

When You Come To Think of It

By DOWNEASTER

THE violent, not to say scurrilous, pamphlet of Bishop Fallon's, commending Dr. Kinsman's secession to the Roman Church, is, to say the least, an extraordinarily injudicious production. The ineptitude and sheer folly of sending it to every Anglican clergyman in Canada, a very large proportion of whom are English-born, and the rest, practically to a man, fervent lovers and admirers of the Motherland, containing, as it does, a bitter attack upon the English national character, seems to me a tactical blunder of an exceptionally flagrant kind. Dr. Kinsman, who, in his book, writes as might be expected of an Anglican Bishop, at all events, like a gentleman, cannot be congratulated on his ally and interpreter. The whole tone of the pamphlet is singularly acrid, and one might almost say venomous, and worthy, thank God, of a bygone generation, when theologians, politicians, historians, and even scientists and other dwellers in that narrower day, bludgeoned each other in their controversies as a matter of course. It was part of the game, and hugely enjoyed by the onlooker, but of late we seemed to have outgrown this kind of thing. Bishop Fallon's methods are a survival from those primitive times when differences in speculative theology were regarded as indications of moral depravity. Of late, it seemed as if we had got beyond this, but it appears that there are still a few lingerers here and there who cling to the old, and now generally discredited custom of pounding one's viewpoint into the head of a dissenting brother with a sledge hammer. From an antiquarian standpoint, the temporary revival of this crude and primitive style of controversy is interesting, though hardly convincing. If I may be allowed a momentary relapse into the controversial spirit of, say, the mid-Victorian or Elizabethan period, I might gently remind his lordship, who speaks very strongly of the "cowardice" of the Anglican Bishops and their readiness to compromise on the fundamentals, that the same thing was alleged of the august Head of his own Church regarding the German atrocities in Belgium and elsewhere. A good many people are saying the same thing to-day of the silence of the Roman Catholic Bishops in Ireland regarding the crimes of the Sinn Fein.

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Lord Acton's "Historical Essays," which I have lately read and re-read, are, as far as my knowledge goes, unique of their kind, and the man who hasn't read them has missed something whose lack no amount of reading and research in any other direction can supply. He is the honestest historical writer that I have ever read. I say "honest," for a historian may make a great show of impartiality and yet be thoroughly unreliable. The trouble with so many of our most brilliant historians is that they are nearly all obsessed with some particular theory, which they write books to prove, and through which "one unceasing purpose runs." All is grist that comes into their mill. Nothing that can be made to do service in establishing the one supreme contention escapes them. Unwelcome facts are given the cold shoulder, or, when possible, are explained away, and not infrequently bodily ignored. There is nothing of this in Lord Acton's works. He faces all the facts, and, what is more, he frankly accepts their obvious lessons in their "grammatical sense." The reading of these essays, which should be made part of every historical course, will be found to have a wonderfully clarifying effect on our historical judgments. For it is not so much the information imparted as the general mental attitude suggested of absolute honesty and fairness, and his fidelity to the fundamental principles of righteousness, in his estimation of the makers of history, which constitutes the special worth and charm of these fascinating volumes.

Lambeth Conference Notes

THE Archbishop of Canterbury has issued on behalf of the Conference the following letter:—

To all men and women of goodwill:

For five strenuous weeks the Bishops of the Anglican Communion throughout the world have been meeting in the sixth of what are known as our "Lambeth Conferences."

We are about to publish the results of our discussions in the form of a letter, to which are appended a series of resolutions and reports.

We have naturally addressed our words to those who share our Christian belief and acknowledge the authority of our office. Further, assembled at a time when the whole world is still shattered by sundering forces, we have been moved to address an appeal to all Christian people. We ask them to join in a new endeavour to realize the fellowship which the world needs, first and foremost, within the Church of Christ.

Nor can we forget that we have sympathizers and allies beyond the frontiers of the Christian Society. To all men and women of goodwill who, along with us, have been watching, in deep concern, the wasting of the moral resources of the world during these recent years we desire to commend our work in full confidence that they will find in it much that gives expression to their own thoughts and fears and hopes. We bespeak their considerate attention. To them the future of the Christian Church can never be unimportant, for they, too, see in religion, and pre-eminently in the religion of Christ, a great potential force, strengthening individual character and cementing society; and these things, the strengthening of the individual and the cementing of society, are the very things which the world, on the morrow of the supreme catastrophe of the war, clearly needs for the re-ordering of its life.

They will not ignore the remarkable, perhaps unique, variety of experience, endeavour and opportunity expressed in a gathering of two hundred and fifty-two Bishops, all in some marked sense prominent representatives of communities, great and small, existing in every part of the world and planted in all conceivable surroundings.

The efforts of the Christian Church to give effect to the principles it acknowledges and to pursue the ideal which it proclaims must needs be assisted in no slight measure by the considering sympathy of those who, under whatever description, are seeking the things of the Spirit, and who believe that, as Jesus Christ said, "Man doth not live by bread alone."

It is for this reason that we desire, even passionately, that our purpose should be fully understood, and that the efforts we are making for the bettering of human life on every plane may be fairly judged, and even eagerly helped.

For the hearts of men everywhere are being stirred by hopes of a better ordering of our common life. Yet the foundations on which it rests are being shaken. If these hopes are to be fulfilled and these foundations rebuilt, there must be a rally of all spiritual forces. Men and women who believe in the power of the Spirit within and without the Church of Christ must no longer keep apart. They must be drawn together by mutual respect and understanding. We, who find our hope and strength in the Divine Redeemer Jesus Christ, need, for the winning of His Kingdom here on earth, the help of all who are striving for justice, brotherhood and purity in the life of the State, of industry, and of the family. They, on the other hand, may gain fresh inspiration and steadfastness from the faith which we hold and a new joy from the worship which we offer, wherein the spirit of man finds its rest in God.

We, therefore, take leave to think that the letter, the resolutions and the reports which we are about to issue merit the reading of all who justly claim to be good citizens.

Patriotism, so fatal in its perversion, can become the very principle of an intelligent service of mankind when it is fired and sustained by spiritual forces and ideals.

RANDALL CANTUAR.

Lambeth, August 9, 1920.

The Bible Lesson

Rev. CANON HOWARD, M.A.,
Montreal, P.Q.

Fifteenth Sunday after Trinity, Sept. 12th, 1920.

Subject:

Joshua Appointed Leader, Joshua 1:1-18.

IT must have seemed to the people of Israel that no one could ever take the place of Moses. Yet God had prepared a man to take up the work which Moses laid down. Leaders may change—they must change—but in every crisis God is able to raise up some one to fulfil His purposes.

1. **Joshua is Called.**—Joshua had occupied an important place in Israel during the wilderness journey. He was the chief assistant of Moses as that journey was ended. Moses had designated him as his successor, and had dedicated him to such service by the laying on of hands. In Israel, therefore, it was known that the mantle of leadership was to be given to Joshua. After the death of Moses God made known to Joshua by a special revelation His purpose concerning the movements of the people of Israel. It was to be the beginning of a new era. The ancient promises made to Abraham, Isaac and Jacob were to be fulfilled. Joshua had given to him the Divine assurance that he should succeed in his task, but there were certain conditions to be fulfilled.

2. **Promises and Commands.**—For this new responsibility with which Joshua was charged there were three great necessities:—

(1) **The presence of God was necessary.** God promised His presence in the most direct and certain assurance which one could have. "As I was with Moses, so I will be with thee. I will not fail thee nor forsake thee."

(2) **Courage was necessary.** It was no light task to enter the land of Canaan. It was not merely the physical difficulty of bringing the people over Jordan, but there were strong enemies to face when the river was crossed. We may be sure there were many things in such an undertaking which were difficult and discouraging. Strength and courage were required to face them all.

(3) **Obedience was necessary.** Joshua must not turn aside from the way of obedience. In the new era there was need of the old law which had been given to Israel by the hand of Moses. It was God's word to Israel and must not be neglected.

These are the three principles of every truly successful life; the Divine presence, a good courage, and obedience to the word and will of God. Moreover, these are not far-away things. They may be ours. They must be ours if we are to live for God.

3. **Joshua and the People.**—The assurance and the commands which God gave to Joshua he passed on to the people. The one thing above all others which he promised them as a gift from God was Rest. But they had to work to attain that promise. Yet it was assured to them in the end, and very valuable it must have been to them after their life of wandering and warfare.

4. **Joshua a Type of Christ.**—The name Joshua in the Old Testament is the same as Jesus in the New. Joshua means saviour, and this is reflected in the words, "Thou shalt call His name Jesus, for He shall save His people from their sins."

In the Epistle to the Hebrews, the fourth chapter, the Christian parallel concerning rest is drawn. In many respects the type may be traced, but perhaps chiefly in this, that Jesus is the Saviour Who brings us into rest. "Come unto Me all ye that labour and are heavy laden and I will give you rest."

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Great abundance of riches cannot by any man be both gathered and kept without sin.—ERASMUS.

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