

questions which have to do with the material, rather than the spiritual well-being of mankind. In the first place the Congress was not called together as a theological debating society. Had this been the case none would have been more ready, and rightly so, to ridicule the spectacle of a heterogeneous assemblage of Bishops, priests, laymen and laywomen, engaged in debating purely theological questions, than our Roman Catholic brethren themselves. This has been left to the Bishops in their own Synod. And as to the main point, where are we to draw the line between what is distinctively secular and distinctively religious. Every question that has a moral side to it is in a very real sense a religious one. For the Church to ignore such movements is to secularize and de-Christianize them. This has been the mistake of the past, and dearly have we paid for it. To utterly ignore the Socialist movement, for instance, is simply to play into the hands of the enemies of the Christian religion. The whole movement, whatever some of its supporters may advocate, is essentially inspired by what are distinctively Christian principles. Are Christian men to stand idly by and superciliously ignore Socialism and permit it to be perverted to its own ruin and the lasting injury of mankind. Exactly the same thing may be said of other movements of a like nature. Are they to be recognized and exploited for man's moral uplifting, or are they to be allowed to degenerate into mere "grab games." There is not a question to-day that is agitating mankind that does not possess its moral side, and upon which the Church is not bound to speak, or otherwise to remain recreant to her trust. The Congress recently closed has set a splendid example, and has established the fact that, so far as Anglicanism is concerned, the Church's life and work touches and embraces the whole range of human duties and interests. As Churchmen we have abolished that "blessed word," secular. For the earth is the Lord's and the fulness thereof.

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

It is almost impossible for any one at this distance to form any adequate judgment concerning the discussions of the important subjects which were considered at the Pan-Anglican Congress. The leading Church papers in England devoted considerable space to reports of papers and speeches, but it was entirely inadequate. We are of course to have in due time a full and official record of all that was said and done, but it seems a pity that a much more extended popular report had not been provided for as the meetings were in progress. There is a time when people will read such matters and when that time has passed the matter is largely closed. Had the managers of the Congress guaranteed the expense of special issues of a Church paper during the Congress, an issue that would have given some adequate conception of the proceedings, the educative value of the Congress would have been far more widely felt.

During the progress of the discussions concerning the Church's missions to non-Christian races one of the most important principles laid down was the necessity for the adaptation of the method and the message to the people whom we hope to reach. Men of missionary experience from India, from Africa, from China, and elsewhere insisted that to win these people to the truth we cannot present it through a rigid ecclesiastical organization and what is more the truth itself has to be translated into native modes of thought. It was pointed out that one of the serious difficulties in the way of presenting the Christ to the people of India or China is that our conceptions of Christ are distinctly Western while

to appeal to them He must be presented from a different point of view. Some one pointed out that the Christ whom the Anglican Church presented to Eastern races was a sort of glorified Englishman, a presentation that, of course, failed to grip the native. Then our method of presenting the Christian Faith to these people seemed to give the impression that they who accepted it had to forsake their race and nationality. That, of course, is a serious matter. If a Chinaman felt that in becoming a Christian he was no longer a Chinese citizen, but a sort of foreigner in his native land, then we can understand how shy he would be of Christianity. The conclusion of the whole matter so far as we can grasp the purport of the discussion is this. Christianity must be presented from a racial and national point of view and the bearers of the message must be natives as far as possible. The people of the East must be the evangelists of the East and the interpreters of our faith to their modes of thought. The Scriptures, the Christ, the Church, the prayers, must all be presented in form and language understood of the people.

The discussion on the subject of Church reunion does not strike us as having set forward that problem to any appreciable extent. The reports, of course, are defective, but there appears to have been no attempt at grappling with the subject at short range. The Rev. W. H. Frere, superintendent of the Community of the Resurrection at Mirfield, was perhaps as definite and outspoken as anyone, although one would not expect him to be enthusiastic for union. He pointed out elements which the Anglican Church holds in common with other Protestant communions, and recognized a ministry of the spirit of which these communions were the evidence. Throughout the discussion there seems to have been much of this sort of thing, a desire to be polite and friendly to our neighbours, but no eagerness for reunion and no apparent hope that such would be possible in the visible future. There was, of course, a unanimous insistence upon the necessity of retaining the episcopate, but there was the usual diversity of opinion as to whether episcopacy is of the essence or only of the well-being of the Church. Just why we should be treated to a critical discussion of the theory of the episcopate whenever we consider reunion, is not clear to us. Within the Church itself that is an open question. At baptism, confirmation or ordination we are not called upon to declare any specific theory of the significance of the episcopacy and hence both in the laity and ministry of the Church the most diverse views prevail. Why then, as soon as we begin to discuss the question of a possible union with non-Anglicans, do we insist that our prospective allies must profess that episcopacy is of the essence of the Church? The fact of episcopacy, that is a different question. The fact and efficacy of the Sacraments are one thing; the theory of that efficacy is another. The reception of the canonical Scriptures is one thing, the interpretation of those Scriptures is quite a different matter. If then we insist that to effect union Presbyterians, Methodists, Baptists, and others must not only accept the fact of the episcopacy, but they must accept that fact as signifying a specific theory of the ministry should we not go further and insist that not merely the fact, but a specific interpretation of the Sacraments and Scriptures must be accepted also? So long as liberty of interpretation is allowed within the Church, we cannot with any show of justice or common sense insist upon greater orthodoxy from those about to enter than those already within the Church.

Another subject that was earnestly considered at the great Congress was Prayer Book Revision. The reports of that debate are specially meagre, but a friend who has just returned from the Congress informs us that there was an almost unanimous opinion that revision must come and come quickly. From India, Australia, Canada and

England itself there were the most pronounced declarations that our liturgy must be reviewed. In England they are in a most uncomfortable position. The Church being allied with the State revision has to be sanctioned by parliament, and as parliament is none too friendly to the Church many things that could be rectified in short order in Canada have to be met by some ineffective expedient in England. Canada cannot afford to wait for England to set her house in order. Besides we do not want to lose the power and self-respect that will come of the performance of a great task on our own account. The subject is evidently a live one, for it was discussed last week at the Lambeth Conference of Bishops under the following head, "Prayer Book Adaptation and Enrichment;" (a) Rubrics, Text, Lectionary; (b) Athanasian Creed. Surely this will stiffen the backs of timid Canadians who seem to think it a dreadful thing to suggest that our Prayer Book could be improved. The fact of the matter is that revision will have to take place if we wish to allay agitation. A movement of this kind cannot be waved aside, it has to be intelligently met.

It would appear to us from the reports that the papers were out of all proportion in English hands and that the tone of much of the discussion indicated that our English friends still think that the Church in England is pretty much the whole Anglican Communion. The best way that we know of correcting that error is to hold the next Congress or the next Lambeth Conference, say either at Washington or Ottawa.

Spectator.

## Home & Foreign Church News

From our own Correspondents

### ONTARIO.

#### William Lennox Mills, D.D., Bishop, Kingston.

**Kingston.**—St. George's Cathedral.—A handsome brass tablet, two feet by three, has been erected by Lieut.-Colonel Henry Smith, in memory of his wife in this cathedral. It is mounted on black marble and is placed near the tablet in memory of Sir Henry and Lady Mary Smith. The tablet bears the inscription: "In memory of Mary Gurley, wife of Lieut.-Colonel Henry Robert Smith. Born at Halifax, N.S., on December 23rd, 1844. Died at Kingston, Ont., 31st January, 1907. This is erected in warm remembrance of a good wife by the husband who loved her well and deeply mourns her loss." Surmounting the inscription is the Smith crest and motto: *Pour Bien agir il faut Bien Penser.*

During the Rev. Canon Starr's absence in England attending the Pan-Anglican Congress, the Rev. Graham Orchard of St. Alban's College, Brockville, has been taking his place with much acceptance. On Monday, 13th inst., he left for Brockville en route to Quebec.

**Brockville.**—St. Peter's.—On Wednesday, July 8th, a party of forty persons embarked in motor boats, kindly provided by Mr. A. C. Hardy, Dr. Bowie and Dr. Jackson and had a delightful run to Prescott. The cool breeze off the Canadian shore, tempered the brilliant sunshine, so that a more ideal day could scarcely be imagined. The Rev. H. B. Patton, rector of St. John's, Prescott, met the party, which repaired at once to the church for a short practice in order to become accustomed to the accommodations and surroundings. The close of this was made the occasion of a short address by Dr. Jackson and the presentation to Miss Hazel L. Noble of a testimonial of esteem and regard by the members of the choir. This young lady has endeared herself to the members of the choir by her personality and singing, and the choristers considered the occasion as a fitting one on which to make a tangible expression of their sentiments. Greetings with the members of St. John's choir, followed by a bountiful and dainty tea on the lawn about the church, brought the time well on to the hour for service. The choral service then took place with an address by the Rev. H. H. Bedford-Jones, rector of St. Peter's.

The Bishop and Mrs. Mills had the honour of being presented to H. M. the King recently.