

The Rev. E. R. Ryerson (Japan) summarized a paper written by the Rev. C. H. Shortt on Non-Theological Biblical Systems in Japan—Buddhism, Confucianism, and Shintoism, the writer of which expressed a hope that Christianity might take their place, and so avoid the coming in of a system of government ethics. Mr. Ryerson went on to show that commercialism, industrialism, and individualism were growing movements in Japan, which it was the duty of Christianity to try and shape aright.

The Rev. W. Gardner spoke on Moslem criticism of Christian morality, especially of Christ's Incarnation, and of His suffering, which Islam regarded as weakness. Until that view was removed the Moslem would never be persuaded to accept the Christian faith.

The Rev. Roland Allen emphasized the fact that the Chinese did not so much criticize Christian doctrine as they criticized, and often with sufficient cause, the way in which Christians represented Him whom they professed to follow.

The Bishop of New Westminster spoke of the fear of evil spirits that dominated the Buddhist religion of the Singalese, and deprecated in strong terms the attempt at present being made to spread that religion in England.

The Chairman, in a few closing remarks, deprecated Mohammedanism as the most formidable critic of Christianity.

#### RIGHTS AND DUTIES OF THE LAITY.

##### Section C.

**Church Government.**—There was a good attendance at King's Hall, Holborn Restaurant, this morning, when, under the presidency of the Bishop of Stepney, the subject of the "Church's Ministry" was continued, the particular aspect in this instance being the rights and duties of the laity in regard to Church government in Synods and parochial councils. The invited speakers were Dr. N. W. Hoyles, K.C., (Principal of the Ontario Law School, and Vice-President of the Bible Society and the Church Missionary Society), the Bishop of Salisbury, and Dr. C. M. Barlow.

Dr. Hoyles' paper set forth, from the point of view of the layman, the present ideals, methods of government, governmental defects, and suggestions for future work, instituting a comparison between the English and Canadian Churches. In England it was admittedly difficult to overtake the work to be done, and yet there was a vast and energetic body of laity who should be pressed into service of the Church, a service they were quite willing to enter. But he did not think there was any serious desire on the part of the laity to take any great part in the spiritual as against the temporal work. He strongly urged, amid applause, the priesthood of the laity, which was already largely admitted in practice.

To the Bishop of Salisbury was accorded an extension of time in which to deal with the subject of the position of laymen in Synods. His Lordship gave a learned historical summary of the subject, and showed that the Church of the United States was the first to create a governing body outside the clergy. He looked forward, he said, to the time when the Representative Church Council would be a legislative as well as a deliber-

ative assembly. The Labour Party, for its own sake, ought to come into closer touch with religious associations. He reminded his hearers that the Church of England was part of a larger whole. He hoped the meeting would discuss the means of securing the consultation of the working classes. He looked to the Church of England Men's Society in this country, and similar bodies elsewhere, to secure the return of working men. As to the admission of women, he expected to see their presence welcomed before very long on Diocesan synods or conferences.

Dr. Barlow dealt, in an able paper, with the importance of organization, declaring that the Church without organization was unthinkable. He strongly desired that the Pan-Anglican Conference should be a recurring decimal, with regular meetings every tenth year. For many years it had been thought that laymen should be admitted to a larger share in the authority of the Church, its present system having been described as monarchical in theory, anarchical in practice, and he looked forward to the time when Parliament would delegate to some such body as the House of Laymen, some of its powers of Ecclesiastical legislation.

The discussion then became open, and was summarized by the President. Colonel Seton Churchill declared that questions of doctrine were thought by many to be outside the layman's province, yet he would not care to see the Church's affairs managed by the Representative Church Council. The future of the Church required that decisions of policy should not be left to the Bishops and clergy exclusively, and he urged laymen to rise to the height of their responsibility in the matter.

The Archdeacon of Halifax put in a strong plea for the general formation of Parochial Church Councils, based upon their great success in the West Riding of Yorkshire, and they must be democratic in character, and the clergy must really trust the representatives on them.

The Bishop of Pretoria sketched the methods of Government and Church work in South Africa, in which there was a very strong representative element. He did not think it wise for the parish to appoint its own priest, because the communicants could not know who was the best man for the parish. The Council did that.

Sir Morgan Crofton spoke as a representative of Ireland, where, owing to the Church being disestablished, the government was democratic, and the adhesion of the laity very real.

Bishop Jocelyn (Coadjutor of Jamaica), gave a clear description of the methods carried out in regard to Church government in Jamaica, remarking that women were not elected on to the Council, which he regarded as wise. In 1870, when the Church was severed from State control, the voluntary gifts to the Church amounted to £300, whereas last year they exceeded £17,000.

Mr. H. J. Torr, in a speech of great eloquence, which was frequently applauded, pleaded for a return of the layman into living active membership and realization of responsibility in the Church, for which the speeches which had been delivered by representatives from abroad should be a great stimulus.

Canon Meredith followed on behalf of the Episcopal Church in Scotland, and Mr. Shoolbridge spoke of the methods employed in Tasmania. The Archdeacon of Demerara and Mr. Hutchings (a Rhondda Valley working man), also spoke, while Canon Brown put in a plea, based upon a gratifying experience, for lady representatives on Church Councils.

The chairman wound up the discussion in a striking speech, in which he insisted on the rate-paying qualification giving place to the spiritual in all parish and Church government, and the great need for popular representation. He declared that a greater danger to the Church than sacerdotalism was "parsonism"—the rule of one man, whatever might be thought and decided by his parishioners.

#### ORGANIZATION AND DEVELOPMENT OF MEN'S MINISTRY.

##### Section C.

The consideration of the question of the Lay Ministry was resumed in the afternoon, when the Bishop of Stepney again presided. The first selected speaker was the Rev. A. H. Thompson, Six Preacher in Canterbury Cathedral, who in an interesting paper on the "Organization and Development of the Ministry of Men," dealt with Readers. It might be taken for granted, he assured his hearers, that the Reader movement in the Church had come to stay and grow, for which we might be profoundly thankful. The answer to the question so often put—"Why did they view this movement with such hopefulness and gladness?"—was that lay-work in the Church

was first called into existence and was recognized owing to the dearth of clergy and the development of life in town and country parishes with which the clergy were unable to cope. Personally he welcomed the Lay Reader movement, because it was the beginning of a yet larger stirring of the whole body of Christians to see to that work which it was set to do; and he believed that in the Providence of God the necessity arose in order to teach the whole Church its responsibility and concern in the work. Rightly to value the work they needed to go back behind the really superficial necessity to the real *raison d'être* of lay-work—to realize that even if men should offer themselves for Holy Orders in sufficient numbers to meet adequately the requirements of the time, it would be retrogression and a step to be deprecated and resisted, that laymen should no longer be encouraged to offer themselves, and meet that recognition which they received at present. The lay-work was not only of the *bene esse*, but of the *esse* of the Church. The development of lay-life was the special dispensation of the Spirit, and, in a way, therefore, the special task of the Church.

The Rev. E. R. Ford followed with a well-thought-out paper, in which he referred to the payment of Readers which, in many cases, was totally inadequate. Although there had been a decided improvement in the matter of stipends during the past ten or fifteen years, the men were not yet able to look forward with confidence to a living wage, plus sufficient margin to enable them to make satisfactory provision for sickness and old age. If the Church continued to encourage men to devote their lives to her service, in whatever grade of the Ministry, it might be, she ought to see that they were properly paid, and the question of Old Age Pensions for Church workers should be seriously faced. The solution of the difficulty might possibly be found in some central combined system that could satisfactorily perform a task which all felt ought to be undertaken, and which yet appeared to be too large for each individual organization by itself.

A paper on the same subject, dealing chiefly with Church Army Evangelists, by Prebendary Carlile (who has only recently recovered from a severe illness), was read by the Rev. E. Rainbow, the head of the Training Department. The evangelist, if his message was to reach the ears of the perishing, must speak to them in language which they could understand: his words must be simple, yet words of fire. The calm ordered round of Psalm and Litany, of Creed and Collect, did not appeal to the outsider. It was for this reason that those to whom, more than a quarter of a century ago, came the idea of the Church Army, conceived of it primarily as a means whereby working men could be sent out as evangelists to other working men, speaking the most momentous truths in language familiar and plain, and winning a hearing by methods of to-day, likely to attract the man in the street.

An interesting discussion ensued, which was opened by Lieut.-Col. H. Everitt, a London Diocesan Reader, who said that although the Reader Movement was as yet in an experimental and probationary stage, rapid progress was being made towards establishing the readers upon a good foundation. *Festina lente* should be our motto, because every false step made at the outset was an impediment to true progress, and there were not wanting signs of danger if we were not careful on our road. We must look to our ways, keep our eyes upon the signals, and our hands upon the brake.

Mr. Parkhurst, of Cape Town, narrated the methods employed in training the coloured people in South Africa to become catechists, evangelists and readers; Mr. G. Kirkpatrick (Toronto) mentioned that there was no antipathy whatever to lay readers in Canada; the Bishop of Southwell voiced the thankfulness of the Diocesan Bishops for the great Reader Movement; and Mr. Cyril Deunderdale (Glasgow) spoke of the great help which the Lay Readers—whom he termed "the sheep dogs of the flock"—were to the clergy of Scotland.

Other speakers followed, among them the Rev. Walter Bentley (Brooklyn), who made an impassioned appeal to the Church Army to start a branch in America in order to democratise the Church in America. The chairman, having briefly summed up the discussion, the meeting terminated.

#### MISSIONS AND GOVERNMENTS.

##### Section D. I.

The Bishop of Durham presided over this Session when it resumed its Sessions in Caxton Hall, this morning, June 18th. In view of the important subject to be discussed, viz., "The Relation of Missions and Missionaries to Governments, and of Governments to Missions and Missionaries," there was a large attendance. Following the opening devotional service, which was con-

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