

the grand speech of the Archbishop of Canterbury at the recent S.P.G. meeting at Exeter Hall, London. It should be read entire, and might, to good advantage, be reproduced in *The Spirit of Missions*.

We have space only for a few extracts, which will serve to show how ungrounded is the notion that Christianity pales before these great religions of the East. "There are a great many people," says the Archbishop, "who say that the people of various religions and nations of the world are doing very well as they are, and that it is a pity to disturb them in their old traditional faiths. Now, that is an assertion we constantly hear; but, my dear friends, it is no neutral state of affairs that we encounter in these countries. They do not get on very well as they are. . . . Take India, and there you have the very highest type of people that are produced outside of Christianity. You have the cultivated Brahmin and the beautiful pictures that have come down to them from the past; and, if that were all, you might say: 'It is a very momentous thing to disturb these people even with the greatest truths; everything ought to be done very gently indeed in dealing with people like these.' And I believe it ought to be done very gently. But the Brahmin and the sacred Vedas don't represent to us, alas, the religion of India. Take such a point as one of the great festivals of the great gods, and nothing more awful, nothing more heinous, is going on, on the face of the whole earth." The Archbishop referred to the testimony of the Dean of Wells, who went abroad with "somewhat doubtful mind," as to the appalling character of these observances, and the pictured scenes represented upon the trees of the temple enclosures—"scenes which it would be impossible for tongue or pen to put before a Christian or European audience."

All this is confirmed by the statement of recent letters from India to the effect that when through English pressure the attempt is made in a large town to suppress the most flagrant ensigns of vice along the streets and walls, exception has to be made of the temples and their environs, lest the popular religion be interfered with.

The fact is, that the fine things which may be culled out of the ancient Vedic books and which are formed into a theoretical religious system by learned Brahmins (influenced more than they admit, or perhaps know, by Christianity) are no more represented by the Hindu religion than the worship of the inhabitants of Lystra desired to offer to SS. Barnabas and Paul, represented the truths which those apostles had been proclaiming. Practically, indeed, the Brahmins themselves support some of the worst features of the popular religion.

Every one knows how difficult the English Government has found it to abolish even such an institution as the suttee, or burning of widows. Sir Chas. Turner, late Chief Justice of Madras, mentioned in a speech at this same meeting the attempt to introduce a law for the protection of children, which simply prohibited child-marriage; but this, he said, was opposed by a part of the best educated portion of the native race. It is all but impossible to do anything for the improvement of public morals until the principles of Christianity have first been accepted.

The same speaker paid his respects to Sir Edwin Arnold's "very beautiful but not very accurate delineation of the teaching of Buddha." Buddhism, at least, many have said, is sublime and grand; we should surely do well to leave it alone. But Sir Chas. Turner proceeded to say: "His hearers might depend upon it that where anything in Buddhism approached Christianity it was post-Christian, not ante-Christian in date. It was related how a poor woman in great distress at the loss of her child, went to the prophet for consolation. What did he tell her?

He told her to go around and beg for so much mustard-seed from all the houses from which a child had never been carried out. She went on what turned out to be a fruitless quest, and on returning the prophet, unlike the Christian priest who could have told the poor woman of the Everlasting Arms stretched out to receive her child, could only say: 'Yours is the common lot; let that be your consolation.' Buddhism could afford no hope for the future; to be rid of existence was the greatest blessing."

It is true enough and sad enough to reflect upon, that Christianity has not yet accomplished all that might be wished or hoped for in the regions where it has long held sway. But sad as it is, it is not unnatural. Christianity appeals to the individual, not primarily to society. It is obliged to take men one by one. It appeals to the will, the heart, the conscience, as well as the intellect. It requires the highest virtues of which men are capable. This is a work of profound difficulty, and in its very nature it can never be accomplished once for all. It must be constantly commenced anew. The millions of each succeeding generation form ever fresh subjects for the work of the Gospel. And, as men are constituted, the thoroughness of this work in thousands of instances must necessarily be very inadequate. The effect of Christianity upon society is secondary and indirect. It may be true that in Christendom society and the nations are not so thoroughly moulded by the Christian religion as India, for instance, is moulded by Hinduism, for in the latter case the appeal to society in the mass is the primary one, while that to the individual is secondary.

But all this only brings out more clearly the vast moral superiority of Christianity. The heathen religion with absolute control over society produces, at the best, only a very low level of morality; Christianity with only a partial and indirect influence upon society, produces effects, varying indeed in different countries and under different circumstances, yet everywhere incalculably superior to those which are seen in other parts of the world.

Here we cannot do better than quote again the Archbishop's words, from which we imagine very few who have had the experience described, whether professing Christians or not, would think of dissenting: "Travellers have told us that it is impossible to set foot in a Christian city, even at its worst, when you come from the East, if you have lived there ever so long, and not know how infinitely superior it is to the best of heathen cities. As was said, 'The dregs of Christendom are better than the new wine of heathendom.'"—*Living Church, Chicago*.

WISE WORDS FROM REV. CANON SILLS

It is hard to find any reasonable excuse for those who neglect the service of the Church of which they are members, for any attraction which under the name of religion may offer itself to them outside of their own Church. If the heart is in earnest, if it is full of devotion, if it desires to bow down itself in worship before the Lord God, if it is really seeking divine aid and strength, then it will not be satisfied by any other service than that to which it has already professed attachment; but if it has no reality in its worship, no depth of religious principle no definite faith, then its feeling can perhaps better be satisfied by some entertaining lecture on some secular subject, or by some more or less sacred concert, than by the solemn and dignified service and ritual of the Church.

To lay aside Christian principle is not likely to promote Christian unity. It is no lack of charity which prevents us from standing on the

same platform with those who deny the position and authority of the spiritual Mother, whose children we are, and in some cases the very fundamental principles of our Holy Religion. That Mother's honor must be maintained not only by the ministry but by the laity as well, and inconsistency on the part of either is always indicated first by those who have given it the invitation and opportunity to express itself. Let a man account of us as ministers of Christ and stewards of the mysteries of God. It is required in stewards that they should be found faithful to their trust. It is a shame for any of those who are assured of their inheritance in the spiritual kingdom of Christ, and of the inestimable blessings proffered to them there, to appear to choose deliberately things of less value and importance to their souls. As members of the Church of Christ it is our bounden duty, pledged in our baptism, to see that Her work is furthered and not hindered by us. If any of us can go to another place of worship, we surely, as a matter of principle and conscience, should not let our own Church be deprived of our presence. If we can give to things outside the Church let the first duty be to discharge our obligations in extending the work of those laboring within her fold.

It would be well if in these two matters of attending the public worship and of offerings, the dignity and majesty of Him to whom all service is offered, should be always in view, for it not infrequently happens that in these particulars God Himself is treated as an object of charity, who ought to be thankful for what he gets, and His Church and ministers the beneficiaries.

To make light of the most sacred obligations, to criticize the position of the Church of Christ, to find fault with the preacher of the gospel of Jesus Christ, are to-day significant tokens of a stage of moral as well as religious decadence. Yet, with the apostle, the preacher may well exclaim, "Woe is me if I preach not the Gospel."

He must, if he is loyal to his Master, teach the doctrines of Christ as the Prayer Book teaches them. He must gain his inspiration from those who have written and spoken as they were moved by the Holy Ghost, for he knows that in the end the preaching that most attracts men to Christ is not that which draws its thought from the works of uninspired men, but rather is it that which has the firmest grasp of fundamental truth and the power to bring home that truth to the soul of the hearer. Great, indeed, are the responsibilities which attend upon our common membership in the mystical Body of Christ. "Ministers and stewards, kings and priests to God!" How carefully are we guarding the sacred deposit? With what diligence are we serving the Lord? Let us carry the questions on into the future, and answer it in that day when the Lord will come to judge us.—*The North East*.

It is mere dust in people's eyes when men speak of the present conflict as a question of reconciling physical science and theology. For the real objection is that God should reveal Himself to his creature man in any way other than by the operation of man's natural reason, or that He should tell man anything "beyond the grasp of eyes or hand."—*Pusey*.

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To fill a bushel measure full is all God asks of anybody; but God's measure is running over.