

towards reunion which in the long run will be wisely to hinder the object we have at heart, I do welcome and thank God for every movement that seems to prepare for that great day, when we shall be all one flock and one Shepherd."

The joint lecture scheme of the Theological Colleges in Montreal is a similar step in the right direction, and in clear line with the suggestions of the Lambeth Conference in 1908. The more we can understand the other side the better it will be for both parties.

Puritanism

Canon Hensley Henson, who has been visiting our country, has recently published a book, "Puritanism in England," in which among other interesting and suggestive points, he shows that the Puritan was first and foremost a worshipper of the letter. As early as 1552 Cranmer, speaking of certain objections taken to the Second Prayer Book of Edward VI., put his finger on the essential fallacy of the position:—

"They say that kneeling is not commanded in Scripture; and what is not commanded in Scripture is unlawful. There is the root of the error of the sects! If that be true, take away the whole Book of Service, and let us have no more trouble in setting forth an order in religion, or, indeed, in common policy. If kneeling be not expressly enjoined in Holy Scripture, neither is standing nor sitting. Let them lie down on the ground, and eat their meat like Turks or Tartars."

Hooker dealt ably and conclusively with this contention, arguing that Episcopacy, the use of the surplice, the Cross in Baptism, and similar institutions or ceremonies were not only lawful but were to be retained when enjoined by authority. "For the ecclesiastical laws of this land we are led by great reason to observe them, and ye are by no necessity bound to impugn them." The argument was at once modest and moderate, but all the more telling on that account. Those who may be regarded as the successors of the Puritans have moved far away from the impossible position taken by their forefathers. They understand, as we all do now, that the Bible is not a book of rules but of principles.

Parish Records

We noted recently the interesting Year Book of St. Paul's, Halifax, in which Archdeacon Armitage had reproduced by picture and pencil some memorials of the parish. This is only one of several such books. Its publication recalls the number of early parishes whose histories deserve remembrance. And there are numberless parishes being founded whose early struggles should be carefully recorded from the meeting of the score or so onwards and upwards. The early struggles are the most interesting. And next to the recording is the preservation of parish records. The Rural Deans are generally supposed to inspect these on their official visits, to see to the safe keeping as well as to the writing of such records to report. The recent floods in the Eastern Counties of England, especially in the city of Norwich, call special attention to the danger of these records remaining in parish vestries, and the suggestion has been made that they should be lodged from time to time for preservation in some central place provided by the State. We do not know whether the idea will be adopted because parishes are naturally very tenacious of their own documents. But the proposal is distinctly valuable and might well be adopted in Canada. Why should we not have a building for Church Archives in the capital city?

The Growth of The Churches

The study of the total membership of the Protestant Churches in Canada has been made by the Secretary of the Laymen's Missionary Movement. At the time of the Laymen's Congress 3½ years ago it was estimated that there were 900,000 Church members in the Dominion, and this has increased in the 3½ years, so that the total to-day is close on 1,100,000. The figures are particularly interesting. The Methodists come first with 338,500, then the Presbyterians with 288,000, the Anglicans follow with 188,000, the Baptists with 135,000, and the Lutherans with 100,000. Other churches are decidedly smaller. The number of places of worship, both self-sustaining and assisted is approximately 15,000, made up of Methodist 5,000, Presbyterian 4,422, Anglican 2,500, Baptist 1,307, Lutheran 500, with others of smaller numbers. The Laymen's Missionary Movement has rendered good service in providing this information, and yet in spite of the increase during the last three years it is impossible to avoid noticing the large numbers who

are outside any church connection in the Dominion! When we have included all those who are associated with the Roman Catholic Church and other Non-Protestant Churches it is unfortunately true that "there remaineth very much land to be possessed." These figures constitute a reason and a spur to taller and more earnest effort.

Immersion in The Church of England

An interesting correspondence has recently been going on in "The Guardian" on the practice of immersion at Baptism in the Church at home. From letters received from clergymen and others in various parts of England, the fact has become evident that the Scriptural and impressive method of Baptism has never wholly died out in the Mother Church. Baptistries are reported in quite a number of modern church buildings. It would be interesting to know if there is an Anglican Baptistry in Canada. As our better informed readers are aware immersion for Baptism is the rule of the Anglican Church, and affusion is only permissive. The fact, it seems to me, should be made more generally known that immersion can always be demanded from the clergyman as a right.

THE TWO SEAS

A PARABLE ON CIVIC AND KEEPING.

"It is more blessed to give than to receive."

By the Rev. Richard Clover, M.A., Rector of Wotton, Dorking.

I.

There is a sea which day by day
Receives the rippling rills,
And streams that spring from wells of God,
Or flow from cedared hills;
But what it thus receives it gives
With glad, unsparring hand,
And a stream more wide with a deeper tide
Pours out to a lower land;
But doth it lose by giving? Nay,
Its shores of beauty see,
The life and health and fruitful wealth
Of Galilee!

II.

There is a sea which day by day
Receives a fuller tide,
But all its store it keeps, nor gives
To shore or sea beside:
What gains its grasping greed? Behold
Barrenness round its shore;
Its fruits of lust but apples of dust,
Rotten from rind to core;
Its Jordan-water, turned to brine,
Lies heavy as molten lead,
And its dreadful name doth e'er proclaim—
That sea is—Dead!

ALL SAINTS' DAY

The Festival of All Saints' Day, November 1st, is a fitting culmination of the commemoration of the Saints' Days during the Christian Year. Starting with St. Andrew, one of the first two Christians, the year is crowned by the commemoration of "all who profess and call themselves Christians." And yet it is essential to take great care lest we form a wrong impression of the meaning of the term "saint." Even Archbishop Maclagan's well-known and beautiful hymn, "The saints of God, their conflict past," may unwittingly lead us astray, as though "the saints" were limited to those who are now in the immediate presence of the Master. From another point of view care is equally necessary to be on our guard lest we think of a saint as one of special holiness or unique position. We rightly distinguish great names like those of St. Paul, St. Peter, St. John, St. Augustine, and many others, by the prefix given to them, and yet this must not shut our eyes to the simple fact that in the New Testament the term "saint" is applied to every believer, and is descriptive of him from the very first moment of his Christian life. The word always refers to position, not to disposition, to relationship, not to character. Perhaps one of the best distinctions of a saint is "one who belongs to God." St. Paul's Epistles were addressed to "all the saints" and his ministry to Jerusalem was for the purpose of "ministering to the saints." Of the various names and titles given to Christians in the New Testament this of "saint" is one of the most prominent and certainly one of the most significant. It carries with it the thought of life being set apart for God, devoted to Him, possessed by Him, and intended to be used in His service. When this is realized it gives distinction and glory to the humblest life, because every follower of the Master belongs to God and is in-

tended to be employed in God's service. "Such honour have all His Saints."

And yet the individual saint is never regarded as standing alone. The New Testament word is always in the plural, and there does not seem to be one instance of the use of the word in the singular number. It is also well known that the phrase in the Creed, "The Communion of Saints," was originally inserted as an explanatory statement of the meaning of the earlier article, "the Holy Catholic Church." The Communion of Saints is the union and fellowship of all those who belong to God. In the Epistle to the Ephesians this thought of the people of God being united together in union and fellowship is one of the choicest of the thoughts of the great Apostle, and twice over he speaks of "all the saints." He realizes that only as "all the saints" unite in their experience of the Divine love will any true comprehension of that glory be possible, and in another connection he asks for prayer not only for himself, but for "all saints." There is nothing finer or more inspiring in the whole of the New Testament than the idea of the great company of saints, those who are united to Christ and to one another in Him.

All this gives remarkable point to the conception that God has His saints everywhere. It is a thrilling thought that although they are unknown to the world and insignificant in capacity and position, yet nevertheless they are known to God and beloved by Him. If St. Paul could send his greetings from the saints "of Caesar's household," we can realize that God has His witnesses everywhere, and the day is coming when this sainthood will be manifested, for the saints are to "judge the world," and the Lord is coming with "ten thousand of His saints." It is quite impossible to fathom the depth of meaning of the Apostle when he speaks of the glory of God's "inheritance in the saints." It is an unspeakable privilege and inestimable joy to realize that even now God has a wealth of glory in His people, and one day this will be manifested when the Lord comes "to be glorified in His saints." It is to the saints that the faith was "once for all delivered," and it is the saints who are now to declare that faith and witness to its life before the world. Meanwhile the call of All Saints' Day is imperative. We are to speak and act "as becometh saints," just as the Roman Christians were urged to welcome their sister from another Church "as becometh saints." If only our lives thus fittingly express "the Holy Gospel we profess" we shall do more than anything else to show what the New Testament means by "Saint of God."

AN IMPRESSIVE TESTIMONY

By Dr. Karl Fries, of Stockholm, Chairman of the World's Student Christian Federation.

On May 14th one of the most famous of modern Swedish authors, August Strindberg, breathed his last. The day before he died he uttered some words which were practically his last, and which bore a most remarkable testimony to the truth of Christianity and the value of the Bible.

By universal consent he was a man of exceptional genius. Not only did about 70,000 of the inhabitants of Stockholm gather at his funeral but his works are translated into various foreign languages; and although his authorship often assumed the character of rabid attacks against the present social order, including royalty, yet King Gustaf sent a wreath in recognition of his genius, and one of the King's brothers attended the funeral.

Like so many other brilliant spirits, his career was anything but straight. He has written things which include the most venomous attacks upon Christianity and Christian morals. He has roamed in the realms of science, falsely so called, and been an ardent adherent of all kinds of theories in strongest opposition to Christianity. And yet some years ago he wrote a book called Damascus. This book, like many of his other works, contains much of his own character pictured in the hero. It marks the turning point of his life. It would be entirely mistaken to call it a conversion, at least in the sense of surrender of the heart to Christ as a personal Saviour, but it means a thorough change in his view of the world, and also in his appreciation of Christianity. Like the restless spirit that he was, he never seemed to find a fixed point where he could abide. He went from standpoint to standpoint, often ridiculing and attacking such views and such persons as one would have expected him to cherish, judging from certain previous expressions. He often made statements which from a scientific point of view, and even judged by common reason, were entirely mistaken, and yet he was followed by the admiration of thousands,

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