

We hope this pamphlet will put an end to Mrs. Besant's attempt to palm off Theosophy as advanced Christianity.

The Need of Careful Expression

We have noticed with regret and concern the tendency to use the word "martyr" to describe the death of the lady who came to an untimely end as the result of her injuries on the Epsom racecourse. While we speak with respect of her devotion to her cause, it is sober truth to say that she flung her own life away, and it is no mere masculine blindness which prevents us from approving her deed. She must have known that in taking the action she did she might easily be injured, if not killed, and moreover that it was equally probable that one or several of the riders and their horses would be greatly injured or killed. So far as we have been able to discover, the crowds on the racecourse had no feeling of pity or sympathy with her, but, on the contrary, a good deal of disgust and anger at the peril she caused to others. This constitutes the main moral objection to her action. It is impossible to call her a "martyr" in view of the fact that she involved other lives as well as her own; lives, too, of those who have no connection whatever with the refusal of the suffrage to women. Propaganda by violence invariably fails, and, so far from leading to the end desired, it excites a temper which is determined not to admit the force of the argument until the annoyance is withdrawn. Those who are most concerned for the best interests of womanhood, and even for the progress of the suffrage movement, deplore these excesses, and for this reason we must absolutely refuse to allow the noble term "martyr" to be lowered by being attached to the mad and wicked action by which Miss Davison lost her life. Martyrdom is something wholly different.

How to Reach the People

Dr. Dixon, of the Metropolitan Tabernacle, London, England, has just been speaking with interesting frankness on the great problem of how to reach the people with the Gospel. He confesses that public preaching alone will not do it, that even if the churches had at their disposal all the public buildings of London, and had them filled, they would only reach about 1½ millions out of 7 millions. He, therefore, advocated the use of the columns of the press as a means of bringing the Gospel message before the people, and said that he hoped before long to be able to raise sufficient funds to put a column of the Gospel (paying for it as an advertisement) in all the London dailies at least once a week. When he was pastor of a church in Chicago he entered into an agreement for a column weekly in one of the best edited and most widely circulated journals, and by means of that column he sent Gospel messages over the whole city with striking results. It was necessarily costly, but it was worth the cost. This is an interesting, novel, and bold suggestion, and might well be heeded in Canada. There can be little doubt that the Churches are not reaching the masses of the people, and if something like Dr. Dixon's plan could be realized it would certainly bring the Christian message within the sight and attention of many whom it does not touch at present.

CONFERENCE ON FAITH AND ORDER

Six years ago last Whitsuntide the united prayers of all Christian England were offered on behalf of the union of Christendom. This was the result of the following remarkable appeal which appeared in the London "Times," signed by the Archbishops of Canterbury and

York and the Primus of the Scottish Church with the official heads of all the Christian communions in England (except the Roman Catholic):—

We, who subscribe this letter, represent widely different Christian communities. We agree in deprecating at present any large schemes of corporate reunion, which seem to us premature, or any attempts to treat our existing religious divergences as unimportant; but we agree also, in believing profoundly that our Lord Jesus Christ meant us to be one in visible fellowship; we feel profoundly the paralyzing effect upon the moral forces of Christianity which our divisions inevitably produce; and we recognize with the fullest conviction that it is the duty of all Christians, who desire in this respect the fulfilment of the Divine purpose, to give themselves to penitence and prayer.

About one year later the Lambeth Conference put forth its famous declaration of unity embodying the Quadrilateral, or four conditions, on which the Bishops were willing to consider union. It will be remembered that they were: (1) The Bible as the sole rule and authority of faith, (2) The three creeds as a sufficient statement of doctrine, (3) The two Sacraments, (4) The Historic Episcopate. They held up the ideal of Church unity in these words:—

"We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize, separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fullness of God."

Two years later the World Missionary Conference at Edinburgh emphasized the same idea. With the shadows of our disagreements in the home land thrown into startling relief on the background of the mission fields, the Conference was impressed and depressed with the necessity and difficulty of some union. When a Presbyterian minister in India complains that his greatest difficulty consists in teaching his converts the difference between the Established Church of Scotland and the Free Kirk, the situation would be ludicrous if it were not so desperately pathetic. Why should the native Christian be told anything about those family quarrels of ours out of which the Thirty-nine Articles, the Westminster Confession, the Augsburg Confession, and all the sects of Christendom have sprung? We would have him learn Christ and not Church History. Yet the Report of this Conference on Unity and Co-operation did not forget or belittle the difficulty which comes from the absolutely sincere advocacy of different principles by different Christians, yet all with the same motive of discovering and fulfilling the will of their one Divine Lord. It held that our Lord intended that we should be one in a visible fellowship, and that the ideal of missionary work is to plant in every non-Christian land one united Church of Christ.

Across the Atlantic the torch is carried and the flame leaps up at Cincinnati. Fired by the enthusiasm and vision of the Edinburgh Conference, the General Convention of the Protestant Episcopal Church in the United States unanimously adopted the following:—

Whereas there is to-day among all Christian people a growing desire for the fulfilment of Our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him;

Resolved, The House of Bishops concurring, That a Joint Commission be appointed to bring about a Conference for

the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference.

Invitations have been sent to all bodies of Christians throughout the world without any exceptions. Special committees have been appointed to communicate regarding the aims and objects of the Commission with the Roman Catholic, Holy Orthodox Eastern, and the old Catholic Churches. Special pains have been taken to secure the co-operation and advice of the Church of England.

The response to the invitations of this Joint Commission is assuring. It reflects the state of mind of Christendom. Practically all the Protestant communions of Canada and the United States have appointed commissioners. The Archbishop of Canterbury has named an influential commission. The commissioners for the Church of England in Canada consists of the two Archbishops, six Bishops, six clergymen (four parochial and two academic), and six laymen. It is thoroughly representative. It comprises men of every colour, tint and shade of theological thought. Two members of the United States Commission had an interview with Cardinal Gibbons, of Baltimore. The Cardinal expressed friendly interest in the subject, a desire to be kept informed of the progress of the movement, and a conviction that clear statement of positions would show them to be nearer together than had been supposed. Archbishop Platon, of the Holy Orthodox Eastern Church, promised cordial approval, and promised to co-operate in presenting the matter to the Holy Governing Synod in Russia. The Nippon Sei Kokwai of Japan and some of the Chinese Churches have appointed representatives.

This World Conference promises to be the most unique gathering Christendom has ever witnessed. The time, place, procedure, programme have all to be arranged. Special efforts will be directed to obtaining the co-operation of the principal Christian communions before undertaking the formal work of arranging for and conducting the proposed Conference.

Some may fear the Conference lest it may result in compromise of the Faith. But no one asks or expects them to compromise or surrender anything. No one is to be asked to give up anything, or, for that matter, to accept anything. The Conference is to remove ignorance, prejudice, and misunderstanding. Even if it shall appear that those differences are fundamental, and that we must separate again, we shall go away in loving, humble sorrow, not in angry pride and bitterness. Surely even in that case, the Conference will not have been futile. Even if every delegate present at the Conference desired a compromise, it could not be voted, for the Conference as proposed is to be "without power to legislate or to adopt resolutions."

We of the Anglican Church may well recognize that God is using us in promoting such a Conference. It is for the Canadian Church to throw herself unanimously into the support and promotion of this gathering. The significance of it is tremendous. Our Lord's Prayer surely will be half-answered when His children gather from the ends of the earth to learn His will. Surely His Bride, the Church, will be adorning herself for the Bridegroom when she is robed in the divine garment of Love without rent or division, without spot or blemish of jealousy or ill-will.

Every day we may help the unity of Christ's Church and this Conference. At the hour of noon, when the Son of Man was lifted up upon the Cross, let us pray that we may lift Him up that He may draw all men unto Himself.