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THE CANADIAN CHURCHMAN

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Let Spectator tell a Yankee audience how once "dear" George Washington dared to throw himself across the path of his fellow-patriot, Benedict Arnold. If Spectator will read and answer the Bishop of Huron in his charge on Church Unity to his diocese last June he will enlighten many and do himself much good.

Strathroy, Ont.

S. F. Robinson.

AN APPRECIATION.

To the Editor:—

Sir,—In your last issue of the 18th I read with much interest the splendid articles on "True Church Defence," given by Mr. James Ward of Waterford, Ont., and also the shorter one of Rev. G. S. Anderson, rector of St. James' Church, Morrisburg. I feel I cannot let this opportunity pass without expressing my gratitude to the two gentlemen who so ably defended our beloved Church from such assaults as those of saying the Anglican Church is not Protestant, nor can be; or is non-Catholic. She is both of these, as they so well show and explain.

A Member of the Anglican Catholic Church.

THE WOLFE MEMORIAL CHURCH.

To the Editor, the Canadian Churchman:—

Sir,—Before this controversy is closed may I ask permission to reply to Colonel Wood?

His letter is admirably answered in an editorial of the Montreal "Star," of December 16th, which I would ask you kindly to reproduce.

Frederick George Scott.

The proposal to erect a Wolfe Memorial Church at Quebec, although very generally welcomed, has met with opposition in some quarters on the ground that the site available is not for historical reasons suitable. The point made is that the spot chosen is that where the battle of Ste. Foy was decided, "when the British battery that stood upon this dominating crest was taken at the point of triumphant French bayonets." This information, contained in a letter which a resident of Quebec has addressed to the public, does not really render the choice of the site unfortunate. If there were any serious likelihood of a considerable body of our French-Canadian fellow-countrymen being offended by the proposal which has gained so much ground in this country and in the Old Country, we may be certain that Canon Scott and those acting with him would speedily abandon it. But there has been no widespread objection, and it is not likely that there will be. Wolfe like Montcalm, has become a hero of the united races. The issues which made these two great soldiers enemies are long since dead. We now regard them alike as founders of the civilization which is building up this great country. If Mr. Wood's contention as to the site is right, we are not sure that it has not an added value from that fact. If the Memorial Church is erected there it will commemorate that French victory as well as Wolfe's greatness.

"CORRESPONDING MEMBERS."

Sir,—In your Nova Scotia notes recently it is stated that Ven. Archdeacon Armitage and Judge Savary had been elected "members" of the New England Historical Society. There is no such society. They were elected "Corresponding Members" of the New England Historic Genealogical Society. Judge Savary received the same distinction long ago from the New York Genealogical and Biographical Society, to whose publication, the "Record," he has been an occasional contributor.

Halifax.

ACKNOWLEDGMENTS.

The Editor:—

Sir,—Would you kindly insert in your columns a few words of appreciation from me to all those who so kindly and generously responded to my appeal for books for our lay reader out in the North-West. The number of books and enquiries from your readers was beyond all I ever expected. I thank you for assisting me in this matter.

Hamilton, Ont.

F. G. Lamb.

Editor Canadian Churchman:—

Sir,—I have to thank you for kindly letting me insert my letter asking for contributions for

Bibles, etc., for the Isolation Hospital. May I now ask you to **restrain your subscribers from giving?** I have received \$32, but I only asked for \$15. As we need some money for pictures, etc., for the children in the Queen Mary Hospital, Weston, also for some other purposes in connection with our work, I am venturing to retain the amount sent me. I am grateful to some others who called me up by telephone and offered contributions, but whom I told I would not have to trouble them at present.

Later on I will send a statement of how the money has been used to the contributors.

Chas. L. Ingles, Archdeacon.

PRAYER BOOK REVISION.

To the Editor of the Canadian Churchman:—

Sir,—May I be permitted to draw the attention of our Bishops and those who are associated with them in the revision of the Prayer Book to the following suggestions, which I most respectfully and earnestly implore them to consider:—

1. That prayer for the King should be said at every service.

2. That the prayer for parliament should be said at every service during the sessions of the Imperial, Dominion and Provincial Parliaments.

3. That the general thanksgiving be invariably used in both morning and evening prayer, as well as in the Litany immediately before the prayer of St. Chrysostome.

How can we worship God acceptably if we ever omit to render thanks for His great and undeserved mercies, mercies which never fail and are new every morning. Prayer for Parliament is seldom used, and in some churches is never heard. How can we in fairness expect our legislators to do right, to devote themselves honestly and heartily in singleness of heart to the public service, if we do not take the time and the trouble (if it is to any one a trouble), to pray that God's Holy Spirit may direct and rule them in all their deliberations? Had we done our duty in this respect and prayed for them in times past we should have had more statesmen and fewer politicians.

Our country is being almost overwhelmed with the rapid influx of immigrants from all parts of the world, literally "all sorts and conditions of men," and the need for prayer increases day by day. We hear much of the marvellous progress we are making, we pride ourselves on the increase of wealth and the material prosperity we see on every side. But is this all that is necessary for the building up of a great nation? No, most emphatically, no. If we wish this Canada of ours to be really great, a Christian country and a praise in the earth, we need more prayer. We must pray, not occasionally when we have time, not only when we think the service not otherwise too long, but day by day—morning and evening, earnestly, unceasingly, for our King and his representatives, our Parliaments, Imperial, Dominion and Provincial, (when in session), and for all in authority, remembering that the effectual fervent prayer availeth much. "It came to pass, when Moses held up his hand Israel prevailed; and when he let down his hand, Amalek prevailed."

Pro Ecclesia Dei.

"THE INVOCATION OF SAINTS."

Sir,—In reply to Mr. Summerhayes, I can assure him, if need be, that I have no desire to misinterpret the Bishop of London, but if I err I err in good company, since nearly every writer I have been able to consult regards the Bishop's words as a plea for such liberty in the revision of our Prayer Book as would give room for Comprecation, which the Bishop considers to be somehow or other included in our belief in the Communion of Saints. Here are his words "Why should we not have in the new Supplement to the Prayer Book some form of Comprecation which shall recognize more fully their fellowship in prayer?" Several writers, including leading representatives of the Anglican Church, have given the same interpretation as myself to the Bishop's words. Even the correspondent of the "Church Times" speaks of the sermon as "an epoch-making pronouncement," and as marked with "a directness, boldness, and sympathy which a generation ago would have raised a great storm of protest." But what I and others venture to urge is that this is not one and the same thing with the Communion of Saints to which we testify in the Creed. We believe in the Communion of Saints because we hold that it "may be proved by most certain warrants of Holy Scripture." But we do not believe

in the Invocation of Saints, or even in what is called Comprecation, which, following the Article, we regard as "a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." I must therefore beg to repeat that the words of the late Archbishop Temple usefully and pointedly sum up what I consider to be the true line on this subject:—

"The Church has a right to learn by experience, and experience has shown that the practice is dangerous, and that our Church is therefore justified in returning to the usages of the apostles and the apostolic ages when such practices were unknown."

Yours,

W. H. Griffith Thomas.

Books and Bookmen

Books on the Holy Spirit are always useful if they are closely related to the teaching of Holy Scripture, and in "The Supreme Need" (New York: F. H. Revell Co., \$1 net), Professor F. B. Denio of Bangor Theological Seminary, has provided a helpful treatment of some of the practical applications of the doctrine to the Christian life. The book is a sequel to his "The Supreme Leader," published 13 years ago, which dealt with the Christian doctrine of the Holy Spirit, and it is therefore appropriate that this subject should be developed in various ways and its bearing on daily life indicated. There are 27 chapters ranging almost all over the field of practical Christian life, and Dr. Denio invariably writes forcibly and well. A bibliography will prove of additional service to a book that deserves careful meditation.

Under the title of "Fads" (London, England: Marshall Brothers, 1s.), the Rev. I. W. Charlton discusses 10 "Danger Signals for Young Christians," including such subjects as "Tongues," "Sinless Perfection," "Re-Baptism" and "Faith-Healing." On these and other topics he writes wisely and well, and his warnings against what are truly "Danger Signals" will prove salutary and helpful. For young people beginning the Christian life, when the conscience is sensitive and when zeal is as yet unbalanced by experience, this book has a definite mission, and thoroughly deserves the introductory commendation of Dr. Eugene Stock and his hope that the book may be the means of keeping many souls in the true paths of righteousness and faith.

Canon Simpson of St. Paul's is one of the ablest, most forcible and most fearless preachers and teachers in the Church of England to-day, and in three lectures delivered in Liverpool in connection with the Diocesan Board of Divinity Publications on "The Religion of the Atonement" (London, England: Longmans Green and Co., 1s. Agents for Canada, the Renouf Publishing Co., Montreal) he has dealt with certain aspects of truth which have become very familiar through his other writings. His lectures are entitled "St. Paul the Evangelical," "Substitution and Personality" and "Evangelicalism and Churchmanship," on all of which he has much to say which is deeply interesting and even fascinating. If anyone wishes to know what is the Evangelical view of the Atonement he could not do better than study this little book. Dr. Simpson does not mince his words in regard to criticism of various modern writers, but his fearlessness is one of his great attractions, and no one will read this booklet without profit to mind and heart.

A really keen Sunday School teacher should have no difficulty in these days in finding ample material from which to build up a lesson, and the old excuse, "I don't know what to say," should nevermore be heard. There are four books before us, published by the National Society, London, England, which, but for one or two flaws that we cannot overlook, are ideal helps for the Sunday School teacher. (1) "More Characters and Scenes from Hebrew Story," by Hetty Lee, M.A. (2s. net). The lessons in this volume are selected from both Old and New Testaments, and are intended for use with children between the ages of eight and 12. That the lessons are well arranged and interestingly presented the name of Hetty Lee is a sufficient guarantee. But we cannot but be astonished at the historical error in the special lesson for Whitsunday, which describes the coming of the Spirit and the spread of the Good