

"THE SPIRIT OF SERVICE IS AWAKE"



WHEN 243 Archbishops, Bishops, Metropolitan and other Bishops, "assembled from divers parts of the earth," discuss for long days together the problems of the world one expects from such a concourse and from such deliberation some weighty decisions, and at least some mighty spiritual impulse, says Public Opinion.

The Archbishop of Canterbury, on behalf of the Lambeth Conference, has now issued a long Encyclical letter in which he summarizes what the conference decided, and there are also published the many resolutions which the Bishops passed. They cover many points—some dealing with machinery, others with policy, others with spiritual things.

No one will be startled by anything decided upon, but some may be stimulated by what the Archbishop says. The Times assumes that "we have here the collective mind of the Episcopate without grumbling that it moves slowly in certain respects."

The New Spirit in the Church

"The spirit of Service is awake," says the Archbishop in his Encyclical. "It inspires fresh activities and increased devotion within the Church of Christ, and it extends to regions and to men who are outside the Church's borders. It is seen, first, in the striking revival of missionary enterprise and zeal. That spirit is seen again in the recognition of social responsibility. Fresh and clear in many minds is the witness borne in this regard by the Pan-Anglican Congress. The programme of the Congress was enough to show the eagerness of this spirit of Service in claiming for its own all spheres of useful work, but yet more remarkable and impressive was the tone of mind which prevailed in all the meetings. There was no faintness of heart in facing great questions, and no narrowness of mind in dealing with them. The genuine wish to work together swept away all thoughts of partisanship, and brought instead the reality of mutual understanding. Minds and hearts were lifted up on high, and as from the Mount of God men saw visions of Service."

Faith and Modern Thought

The Archbishop then discusses the various resolutions of the conference. First that which deals with "Faith and Modern Thought." "We are bound," he says, "by our principles to look with confidence and hope on the progress of thought. But we mark in the present day special reasons for such confidence. Materialism has not, for the minds of our generation, the strength or the attractiveness that once it had. Science displays in an unprecedented way the witness of Nature to the wisdom of God. Men's minds

are more and more set towards the spiritual, even when they are set away from Christianity. It is our duty, therefore, to contend the more earnestly for the truth once delivered to the saints, which is the secret of life. And, at the same time, it is our duty to learn all that God is teaching us through the studies and discoveries of our contemporaries, whether inside or outside the Church, discerning, indeed, the spirits, whether they be of God."

Clergy Wanted

Dealing with the "Supply and Training of Clergy," the Archbishop says: "We call upon Christian parents to whom God has given sons of any special ability to pray and to strive that these sons may contribute, whether as clergymen or laymen, to this great work. We appeal to those at school or in college who are coming to their strength to recognize this high call, and humbly to fit themselves by discipline of character, by intellectual sincerity, and by hard work to bear their part in the formation and guidance of Christian thought."

"This call to parents and sons must be repeated on behalf of the ministry. All over the English speaking world we deplore the insufficiency of the number of men who are being ordained. Amongst the various reasons noted by our committee for the lack of candidates, we are convinced that a main cause is to be found in the double fact of the attraction, even for the highest minds, now exerted by many other professions, and the inadequate provision which the Church makes for its clergy. We fear that many Christian parents hold back their sons from seeking Holy Orders because the worldly prospects of that sacred profession are bad. We appeal to such parents to consider whether their 'prudence' is worthy of their Master. We call upon the Church to rise to a true conception of its duty of providing for the ministry. The labourer is worthy of his hire. The dutifulness of Church people ought to make their clergy sure of adequate stipends in their working days, and maintenance in old age. This is no proper call upon Christian 'charity,' it is one of the first obligations of membership in the Church of Christ."

Bible and Education

On the question of Education the Archbishop says: "We desire to proclaim afresh our conviction that the aim of all true education is the development of the whole man to the highest perfection for which God intended him. We record our solemn protest and warning against any system of education which does not endeavor to fashion and up-build the child's character in the faith and fear of God. Wherever and however the

child's education is carried on, that endeavor must find full place in it. As Christians we desire unswervingly to insist that the teachings of Holy Scripture must be the basis of all such work. We have reason to fear that the knowledge of the Bible may be ceasing to play the part which it once played in the training of the young, and that we may be in some danger of regarding lightly that which has in the Providence of God been for our race one of the great sources of stability and energy of character. But we do not rest here. In face of common misconception as to the real meaning of Bible teaching we have deemed it our duty to affirm that no teaching of the Bible can be regarded as adequate which does not steadily aim at inculcating personal holiness."

Revising of Prayer Book

Changes in the Prayer Book are foreshadowed in these words: "The growing experience of the Anglican Communion in different parts of the world and among different races has pointed to the necessity for the adaptation and enrichment of forms of service and worship which have come down to us from other times. Such adaptation and enrichment are advisable, and indeed essential, if our church is to meet the real needs of living men and women today. We have accordingly made certain practical suggestions in this direction which we commend to the attention of both clergy and laity."

"Without in any sense precluding the further consideration by the several Churches of our Communion of the mode of dealing with the Quinquagene Vult, it is desirable that a new translation be made, based upon the best Latin text."

The Wine at Communion

On the question of the use of wine at the Communion Service the Encyclical says: "We hold that the Church cannot sanction the use of any other elements than the bread and wine which the Lord commanded to be received; and that, if there be any deviation from the custom of the Church, such deviation should last no longer than while the absolute necessity prevails."

Ministries of Healing

"Truths which the Church has failed to set forth fully have often given strength to the erroneous or disproportionate systems in which they have been emphasized; men have felt the force of teaching which has come to them as new; they have sometimes felt it all the more because it was urged upon them in severance from its context in the Christian creed. We hold that it is somewhat thus that a considerable influence has accrued in our day to certain movements which are described in the Report

on Ministries of Healing. We have also had before us the subject of the unction of the sick with a view to their recovery, and have considered it in regard to its history and to its alleged origin in the precept of St. James and also in relation to the conditions prevailing in the Church at the present time. As the result of our investigation, we do not recommend the authorization of the anointing of the sick as a rite of the Church. On the other hand we do not wish to forbid all recourse to a practice which, as we are informed has been carried out by many persons, both clerical and lay, within and without our Communion. We have thought good to advise that the parish priest, in dealing with any request made to him by a sick person who humbly and heartily desires such anointing, should seek the counsel of his Bishop."

Marriage Problems

The Archbishop's statements and the resolutions on "Marriage Problems" are the points to which the Press has given most attention. "The purity of family life is the basis of all national stability; and it is the function of the Church; not only to bless the marriage itself, but also to guard the integrity of the family in all its stages. In pursuance of this function it has been our duty to deal with evils arising from a low estimate of marriage, the unfaithfulness of married people to the vows by which they are bound, and the terrible increase of facilities for divorce. In the face of these and similar evils, we have felt it to be our duty to reaffirm the principles on the subject of divorce which were laid down by the Lambeth Conference twenty years ago, and to assert our conviction that no view less strict than this is admissible in the Church of Christ. But we would lay special stress upon the fact that it is in the realm of life more than in that of thought that evils of this kind are to be fought and overcome; and we would impress upon all our people the necessity for the formation of a pure and upright public opinion amongst women and men alike, which will not suffer the evils of which we speak to go on unchecked with impunity. We have left without an adequate or general declaration of judgment the difficulty which has been constituted for the Church of England by recent legislation concerning marriage with a deceased wife's sister."

Restricting Families

"A further evil which we have had to deal with is of such a kind that it cannot be spoken of without regret. No one who values the purity of home life can contemplate without grave misgiving the existence of an evil which jeopardises that purity; no one who treasures

the Christian ideal of marriage can condone the existence of habits which subvert some of the essential elements of that ideal. In view of the figures and facts which have been set before us, we cannot doubt that there is a widespread prevalence amongst our peoples of the practice of resorting to artificial means for the avoidance or prevention of child-bearing. We have spoken of these practices and endeavored to characterise them as they deserve, not only in their results, but in themselves; and we would appeal to the members of our own Churches to exert the whole force of their Christian character in condemnation of them."

Moral Witness of the Church

"By the power of the truth which it carries and declares, the Church is constantly serving the cause of true progress. But it has a further duty, to be watchfully responsive to the opportunities of service which the movements of civil society provide. The democratic movement of our century presents one of these opportunities. Underlying it are ideals of brotherhood, liberty, and mutual justice and help. In those ideals we recognize the working of our Lord's teaching as to the inestimable value of every human being in the sight of God and His special thought for the weak and the oppressed. These are practical truths proclaimed by the ancient prophets and enforced by our Lord with all the perfectness of His teaching and His life. We call upon the Church to consider how far and wherein it has departed from these truths. In so far as the democratic and industrial movement is animated by them and strives to procure for all, especially for the weaker, just treatment, and a real opportunity of living a true human life, we appeal to all Christians to cooperate actively with it."

Reunion of the Churches

Dealing with the problem of the Reunion of the Churches, the Encyclical says: "Our resolutions represent for the most part the present situation of our public relations with Churches more or less widely separated from us. They may seem to show the remoteness rather than the nearness of corporate reunion. But before that consummation can be reached there must come a period of preparation. This preparation must be made by individuals in many ways, by co-operation in moral and social endeavour and in promoting the spiritual interests of mankind by brotherly intercourse, by becoming familiar with one another's characteristic beliefs and practices; by the increase of mutual understanding and appreciation. All this will be fruitful in proportion as it is dominated by the right idea of reunion. We must constantly desire not compromise but comprehension, not uniformity but unity."

The Wonderful Revolution

THE papers are now beginning to realize the stupendous and extraordinary interest of the daily drama now being enacted in Turkey. The Westminster Gazette deals with it under the fitting title of "The Wonderful Revolution."

"Among the many picturesque incidents which have attended the Turkish movement, the scene at Jerusalem, reported by Reuter's correspondent this morning, must surely take first place. 'The streets, buildings, and vehicles,' he tells us, 'are decorated with branches, festoons, and flags and at night the city is illuminated.'

"This afternoon the townspeople assembled in the vast square within the military barracks adjoining David's Tower, where Ekrem Bey, the Governor, son of the late Kamel Bey, a famous litterateur and great Liberal leader, announced that the Constitution had been granted. The crowd cheered wildly while the band played the National Anthem; the scene was indescribable. A curious mixture of sheikhs, priests, and rabbis delivered speeches denouncing the old regime, and Moslems, Christians, Jews, Samaritans, Turks, and Armenians all fraternized and then formed up in procession, preceded by banners with emblems of liberty—the Jews by the Torah covered with gilt embroidery. The inhabitants wanted to manifest their joy sooner, but the Governor, who is a pessimist, was formerly a secretary at Yildiz Kiosk, and would not take the news of the proclamation of the Constitution seriously till it had been fully confirmed."

"This scene, so bizarre, so Oriental, and yet so modern," says the Westminster, "in the ancient and holy city stirs more thoughts than we can attempt to pursue. The spectacle of the 'great Liberal leader' proclaiming the Constitution from David's Tower seems suddenly to swing the old world into line with the new world in a manner which makes one wonder if it can stand the shock."

"Indeed, we recall the saying of the Son of David about the new wine and the old bottles as we look round the world and see everywhere among the ancient races this process going forward. How long can it last? we ask ourselves. How can they who come so suddenly into this 'modernism' do in three weeks or three months what it has taken us three centuries of unceasing effort and sanguinary conflict to bring about? The question as regards Turkey is of profound importance for nearly all nations of Europe, and we must suppose them to be

watching it with extreme interest not unmixed with apprehension. All so far goes, miraculously well. The whole system is changed, with scarcely a shot fired."

How the new heaven is working is described by the Times Constantinople correspondent:

"The Ministers are all engaged in preparing schemes of administrative and departmental reform for presentation to Parliament or the Council of Ministers. A determined attempt is being made to cut down expenditure of the necessary minimum by the abolition of sinecures, the prevention of pension frauds, and the reduction of the pay of many of the higher officials, some of whom receive larger salaries than those paid to the Ministers of any other European State, while at the other end of the official scale a host of petty employees had to starve or steal. The Minister for Foreign Affairs has decided to suppress the subventions to foreign newspapers and the funds for political espionage formerly entrusted to Ottoman representatives abroad."

"The committee has decided to strengthen the existing police force by posting picked special constables, chosen from volunteers possessing educational and physical qualifications, at the principal barracks of the capital. The measure is generally popular, as it is felt that the police trained under the old regime are scarcely qualified to cope with the new conditions without assistance. In other matters, the Committee, which till now has formed what may be termed an invisible government, is not expected to do more than advise the new Cabinet, which is composed to a large extent of its nominees."

Munir and Husni Pashas, Ambassadors in Paris and St. Petersburg respectively, have been dismissed. The positions of the Ambassadors in Berlin, Madrid, and Belgrade, of the consul General in Vienna, and of the High Commissioner in Sofia are believed to be extremely insecure."

In his conversation with the representative of the Matin, Muni Pasha (The Paris Ambassador) explained that a continuance of the old regime had become impossible. Nothing serious had been done to develop the resources of the country. All private enterprises had been hampered, with the idea of preventing the formation of revolutionary committees. The Government had had no single policy, but any number of contradictory ones, liable to incessant changes from day to day."

It is generally believed that the first steps taken by the new Government after the meet-

ing of Parliament will be to demand sanction to raise a loan in order to meet the arrears of salaries of the Army and the Civil Service. At the same time, considerable economies will be effected by the dismissal of large numbers of useless but highly-paid officials who swarm in every ministry. It is believed that the question of the appointment of foreign financial and other experts will also be mooted with a view to improving the finances and developing the great resources of the country."

The real story of how the great revolution in Turkey was brought about has not yet been told. But in the Chronicle an interview is given with Mr. Santo Semo, who is called the John Baptist of the movement. He says:

"We recognized from the first that nothing could be done in Turkey except from the Army. For the last eight years no effort has been spared to familiarize the officers of the Turkish Army with the principles of Constitutionalism. Prince Sabah-ed-dine (the Sultan's nephew), who ever since 1900 has been the head-centre of the Young Turkish movement in Paris, published a Turkish newspaper called Terekid, or Progress, a copy of which was sent regularly in a registered letter to every officer in the Ottoman Army in Europe and Asia. Our propaganda had even more hold of the Asiatic army than the army in Europe. For some years past the Sultan has found himself confronted by the power of the Paris bureau, which, by its hold on the Army, was able time and again to compel him to submit to its decision."—Public Opinion.

TIRED OUT

I have often described a scene I once saw at the end of a London season, which I thought symbolized and summed up its object. My friend Alfred Harmsworth—long before the glories of a baronetcy and a peerage—made up his mind to give a great entertainment. Boundlessly wealthy, generous, and artistic, he spent no end of money on the entertainment, hundreds of pounds must have been given for the floral decorations alone—for all the staircases and every nook and cranny in the Grafton Galleries were turned into bowers of beautiful roses. And all the artistic talent of London was there—with Paderewski at their head. I was delighted to hear Paderewski for the first time; and I was not disappointed, for he played marvellously; and the evening was one of great enjoyment to me. But turning around the moment when Paderewski was at his best, and playing soft music that seemed like some divine lullaby, I found that most of the people about me were fast asleep, and some of them were even snoring loudly."

David Christie Murray



DISCIPLINES of the late Dr. Samuel Smiles might take his book as an "awful warning," says the London Times. The late Mr. David Christie Murray was a man of robust and swift intellect; he could wield a powerful pen; from a poorly-educated boyhood he fought his way through hardship and penury to the position of a novelist of whom Mr. George Meredith could write: "Your work gave me great pleasure. . . . I could wish you were (still) engaged in creative work;" and Robert Louis Stevenson, after reading four of his novels in a week: "I wish to thank you and to congratulate you; setting aside George Meredith, our elder and better, I read none of my contemporaries with the same delight." And yet for want of concentration, method, a steady eye on the near future, he achieved but a passing popularity and attained to not a tithe of the worldly success which his abilities might have won. Lovers and practitioners of literature will point out that it was his neglect not of the near but of the far future which checked his development, and will ponder over the influence of the career of journalism which leads people to live, financially and intellectually, from hand to mouth, and spoils them for steady, patient, enduring work. There will be justice in both views. The one attitude which is not permissible towards the author of these recollections is one of pity. He did not achieve all he might have achieved; who, even of Smiles' heroes, ever did? He did not fulfill his own promise. He won no pinnacle of fame and he did not die rich. But he lived and enjoyed the life he liked, a full, eager, many-colored life; he lived it bravely, and he was spared his tedious ineffectual old age. The last chapter wherein he calculates the blessing of the life of "suburban old fogeydom" must have been written within a week or two of his death. Printer, private soldier, reporter, war correspondent, traveller, sportsman, journalist, critic, novelist, playwright, champion of Dreyfus and enemy of sham "spiritualism," he did nothing supremely well, but thoroughly enjoyed everything he attempted.

His book, with its curious medley of subjects, its constant and sudden changes of scene, its vigor and its independence of judgment, is a reflection of himself. From the National Gallery and the reading room of the British Museum, where the young printer's apprentice used to spend some of his leisure, we are plunged into the barracks of the cavalry regiment into which he suddenly enlisted. A little further and, hey presto, we are off to the Russo-Turkish war with a very hazy commission from an American newspaper which contributed nothing to the support of its war correspondent. A few minutes after we have been talking with Gladstone at Hawarden we are tramping the country in rags to get "copy" out of vagrants and casual wards; and after another short breathing-spell we come upon a very long and well-considered description of politics and society in Australia, from materials gathered, as it seems, on a visit connected with a play and a theatre. The English is not always above reproach; it is often very journalistic; and in places it has suffered, like that of most posthumous books, from the want of revision. We will leave to our readers the fun of amending the phrase, "a discourse which was already finished and polished at Adunguen." Though the words refer to Zola, it is useless to look for Adunguen of the map of France.

Some of the most interesting of the recollections in this book—not a chapter of which but has a good story or a sidelight on a famous man—are those Murray gathered of politicians when he was a reporter in the house of commons, and elsewhere. How Disraeli contrived to call a man a liar without using unparliamentary language, how Murray himself, being no classical scholar, contrived to give a verbatim report of one of Robert Lowe's speeches packed with Latin and Greek and delivered at a furious pace; the effect of Disraeli's eyeglass on a labor member, and Dr. Keeney's fatal simile of the lion—all make capital entertainment. The story of Mr. Newdigate's speech and Mr. Charles's hat is too long to quote, but it is so admirably told that, without being particularly good, it reduces the reader to helpless laughter; and reminiscences of Biggar, Bright and other once famous figures in parliament fill out a diverting chapter. Here is a vivid and characteristic picture of Disraeli:

The street was empty and he was crawling along leaning heavily on his walking stick and clapping his left hand in severe pain. He heard my footstep behind him and turned; his careless and apparently unseeing glance had crossed my face a score of times, and he could not fail to have known at least that he was known to me. At the second at which he became aware of me, he drew himself to his full height and stepped out with the assured gait of a man in full possession of health and strength. He twirled his walking stick quite gaily, and he maintained the attitude until I had passed him by. I had not the heart to look back afterwards.

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