to breed discord just when we are beginning in our new General Synod to taste the sweets of unity." If that be a good reason to-day, it will be equally good a century hence. It is impossible to avoid serious differences of opinion over a question so closely touching the religious life of our people as the revision of our liturgy. If that liturgy retains the affections of our people the day will never come when even apparently obvious changes can be made without causing some trouble. It came into existence through stress and differences, and no alterations of any moment can ever be made without strenuous resistance. But out of this conflict of judgment there will issue what in a very short time will appeal to all. It is but a small fraction of one generation at the most that could possibly feel any sense of injury. But we have often noticed that difficulties are serious only while you timidly dally with them. Lay hold of them with firm grasp and high purpose, and the danger vanishes. If men were saying to-day that every- thing is all right; the Prayer Book is the best possible; it meets every need in the very best way, then the issue would be clear. It would be a case of revision or no revision. But that is not the situation. Everyone seems to say that there are obvious amendments necessary, and many desire to attempt to meet the require- ments indirectly rather than directly. Let all the imperfections, the overlapping of separate services, stand as they are, they say, and we will obviate all by an appendix. But what about the danger of discord in taking up this subject? We notice the following notice of motion in the convening circular standing in the name of Dr. Scott: "That this Synod, with a view to meeting the case of those sick persons who may desire to receive the anointing recommended by St. James do authorize the use of the prayer for the administration of unction, printed in the First Prayer Book of Edward the Sixth." If the Church in Canada can handle that resolution and still retain "the sweets of unity"—and we think it can—then it is able to tackle any problem that revision is likely to call up.

At the conclusion of a singularly direct and business-like charge to his Synod Bishop Newn- ham of Saskatchewan said some wise things about the method of conducting discussions in such an assembly that would apply with equal force to the General Synod. "Keep in mind," he says, "that our object here is to work, not talk; to get at the truth and the wisdom of the matter, not to air our views. Let there be discussion where needed, but not for the sake of discussion; let it be calculated to throw light on the matter and bring about a right solution." It would be difficult to compress more common sense into so few words. The members of General Synod would do well to take this counsel to heart. Speech-making should be discouraged. The members of Synod are men of intelligence and honesty of purpose. They want to understand the problem before them, and act accord- ing to wisdom and right judgment. They don't want rhetoric to obscure the clear vision of what is right and what is wrong. There is no lining up of parties, but each man is anxious to justify before his own conscience the action he will take. It is the root and essence of the subject he is seeking, and he cares not a button for the frills of oratory. In fact, oratory is almost sure to make men suspicious. Eloquence is more likely to conceal weaknesses of argument than add to the discussion of a proposition. The time is too short and valuable, the problems to be discussed too vital to allow men to fritter away great opportunities by lengthy rhetorical utterances. We trust that the man of poetic figures and abstract general deductions will be

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politely asked to stand aside while serious men get to business.

We think that the time has come when the Canadian Church should make an effort to pre- serve the evidences of its history. The human mind is always interested in the past, and it is an easy matter of most interesting and instruc- tive epochs in our ecclesiastical life to pass away without the evidences of the same being preserved. There are many letters, documents, articles of church furniture, etc., that have be- come exceedingly valuable because of the history and sentiment associated with them. The pre- servation of these ought to be taken in hand before it is too late. It would seem to us that there ought to be in every diocese a Church historical society, with associate branches in every deanery for this very purpose. It would be a great educative factor in the lives of our young people, and prove exceedingly useful to the historian. In the See city there could be an historical museum under the care of the diocesan secretary or registrar, into which might be re- ceived all objects and documents of historic value. It is surprising what an interesting col- lection can be made in a few years when ade- quate means are provided for the preservation of such things. Now that the Church is about to celebrate the hundredth anniversary of the consecration of our first cathedral it would be fitting that we take some step towards pre- serving the landmarks of the past. The hundred years behind us enclose many stirring incidents and many turning points in the career of our Church in this country. From the pioneer days in the forests of Eastern Canada to the days of great cities and cultivated homesteads is a long cry. It is a period that contains many things worth remembering. Could not our Bishops, collectively or individually, take this matter up and make a beginning at once?

Next Monday will be Labour Day, and on more than one continent the men who toil will turn out in tens of thousands to keep a holiday consecrated to industry. It should not be merely a day when the labourer and mechanic promote an interest in their unions and organizations, but an occasion when all men and women, rich and poor, are reminded of the necessity of toil and the glory of industry. Everyone ought to be contributing in some form or other to the world's work, and of all the pitiable objects in life, they without definite occupation and with- out the desire for service are the most notable. We would like to see our Church take a deeper interest in the toiler. In some way or other it has got into the heads of men, and even into books, that where there is a big wedding or a fashionable function there the Anglican Church is at home, with, of course, the inference that it is not so comfortable elsewhere. Whatever may be said about the rich, we know that in some places at least the Anglican Church leads all others in its care and consideration of the poor. But nevertheless there is room for the Church to render important service to men who are feeling their strength in organization, and may be carried away with vicious ideas of duty. We do not imagine that the Church is at all called upon to formulate plans for the solution of labour problems, but it can do no harm, and may do much good, for Churchmen to have an intelligent and sympathetic knowledge of the ideals and aspirations of organized labour. These men are among our best and most useful citizens, and we may be perfectly sure that they have very deep and strong convictions when they show such readiness to suffer that the cause they represent may be promoted. They should certainly not be allowed to imagine that the Church is not interested, deeply and lovingly interested, in them. Is there not a message that might be sent forth from our pulpits on Sunday next reminding us of the necessity of

industry, a necessity that the great apostle so keenly realized that he held that if we worked not neither should we eat.

We observe that a suggestion or memorial comes from the Sunday School Committee of the Board of Management that a field secretary be appointed by General Synod. We would like to have known something of what was in the minds of these men from whom this proposi- tion issued. What are supposed to be the duties of this officer? From whence will come his salary, and what is he expected to accomplish? We have referred so often to this lack of infor- mation about important subjects to be acted upon by Synod that we do not propose to again canvass the subject. Coming from the source it does, we would naturally imagine that the appointment is contemplated in the interests of the Missionary Society in the Sunday Schools. This is purely a conjecture. It seems to us that every clergyman and every Bishop ought to be a missionary agent, not only in congregations, but also in the Sunday Schools. There may be important work for such a man in a central office, and by means of literature coming into contact with the Sunday Schools. It is apparent that one man can come into the presence of few Sunday Schools in fifty-two Sundays. Then it may be supposed that such a man may go about the country holding teachers' institutes and that sort of thing, and giving points on modern methods—methods that are either in the ex- perimental stage or discredited by those who have a true insight into child life. The subject requires very careful consideration in every aspect. The field is so immense that it presents great difficulties. It would seem to us that each diocese will for the present at least have to con- trol its own Sunday School work. At all events it is not wise to jump at a proposition of this kind until we are able to get something like an intelligent view of what is proposed to be ac- complished. SPECTATOR.

BOOK REVIEWS.

"The Collapse of Russia" is the apt title of the series of articles with which the Nineteenth Century for July begins, which are followed by two important papers, one on "National De- fence," by the Duke of Argyll, and the other bearing on "The Fleet," by an authority, Sir William White. In the August number, "The Nation and the Army," takes the lead. The Earl of Errol, and the Rev. H. R. Wakefield being the contributors. This number is well varied, in- structive and entertaining.

The Church of Christ.—By a Layman. Funk & Wagnalls Co., New York and Toronto. Price, \$1 net.

We should take this "Layman" to be a Congregationalist or Undenominationalist. He has written an elaborate book, and has brought out many excellent teachings from the Bible, yet we doubt if he believes Jesus Christ to be the co-eternal Divine Son of God, the only begotten of the Father before all time, even from all eternity. The chief theme of the book is "Pardon," but the full grace of the Incarnation is not set forth. The writer speaks of the Church as an "organic institution," but the only ministers or officers are Bishops or presbyters and deacons. What became of the apostles, with whom the Lord promised to be to the end of the world, of whom we find at least fifteen so-called in the New Testament? According to the reasoning of our author, what we call in the Creed the "Holy Catholic Church" was for about 1,500 years not the Church of the New Testament. We cannot agree to this. It is possible that the various Protestant bodies may unite as Congre- gationalists, but this is in the future. Our author is severe on the Protestant divisions.

Israel's Historical and Biographical Narratives, Students' Old Testament, from the Establishment of the Hebrew Kingdom to the End of the Maccabean Struggle, with Maps and Chronological Charts.—By Chas. Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. New York: Chas. Scribner's Sons. Price, \$2.75 net.

This is the second volume of the Students' Old Testament Series, and, like its predecessor, is the result of what must have been tremendous labour and minute pains. The author is a devoted adherent of what has got, we believe,