

Church and State.

In his address to the General Synod of the Church in Australia, the Archbishop of Sydney referring to the influence of the Church on the State brought about by the Union of the Australian Dioceses said:—"We may claim that the Church was helping to shape the State just as had happened centuries before in England when Theodore, Archbishop of Canterbury, banded together the Churchmen of the Heptarchy, thereby fostering the national idea that eventuated in the English Crown. The union of Australian Churchmen from different States in the Australian General Synod was at any rate, if no more, an opportunity for the development of Australian sympathy and Australian unity such as took concrete shape twenty-eight years later in the foundation of the Commonwealth." The great and beneficent influence of the Church on the State under British rule is not as generally appreciated as the facts warrant. It is well for a Bishop not only to be able to see but to present great events in their true historic perspective.

Lawlessness.

Writing of Lawlessness as the national vice a writer in the "Century Magazine" says that "no wonder the country is suffering from lawlessness when both the poor and the rich neglect to train and discipline their boys." In the same publication it is said: "A means has been found to repair in part the lack of home-training for youth in 'The Boy Scouts of America.' This is a movement which is applicable to boys of all classes, which appeals to every natural youthful impulse, which brings every faculty into healthful action, and which, at the same time, enforces the principle that subordination is a real happiness in human association. It teaches also that loyalty belongs first to country, and that country is only a general name for law and order." There can be no doubt that the Boy Scout Organization will prove one of the best bulwarks in the nation against the prevalent growth of lawlessness. But the home, after all, is the place where the seeds of discipline should be sown and the habit of obedience implanted. Not only the United States but Canada have much to learn if law and order are to rule.

Shade Trees.

It is worth considering whether it would conduce to the beauty of our roads and streets were tree planting done systematically. The State of New Jersey a few years ago determined that it should be done and provided a shade tree commission, consisting of "three freeholders, who shall serve without compensation, and who shall have the exclusive and absolute control and power to plant, set out, maintain, protect, and care for shade trees in any of the public highways" of its municipality. This commission has had the control of public parks added to its duties. The advantages of this arrangement have been, we are told, already shown, in Newark and elsewhere. In Newark in six years 17,000 young trees have been set out on 102 miles of streets. The commission assesses the cost of planting against the property in front of which they are set out. The money from this source is reinvested in other plantings. Only the actual cost of the tree, guard, stake, and labour is so taxed. The average assessment last year was \$2.93. This covers once for all the entire cost. If the tree dies, it is replaced under the guarantee without extra charge to the property. At the beginning, the ground is prepared, the pits being thirty-three feet apart. When the new soil has settled, the tree is set in place with a wire guard, topped with a rubber collar, and a stake to hold it steady until it has its own firm grip. With forty clear days in both spring and fall, the two planting seasons, and setting out fifty a day, the year's output will be four thousand more trees, to adorn twelve more miles of streets, and to begin the transformation

CANADIAN CHURCHMAN.

of commonplace thoroughfares into park-like highways arched with waving trees.

What is a Christian?

Bishop Magee in his sermons on the Catechism asks this question, and answers it thus:—"A Christian is a man who by Baptism is admitted into the family of Christ—that is a Christian. I repeat it, every christened man is a Christian." He is, of course, careful to explain that "a man must be called first to be a Christian, and after that he must walk as a Christian." To become a child in God's family, or in any other family, does not mean that the child will be afterwards obedient, loving, or holy. Anyone who is grounded in his Catechism knows how it is built on Christian baptism. Every step in it is based on baptism, and the individual name asked of each child in the first question is the Christian name. Our baptism admits us into the family life of Christ's Church, and without baptism we have, strictly speaking, no Christian name. In all other cases a child is named as a horse, or dog, or cat is named. There is nothing Christian about the name in such cases.

"Honest Doubt."

There is a certain class of people who are very zealous in defending what they term "honest doubt." If religion were a matter to be dealt with by the human intellect alone then we might with the late Dr. Goldwin Smith rule faith out of court. But God the Creator of the human intellect is a Spirit. His is a spiritual religion, though cognizable by the intellect of man illumined by faith. Sheer intellect unaided by faith may begin with honest doubt, proceed to agnosticism, and end with atheism. Whilst the spiritual pride that turns a cold shoulder to the doubter is to be deprecated, the spiritual teacher who from his pulpit extenuates or defends religious doubt does not thereby prove himself to be an advocate of religious belief. Belief, or Faith, is the cornerstone of the Christian religion; and though Tennyson and some other eminent men have defended, shall we say, "honest doubt," we have failed to find any Christian advocate from Our Lord's day to the close of the Canon of Scripture saying one single word in defence of doubt.

Criticism of Early Biblical Codes.

The silent witnesses of the past brought forth by the enterprise and industry of archaeologists, from their resting-places in the earth supply striking commentaries on the assertions sometimes made by radical critics, and continue to confute their misleading and injurious assumptions. Professor A. H. Sayce, referring to two of their propositions, has recently said in the "Homiletical Review" that "One thing, at any rate, is clear: the critical contention that a code of laws could not have been compiled at so early a period as the Mosaic age has been disposed of forever. As the Tel-el-Amarna tablets demonstrate the falsity of the critical assumption that the Mosaic age was illiterate, so the newly discovered Code of Hammurabi has demonstrated the falsity of the other critical assumption that a legal code was impossible before the time of the Israelitish kings. The two assumptions on which the Wellhausen theory of the origin of the Pentateuch rested have both been ruled out of court."

Dean Innes' Library.

Some unfounded rumours in regard to the disposition of the library of the late Very Reverend Dean Innes, of London, are in circulation. The following are the facts: the late Dean Innes left his library to his daughters with certain instructions in regard to particular sets of works for individual friends. The remainder of the books were disposed of in accordance with the following words, quoted from the will: "The balance of the books to be gone over by the Principal

January 19, 1911.

of Huron College, he to choose such as he thinks would be useful to young men going forth as clergymen of the Diocese of Huron; said books to be made up into parcels or small libraries, that thus they might be assisted in the Divine Master's work. These gifts to be bestowed on such as are not able to buy for themselves." This instruction was carried out and about 900 volumes came into the hands of the Principal of Huron College, and every year when the graduates of Huron College go out they have received parcels of books of about equal size and value. The gift is not quite exhausted yet, but the most valuable and useful parts of the library have been disposed of as above described. There were some personal gifts to the late Canon Dann, but there were no books left to the rectors of St. Paul's Cathedral.

MRS. EDDY AND EDDYISM.

It is not every day that the founder of a new religion passes away, and the death of Mrs. Eddy may be regarded as an event of sufficient importance to demand more than a passing notice on our part. The late founder of "Christian Science," so-called, was certainly a remarkable woman, in her way one of the most remarkable women of history, for she accomplished what probably no other member of her sex ever did: she founded, organized, and established a religious society. We have had female religious enthusiasts and leaders, but hardly one who could be taken seriously as the originator of a new form of religion with the very doubtful exception of our own Joanna Southcote, whose name, we wouldn't in the least be surprised to hear, is unknown to the majority of our readers. Mrs. Eddy then in some respects must have been an extraordinary woman, for it is undeniable that she exercised a very real influence over thousands of intelligent, and sometimes highly educated, people, over people in many respects, in education, culture, and natural intelligence, greatly her superiors. It is notorious that Christian Science has attracted a disproportionate number of the "really better class," to use that much-abused term in its legitimate sense. This remarkable and almost exceptional state of things can only be attributed to the fact that Christian Science does supply or meet a widely and deeply felt want. It is an oft-quoted saying that heresy is the Nemesis and the measure of the unfaithfulness of the Church, that it is the emphasizing, (and over-emphasizing), of some neglected phase of the Christian religion, and this is undoubtedly true. In Spiritualism, with its many objectionable features, we see an attempt to reaffirm the great Catholic and, largely, among Protestants at all events, forgotten or neglected doctrine of the Communion of the Saints. In Theosophy we may discern the desire for a deeper spiritual consciousness. In Christian Science the practical application of the power of faith, and yet while it is true that every one of these semi-Christian cults represents some distinctive Christian truth, it is equally true that in Christianity, as a whole, each one of them could find plenty of room to live and work, as co-ordinate departments of one all-embracing system. In other words, none of these cults, if such a term may be used, represent any new discovery. They have perhaps made new departures, which have ended in grotesque and gross perversions and distortions. But they owe all their primary inspiration to the Christian religion, to which even in their latest and most exaggerated forms they can be easily and unerringly traced. In one respect they may be said to have done, or are destined eventually to do, good. They have waked up the Church to the reaffirmation of these neglected phases of her life and work, as is already evident in certain movements with which we have previously dealt. But Eddyism as a system, and apart from the

January 19, 1911.

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