

JUNE, 1915

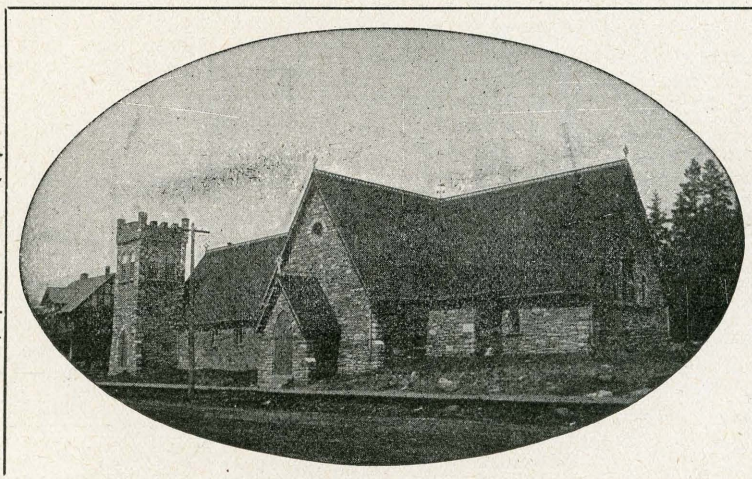
Now it is high time to
awake out of sleep.



He maketh his sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



Bishop:

The **RIGHT REV. GEORGE THORNELOE, D.D., D.C.L.**, Sault Ste. Marie, Ont.

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Principal of the Shingwauk and Wawanosh
Indian Homes - - - Sault Ste. Marie, Ont.

GENERAL SYNOD OF THE CHINESE CHURCH.

ON April 14th and the eight following days the General Synod of the Church in China met in the port of Shanghai. It will be remembered that in April, 1912, the various branches of the Anglican Communion represented by Missions in China were united in a closer fellowship than they had hitherto attained under the title of the "Chung Hua Sheng Kung Hui" (the Holy Catholic Church of China), a title which corresponds exactly with that of the "Sei Ko Kuai" in Japan. There are at present eleven Dioceses of the Church in China, and all of these are incorporated in the "Chung Hua Sheng Kung Hui." These Dioceses include the work of the S.P.G. in North China, of the C.M.S. south of the Yangtzu, of the American Church in the Yangtzu Valley, of the Canadian Church in Honan, and also the Diocese of West China, where the C.M.S. is working side by side with the "Church" section of the China Inland Mission. It will be seen by this that many different types of Churchmanship are represented in China. Each Diocese may send with its Bishop four clergy and four laymen, either Chinese or foreigners. Already a large proportion of the clerical and lay delegates is Chinese, and this element will increase as the native Church grows in strength.

A NATIVE BISHOP.

Perhaps the most important matter dealt with by the Synod was the formation of a Board of Missions, whose immediate task is the starting of a Mission to be manned entirely by Chinese and supported entirely by Chinese funds. Three years ago at its first session the Synod made preparation for this scheme in order to emphasize the principle that the Church of China must be missionary from the beginning. A considerable amount of missionary work is already being done by the Chinese Church, particularly in the Diocese of Chekiang, but it is now proposed to organize a Mission that shall lead up in the near future to the formation of a new Diocese with a Chinese Bishop. The Province of Shensi has been chosen for the field of this new Mission. This Province, though situated in the far west of China proper, will soon be easily accessible by rail from several directions. Its chief city is Si-an-fu, one of the ancient capitals of China, where still stands the Nestorian Tablet which tells of the great Nestorian Missions in North China twelve centuries ago. Work will begin in this Province as soon as circumstances permit, and it is hoped that when the Synod meets in 1918 all the preliminaries necessary to the choice of a Chinese Bishop will have been passed and a candidate be ready for

consecration. This great step has evoked enthusiasm among the Chinese, and it is probable that the Christians will give liberal financial support.

THEOLOGICAL TRAINING.

Another project which created considerable interest and is likely to influence strongly the future Church is the founding of a General Theological College for the whole Church in China. There are theological schools in several Dioceses, but it is felt that something more is needed. It is now proposed to open a College in some central place to receive students from all parts of China. A resolution was sent from the House of Bishops to the House of Delegates in favour of this scheme, and was adopted by the latter House with a rider recommending that the Chinese language be the medium of instruction. There is, however, a strong feeling among many of the Bishops and clergy that English would be preferable to Chinese, as a knowledge of English opens up a much wider literature than the native tongue.

THE QUESTION OF POLYGAMY.

The Synod also discussed various matters of Church discipline, one of these being the attitude of the Church towards polygamy. Both Houses of the Synod passed resolutions embodying the several pronouncements of the Lambeth Conference to the effect that polygamists may be admitted to the catechumenate but not baptized until they can fulfil the requirements of Christian marriage—the union of one man with one woman.—Correspondent in *The Guardian*.

S.P.C.K. GRANTS TO CANADA.

At its May meeting the S.P.C.K. made the following grants to Church work in Canada:—

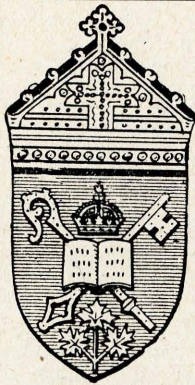
Diocese of Qu'Appelle—Towards erection of a church at Vanguard, £20.

Diocese of Moosonee—Renewed grants for children in Indian schools—For two scholarships at Moose Fort, £10 each; for two scholarships at Chapleau, £8 each; with an additional scholarship of £8 to be allocated by the Bishop to the school most in need of assistance. [The schools are reported to have 19 pupils at Moose Fort and 37 pupils at Chapleau, to be under government inspection and to receive small grants in aid.]

Diocese of Calgary—Towards erection of a church at Drumheller, £25.

Diocese of Edmonton—Towards erection of a church at Allendale, £16.

Our Bishop is the special preacher at the Synod service at Toronto.



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THE CHURCH IN THE GHETTO.

SOME of the probable consequences of the successful forcing of the Dardanelles, especially as affecting the Jews in England and Palestine, were discussed by the Bishop of London in presiding on Monday at the Annual Meeting of the East London Fund for the Jews at the Church House. His lordship replied first to possible criticism on the propriety of the continuing the activity of the Fund in war time. If they were right to do so a year ago, he said, they were right to do so now. There was in some quarters a misapprehension as to the kind of spirit in which the work was carried on. There was no sort of idea of "forcing religion down the throats of the Jews." The clergy and workers were sent to commend the Christian Faith to the Jews. "We are not showing them true hospitality if we do not share with them our greatest treasure." It must be, and was, done in the proper spirit, with no bribing and no wrong influence.

THE DARDANELLES AND AFTER.

So far from the war being an argument for not carrying on the work, it was an argument for carrying it on much more effectively than

hitherto. It was not for him to say whether the military and naval authorities were wise in starting a new theatre of operations in the Dardanelles, but he took the deepest interest in what might be the result of those operations. If they succeeded it meant a great deal for the future of the work upon which the Fund was engaged. If Constantinople went to Russia, as it must, and Syria went to France, the protectorate which England exercised over Egypt would almost certainly be extended to Palestine. If that came about let them think of the future which lay before Christian Missions in that country. Some good Christian people were all agog at the idea of the Jews returning to their land again, thereby fulfilling the prophecy and bringing about the end of all things on earth. But it would be the worst thing that could possibly happen if all the unconverted Jews, as ignorant as those who had already gone back, were to inhabit Palestine. The Jews had got to be sent back to Palestine in a certain frame of mind, with their prejudices rolled away, and if not actually loving our Lord, at least loving the Christians. That was the effect the East London Jews Fund was endeavoring to produce, and no body of people could be preparing for a more blessed issue of the war.



DIOCESAN NEWS



BURK'S FALLS MISSION.

THE annual Easter Vestry of all Saints' Church was held on Easter Monday, at 8 p.m. The Incumbent (Canon Allman, B.Sc.) presided, and the Wardens presented their financial statement for the past year. There was a fair attendance of members, who were agreeably surprised that during a trying year of financial stringency the Church had been sustained. The meeting was imbued with an excellent spirit of harmony, and good hopes were expressed for the coming year. The accounts not being complete, the meeting adjourned for two weeks, every satisfaction being shown towards the Wardens (Messrs. Hilliar and Goring) in their management of the Church's affairs.

At the adjourned meeting on Tuesday evening, April 20th, the Wardens' accounts were presented, and passed. The services of the retiring officers having been duly acknowledged, the offices were filled, as follows:—Messrs. J. Hilliar and R. Lush, wardens; Wm. Bishop, Sr., M. Foster, J. J. Bailey and P. Cook, sidesmen; Wm. Bishop and J. J. Bailey, auditors; C. Murtagh, Sr., sexton; and T. C. Allman, vestry clerk. To the Woman's and Junior Auxiliaries, the sexton, organist, and assistant organists, cordial votes of thanks were passed. Canon Allman thanked those present for helping the business through, and the meeting closed with the benediction.

DEATH OF REV. E. F. WILSON.

WITH the passing away of Rev. Edward Francis Wilson, at Victoria, B. C., on May 15th, 1915, we note the death, at the age of 71 years, of one of Algoma's pioneer missionaries. To the Church people of a generation ago his name was familiar. Specially was he known as a lover of the Indian, for the lifting up of whose children he founded our Indian Homes—the Shingwauk and Wawanosh—at Sault Ste. Marie. In the interests of these he travelled all over Eastern Canada and in the Old Country. To him the younger generation of Indians within our boundaries owe a debt of deep gratitude.

Within this diocese he was, of course, best known at Sault Ste. Marie. But he was known to his colleagues of 25 years ago also, as he was for a time the Commissary of Bishop Sullivan, as well as administrator during the

vacancy which preceded Bishop Sullivan's consecration in 1882.

Then he it was who first published a little magazine in the interests of the Church's work in Algoma—the chief aim of which being stamped with the department, viz., the Indian, that so strongly appealed to him. That little journalistic venture gave birth to THE ALGOMA MISSIONARY NEWS—our diocesan organ of to-day. The "A.M.N." saw light first in July, 1877, and was edited and managed by Mr. Wilson until April, 1889.

Our brother deceased was a son of Rev. Daniel Wilson, sometime rector of Islington, England, and a grandson of Right Rev. Daniel Wilson, Bishop of Calcutta. He came to Canada in 1868. After a short period spent in the district of Sarnia, he came to Sault Ste. Marie, where he established the Indian Homes above mentioned. There he lived until 1892, when he resigned and went to the milder climate on the Pacific Coast. From 1893 to 1911 he acted as rector of Salt Spring Island, not far from Victoria, B. C., when his health became so impaired that he was forced to retire from all active service. For a little while he lived in California, whence he returned to British Columbia to die under the "Union Jack." He was an enthusiast in matters Indian and was proficient as an Indian linguist—quite an authority on these things.

While we extend to the widow and family of our fellow missionary our very deep sympathy in their bereavement, we remember as a source of comfort to them, the valuable work achieved by Rev. E. F. Wilson's labours among our Indian people. R.I.P.

DIOCESAN NOTES.

BURK'S FALLS people have lately suffered by the removal by death from their midst of one of the oldest and very loyal members of the Church there resident—in the person of Mr. William A. Kelsey, who for 21 years had served as sexton of All Saints' Church. He was at the time of his death a very aged man, a native of Connecticut, U.S.A., who made his home in Canada many years ago. He had spent some years as a printer and journalist. In fact, we believe he was the founder of the weekly newspaper published in Burk's Falls. A man highly esteemed by the whole community in which he lived, his funeral was the occasion of a crowded church, among whom were a number of Free-

masons who were present to pay their last respects to a brother of the craft.

On the Sunday after Ascension Day a memorial service was held in the Pro-Cathedral of St. Luke, Sault Ste. Marie, for the four men from the city and from the adjoining town of Steelton who had been killed in the war. Some 200 soldiers were present. It was a wonderful demonstration of sympathy.

Among the fallen at "the front" we make mention of Private W. Ironside, one of the three sons there from the home of Mrs. Ironside, President of the Algoma Diocesan W.A. We feel sure that the many members of the W.A. within our borders deeply sympathize with Mr. and Mrs. Ironside in the hour of their grief.

As parties of new contingents of Canadian soldiers leave their training quarters for further training in camp, they get a hearty Canadian "send-off." In most places this includes a service or function of a religious type. On Sunday (St. George's Day) at Sault Ste. Marie there was a special service in the Armoury, which the Bishop was asked to take. The next day when "the boys" marched to the station all the town was there. Among the most enthusiastic were the Italian residents, who marched out headed by their own band.

At the Mond Nickel Company's village of Coniston we have now our own church. A church had been erected at Victoria Mine. But when the Nickel Company removed its chief scene of operations to Coniston and our people moved, too, the church was useless. Under the direction and fine influence of Rev. F. W. Colloton, the missionary, the church was taken down in sections and re-erected. Now we all rejoice that the Church can better minister to the people of Coniston.

On Trinity Sunday, at Sault Ste. Marie, the Bishop advanced to the priesthood Rev. F. W. Colloton (Coniston), Rev. E. Montizambert (Sault Ste. Marie), and Rev. W. G. Clayton (Muskoka).

Mr. C. Miles, until recently lay missionary at Aspdin, has had the misfortune to fall and break his collar bone. When sufficiently recovered he is going to minister at Providence Bay and Mills on the Manitoulin Island.

Rev. H. F. Hutton has removed from Gore Bay to Sheguindah. Until a new appointment is made to the former place Archdeacon Gillmor stops the gap.

THE BISHOP OF OTTAWA'S ENTHRONEMENT.

THE Right Rev. John Charles Roper, M.A., LL.D., D.D., was on May 27th enthroned as Lord Bishop of Ottawa at Christ Church Cathedral, Ottawa, the services being conducted according to the ancient form used on such occasions by the historic Church of England.

Bishop Roper has just come from the Diocese of British Columbia, where he was engaged in his episcopal duties when elected to the Bishopric of Ottawa in February last. The service was most impressive and was attended by practically all the clergy of the Diocese of Ottawa. Bishop Thorneloe, of Algoma, was the acting Metropolitan, in the absence of Archbishop Matheson of Rupert's Land, Primate of All Canada.

The choir proceeded to the west door of the Cathedral while the Bishop-Elect went to the outside of the door and knocked for admittance. Bishop Thorneloe, Archbishop Hamilton and Archdeacon Bogert admitted the new Bishop and the procession of Bishops, clergy and choir proceeded up the aisle to the chancel, singing "Glorious things of thee are spoken, Zion, City of our God." Bishop Roper then handed his certificate of consecration to Mr. J. F. Orde, K. C., acting chancellor, who read the mandate of installation, induction and enthronement of the Bishop. Mr. F. H. Gisborne, registrar of the General Synod, assisted in the ceremony. After the oath of allegiance to the King, the Metropolitan of the Province, and submission to the canons of the Synod, Bishop Thorneloe duly enthroned the new Bishop. This solemn proceeding was immediately followed by the Holy Communion at which Bishop Roper was celebrant, assisted by Bishop Thorneloe, Rural Dean Anderson and Rev. W. H. Stiles.

UNIVERSITY OF TRINITY COLLEGE.

The Annual Report of the University of Trinity College to the Synods of the several Dioceses in the Province of Ontario for the year 1914-1915, among other things, says:—

In Canada, as in the Mother Land, the past year has been for the Universities and Colleges a time of severe stress and strain by reason of the war.

Trinity College is no exception to the general rule. Even before the re-opening in September, there were many enlistments and the number has steadily increased.

While we rejoice that so many of our graduates and undergraduates are offering themselves for the defence of the Empire, the situ-

ation thus created has, of course, interfered very seriously with the ordinary work of the College.

The enlistment of Alumni, past and present, of Trinity College for active service numbers over ninety. Of the students remaining in College and not enlisting for active service, a very large percentage was enrolled in the Officers' Training Corps.

Prior to the war, one German citizen had been appointed as a lecturer on the Staff of the College; but shortly afterwards his resignation was procured, and he went to the United States.

Two members of the Staff were on the Lusitania when she was sunk by a German torpedo, but in the good providence of God they were saved from the sea.

The plans for the new College building are practically completed; and our architects are now preparing the specifications. We had expected to let contracts this year, but the war has introduced an element of such uncertainty that we can only report progress to date, without venturing to forecast what we may do in the next few months.

The plans are very beautiful and have been greatly admired. A striking resemblance to the original building is one feature that has proved very pleasing to many of the graduates.

In connection with the 75th anniversary of the Diocese of Toronto, a special Convocation was held on 18th November, when the degree of Doctor of Divinity, honoris causa, was conferred on the Venerable Henry John Cody, M.A., D.D., LL.D., Archdeacon of York, and on the Reverend Edward Cartwright Cayley, M.A., Rural Dean of Toronto, who were invited to receive the degree as being outstanding priests of the Diocese and representatives, respectively, of the two historic schools of thought in the Church of England.

At the same Convocation, Dr. J. A. Worrell, K.C., D.C.L., Chancellor of the Diocese of Toronto, was formally installed in office as Chancellor of the University.

THE RUSSIAN CHURCH AND THE RUSSIAN PEOPLE.

LECTURES BY DR. FRERE.

THE poverty of our news concerning our own diocesan happenings is our apology, if any were needed, for publishing information concerning the great Russian Church. Among many people ignorance of the Church in Russia is dense and this because so little information is given. Below is found "The Guardian's" (London) summary of lectures recently given by Rev. Dr. Frere, than

whom, probably, there is no better authority among English-speaking peoples.

The first two of a course of four important lectures on "Russian Church Ways" were delivered by Dr. W. H. Frere at St. Margaret's, Westminster. Not the least interesting feature was the incidental music, illustrative of that used by the Church in Russia, skilfully chosen and arranged by Mr. Edwin Stephenson, whose careful training of the choir at St. Margaret's has brought it to the forefront of London Church choirs. Most of the music was from Russian Church Service-books, but some of it exists only in manuscript. The singing was, of course, unaccompanied; the intention was to give typical examples of Russian Church music, ancient and modern, with a view to familiarizing the Church in England therewith, as part of the larger aim of bringing the Russian and English peoples into closer relations with one another. The introductory hymn on Wednesday was the ancient one which we know as "Hail, gladdening Light," from the Service of the Great Vespers. The Lord's Prayer was sung to a setting by Bortnianski, and this was followed by the more familiar Contakion of the Faithful Departed.

THE CONVERSION OF RUSSIA.

The subject of the first lecture was "The Russian Church and Orthodoxy." In his opening sentences Dr. Frere traced the wonderful assimilative power of the Slav race, to which he attributed their steady growth, and the peaceful absorption by them of numerous neighbour and subject races—a power in which their Teuton rivals were conspicuously lacking. The Southern Slavs were Christianized from Byzantium in the latter half of the ninth century; the Bulgarians, who had already been Christianized some years earlier, coquetted with Rome, and accentuated the differences which had already arisen between Rome and Byzantium. In Moravia Slav and Roman influences contended for its Christianization, and Rome won the day, giving permission, however, for the liturgical use of the Slav language. Thus a line of demarcation came to be drawn between Eastern and Western Christendom, with Russia and most of the Slavs on the Eastern side. The Christianization of Russia as a whole and of its Scandinavian rulers by Slav missionaries of the Eastern Church may be dated from the tenth century. The records of this conversion are enshrined in popular tales and ballads of Princess Olga and other heroic figures. Some of these the lecturer discussed in detail. The young Russian Church was organized with a Metropolitan and hierarchy from Byzantium; and Christianity soon proved itself a unifying power

among the many territories which made up the Russia of that day. This process, too, the lecturer traced in some detail.

THE CHURCH AND ISLAM.

As the nation progressed so did the Church, engaging herself with the gentler tasks of civilization and Christianization. Then came the disastrous set-back due to the Tartar invasion and conquest in the thirteenth century—the mark of this on the domestic and social life of the people was still visible. Through the Tartars, too, came the pressure of Islam, to which Russian Christianity opposed a sturdy resistance, which succeeded in the end in converting the invaders, while its general missionary work continued with unabated vigour.

A BULWARK OF THE FAITH.

The lecturer next gave a careful analysis of the Orthodox Faith which Russia professed and practised. While the West was in confusion and partly lost to Christianity, Constantinople "stood like a solid fortress of faith and culture against attacks from the North-East and South." For many years it kept Islam at bay. It built up the great period of Greek theology, which culminated in the work of John of Damascus, and terminated with the establishment of the Feast of Orthodoxy in 842. At this time the word "Orthodoxy" acquired the technical meaning which it has since retained, and it figured largely in the growing disputes between Rome and the Patriarchates led by Constantinople. The claims of Rome were at this time strengthened by the production of the famous Forged Decretals. When matters came to a head, and East and West parted company, the Russians naturally threw in their lot with those from whom they had received their Christianity.

BIBLICAL AND CONSERVATIVE.

The lecturer next enlarged upon the profoundly Biblical character of Eastern Orthodoxy. The vernacular Bible is always the basis of evangelization, and "the Anglican in reading the Catechism at once feels himself to be breathing a congenial Biblical atmosphere." But this Orthodoxy "does not fall into the Protestant error of exalting the Book, to the exclusion of the Society whose Book it is, or of creating a jealousy between the written and the living tradition." The condition of things, for good or evil, was somewhat stereotyped, and though reforms had been frequent, the ancient teaching was rigidly maintained. Rome was an innovator, and Orthodoxy must therefore be conservative. Also, Rome having lapsed into schism, the Orthodox Church "did not regard itself as capable of acting alone with the full powers of the Church Universal after the schism." It accepted, therefore, only the seven General Councils of the

undivided Church and no more. A certain rigidity was thus inevitable. The same rigidity marked its liturgical and monastic arrangements; and this had stood it in good stead in its long and continuous warfare with Roman Catholicism. This, too, the lecturer analyzed at some length, concluding by tracing the steps by which Roman Catholicism in the sixteenth century won a temporary triumph over the Orthodox Faith.

INCIDENTAL MUSIC.

The completion of the first part of this lecture was marked by the singing of Rachmaninov's fine anthem (one of three short choruses in a setting of the Eucharist), "O praise the Lord in the heavens." The second part was preceded by the singing of the Russian national anthem, "God the All-terrible." The second lecture, that on Friday, opened with the singing of "Joining choirs celestial," the Cherubic Hymn sung during the Great Entrance with the Holy Gifts—the English words were adapted from Dr. Frere's translation of the original text—and the Psalm "By the waters of Babylon," to an old melody set with modern harmonies for men's voices. In the interval between the two parts of the lecture the choir sang Berezovsky's anthem "Cast me not away," a polyphonic composition concluding with a fugue—a type exceptional in Russian Church music, and bearing no little resemblance (though preserving its distinctive Russian flavour) to our old English Church music.

CHURCH AND STATE.

The subject of the second lecture was "The Russian Church and the Civil Power." From the beginning the civil and ecclesiastical powers, Prince and Bishop, had worked together harmoniously under the pressure of common interests. In the fifteenth century, however, the balance of power tended to alter in favour of the Grand Prince, while that of the Metropolitan failed to advance in the same measure. But the existence of a great Christian Empire behind the Byzantine power, when the latter fell before Islam in 1453, was providential for Europe, and was strengthened by the ties which bound the Royal Family of Russia to the Imperial House of Palæologus. The Russian ruling House took the Imperial style a little later, and the great rise of Russian military power added further strength to its position. A beginning was made by force of arms and diplomacy of recovering some of the lost provinces from Romanism to Orthodoxy. Corresponding with this growth the organizations of the Church were enlarged, and a great movement towards church-building produced such masterpieces as the Cathedrals in the Kremlin at Moscow.

THE WANING OF THE METROPOLITAN.

But this was accompanied by a steady diminution in the political power of the Metropolitan, which had now lost the strong Patriarchal backing from Constantinople. Weakness ensued from the division of the power of the Russian Metropolitan between two holders at Kiev and Moscow respectively. After 1448, when Constantinople became inaccessible, the Russian Metropolitan was appointed independently by a Russian Council—subsequently that dignity was appointed by the Tsar himself. The Church was inclined to resist reforms, and in 1522 we find that the Tsar Basil deposed a Metropolitan and replaced him by another, who complacently arranged for a divorce and second marriage which the Tsar desired. The fruit of this "marriage" was Ivan the Terrible, whose career the lecturer traced in detail. Under him the ecclesiastical and civil powers alike fared badly under a cruel tyranny and the chaos of anarchy that followed.

THE RUSSIAN PATRIARCHATE.

A grave step was taken by the establishment of a Russian Patriarchate at Moscow about 1600, as a logical result of the transference of Empire to that city from Constantinople. The choice was to rest with a local Council, and Constantinople agreed to the change. The Patriarch of Moscow was to rank as fifth Patriarch, taking the place that Rome had forfeited. For the next twelve years the Patriarchate was a stormy and uncertain dignity, and was even vacant for a while after the death by starvation of Hermodgen. At length Feodor Romanov, now Metropolitan of Rostov, was set free from captivity in 1619 to become Patriarch, while his son ascended the throne as the Tsar Michael and the relations of Church and State entered upon a unique phase, which lasted for four-and-twenty quiet years.

THE FALL OF THE PATRIARCHATE.

Under their successors the need of Church reform in secular as well as spiritual directions brought about a violent conflict between Church and State comparable with those which preceded the English Reformation. The champion of the Church was the great Patriarch Nikon, a heroic figure in Russian history, whose career had points of resemblance with that of our Thomas Becket. This the lecturer traced in detail. His defeat and deposition were the deathblow of the Russian Patriarchate, which was finally extinguished by Peter the Great in 1700, since when the office has been placed in Commission, with the approval of the other Patriarchs of the East. The system suited Russia, and was working effectively.

The last two of Dr. Frere's interesting course of lectures were also delivered at St. Margaret's, Westminster. The incidental music was on similar lines to that rendered at the preceding lectures, but that given at the third lecture included "The Beatitudes," an anthem by Rachmaninov, and the Contakion of the Faithful Departed was repeated, by special request, at the conclusion of the course. The anthem before the last lecture was Tschai-kovsky's "Angel spirits ever blessed." The choir acquitted itself admirably.

REVERENCE AND BEAUTY.

The subject of the third lecture was "Russia and Worship." Nowhere in Christendom, said Dr. Frere, had worship taken a larger place than in the Russian Church. The early legend of the conversion of Russia tells how the envoys deputed by Vladimir to inquire into the merits of the rival religions reported that the worship of Islam lacked reverence, and that of the Teutons beauty, but that the worship of Constantinople combined both reverence and beauty, and so "Russian heathenism surrendered at discretion." Russia had ever since carried on and amplified the Byzantine tradition, "so that reverence and beauty are the pre-eminent characteristics of Russian worship to-day." The Byzantine rite had already crystallized by the time that the Russian Church came into being, and the conservative temper of the Russian Church had been such that every project of liturgical revision and reform had been strenuously resisted, sometimes with the saddest consequences.

LITURGICAL REFORM.

Liturgical reform as practised in the Russian Church connoted no such extensive changes as had altered the Latin rite or as had produced the Anglican Prayer-books, and they were of absolutely no dogmatic significance. The Slavonic service-books were from the first but imperfect adaptations from the Greek, carried through by the Southern Slavs and Bulgarians, and borrowed by the Russians from them. The original imperfections were enhanced by carelessness of copyists, ignorance of officiants, and the like. The services were very elaborate, and required much piecing together from different books for their correct rendering; and the books in question had been compiled in different monasteries upon different lines, so that the Russian Church perforce borrowed divergent ways and divergent traditions or stumbled on without proper guidance at all. There were even to be reckoned with superstitious survivals of popular or pagan cults, which, as time went on, intensified the need for reform; and these, after the lifting of the clouds of Mongol domination,

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GENERAL CHURCH NEWS

At the recent General Synod of the Church of Ireland a prolonged discussion took place during the debate on Hymn-Book Revision as to the propriety of retaining the lines "Confound their politics, Frustrate their knavish tricks," in the National Anthem. The Dean of St. Patrick's thought that of all the war prayers the best was that contained in the Prayer-Book, "Save and deliver us, we humbly beseech Thee, from the hands of our enemies, abate their pride, assuage their malice, and confound their devices." By a large majority the Synod determined to retain the verse.

The Synod of the Diocese of Rupert's Land has been postponed indefinitely. The Synod was to have been held on June 8 and succeeding days. A petition was extensively signed by clergy and laity requesting that in view of the anxieties and distractions of war conditions, the meeting of Synod should be postponed indefinitely. The Archbishop, to whom the communication was addressed, decided that, as there was no business of an urgent character, the gathering should be postponed indefinitely.

Rev. W. Lowther Clarke, B. D., Rector of Cavendish, Suffolk, has been appointed to succeed Canon McClure as Editorial Secretary of the S. P. C. K.

Mr. Ernest E. A. DuVernet, K. C., one of the best-known lawyers in Toronto, recently died suddenly at his home in Wychwood Park, Toronto. The late Mr. DuVernet was a brother of the Most Rev. F. H. DuVernet, Bishop of Caledonia and Metropolitan of British Columbia.

The scarcity of clergy, already serious, threatens to be considerably accentuated by the war.

The Rev. Canon Waller, of the C. M. S., is the new Bishop of Tinnevely and Madura.

Archdeacon Forneret, of Hamilton, has been appointed Senior Chaplain for the Niagara Camp.

The Synod of Columbia will meet on July 15 for the election of a Bishop of the diocese of British Columbia, and the consecration and enthronement of the Bishop-elect will take place probably in August or September next.

"The Guardian" says: The Lower House of Canterbury Convocation has had the courage, and the historic sense, to restore the name of King Charles I. to the Calendar. Its removal therefrom, more than fifty years ago, was a piece of barefaced impudence such as has rarely been surpassed. The services for the Feast of Charles, King and Martyr, were, it is true, removed from the Calendar by Royal Warrant in 1859, but it has always been exceedingly doubtful whether the Royal Prerogative extended so far, the services having been sanctioned both by Convocation and Parliament. The printers of the Prayer Book appear to have thought that you cannot have a Calendar Saint unless you have special liturgical provision for honouring him; they therefore "went one better" than the Royal Warrant and struck out of the Calendar the name of the monarch who died for the Church of England as truly as though he had been beheaded for refusing to embrace the official faith of the Puritans.

The Universities' Mission Magazine, "Central Africa," says: "We gather that the recent native rising in Nyasaland was in no way connected with the present war. Preparations for it had been going on for some time, probably for a year or more. Nor was it a Mohammedan rising, but the rising of a body of apostate Christians who had formed themselves into a native Ethiopian "Church." The Bishop writes that there is no cause for anxiety. The rebellion came to a head, and was quickly, easily, and *utterly* crushed. The *great Yao chiefs and the ordinary natives refused to have anything to do with it*, and the whole thing was over in a day or two."

In Zanzibar the lepers are isolated at a place called Walezo, and some of the missionaries of the Universities' Mission visit them from time to time. In Nyasaland they live on an island named Lundu, which is (or was) in German territory.

The Bishop of Quebec has decided not to summon the Synod of the Diocese for this year.

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were seriously taken in hand. Sometimes important points of teaching were involved, and then controversies arose, attaching themselves, however, to matters of no great moment—as when, at the consecration of the Uspensky Cathedral in the Kremlin in 1479, complaints were made that the Metropolitan had gone the wrong way round the church in procession. In the next century there was a warm dispute whether Alleluia should be said twice or three times; and animosities and lasting divisions were caused by a dispute whether the sign of the cross should be made with two fingers or three. In 1518 a learned Greek monk, Maximus, was called in to correct the service-books which he found full of blunders; but he knew no Slavonic, and had to work by translations through the medium of Latin, so that fresh mistakes were made, and Maximus fell into the hands of the enemy. A Council in 1525 condemned his efforts, stopped the revision, and banished the reviser into a monastery. Other attempts were made, which Dr. Frere traced in detail, until in 1655 the masterful Patriarch, Nikon, took up the question and carried it through “to an issue partly triumphant and partly disastrous.” But there was fierce opposition also; the monasteries and the people combined in a dogged resistance to what they regarded as a Romanizing movement and this led to the schism of the “Old Believers,” which gathered strength from persecution, and courted martyrdom in defence of what seemed like ludicrous trifles. So Russian Dissent arose, and so it had persisted to this day.

RUSSIAN DISSENT.

The secession of the Old Believers had as its first result an abandonment of Episcopacy, as no Bishop seceded with them. “For a time they could say that the end of the world was so close that it did not matter. But time,” as Dr. Frere observed, “showed otherwise.” After a while, of course, the priests also failed them, and a party split off which was content to forego a priesthood also, and with it the unreformed service-books, for which they had sacrificed everything. The other party continued until 1840 to recruit priests enough for their needs, and six years later a deposed Bishop, by means of whom they preserved a sort of Episcopal tradition. But persecution fell heavily upon them, and later on milder methods succeeded in reclaiming many of them. Still, however, this Popovtsky or Episcopal sect was strong in numbers and widely scattered throughout the Empire, and it still counted as a political force.

THE ORTHODOX RUSSIAN.

Dr. Frere continued with an elaborate and searching analysis of “the religious mind of the

normal Russian.” His religious interests were mainly centred in worship; dogmatic discussions had little interest for him—his main duty was fidelity to tradition. Piety was expressed by observances, not by feelings. Religion lived on acts, not sentiments; worship was most congenial when most objective. The Russian service was a drama, presented before the worshipper, and participated in by him. So the Russian was prepared to do anything in Church except sit. There were points in his thesis which Dr. Frere expanded in some singularly fine and striking passages. “Worship and prayer,” continued Dr. Frere, “and confession of sin are to him the very air that he breathes.” There were limitations, no doubt. With the Russian, Communion was infrequent, and frequent Communion was never part of the Russian tradition. “Attendance at the Liturgy is part of the tradition, so it is celebrated on Sundays and Festivals, and never without the fullest ceremony and rite. There is no Low Mass and no multiplication of Masses.”

THE EDUCATED CLASSES.

It was, however, a weakness in the Russian position that it had failed to hold the educated classes to its tradition or even to religion. To them the tradition seemed to discourage thinking and to be afraid of reason. Until recently public preaching and teaching had been rare. This alienation was a very serious menace to the future. But the Church was now fortunately alive to the danger and was taking steps to counteract it. Dr. Frere saw much hope in the future. Russian Church music had never been vulgarized; the icons of severe Byzantine type had never been degraded to the level of the cheap and tawdry Madonnas of the West; relics with them were still “the bodies of the Saints lying uncorrupt among their own people,” not “bits and scrapings hawked about like so many talismans;” in their gorgeous ceremonial nothing second-rate was tolerated; “the Mass never becomes a charm muttered in a corner.” In like manner the dignity and purity of doctrine had been preserved—“No emphasis is laid in the Liturgy on a precise moment of Consecration, or a highly localized sense of the Presence of Christ. . . the superstitious temper is studiously avoided.”

EXPANSION AND TRANSFORMATION.

Modern Russia, said the lecturer in opening his last lecture on “The Expansion of the Russian Church,” began with Peter the Great, who first brought Russia into active touch with Europe. The details of this Dr. Frere worked out with great fulness. This expansion involved an inner transformation also, and thus began the process of Germanization. The accession of Katherine II. introduced the ideas

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of the French Encyclopædists, and an era of sterilization of the Russian Church. Even so, however, the Church was able to oppose schemes for secularizing its property and Protestantizing its doctrine. A foreign fashion was introduced in Church music, which lasted until the national reaction in the middle of the last century; and the national ideals in Church architecture have also recently reasserted themselves. Territorial expansion brought, though with many discouragements, missionary activity, and enlarged spiritual organization, which resulted in the recovery of lost ground from Protestantism. But the Holy Synod was not a venturesome body; in practice, indeed there was little that could rightly be called Synodical government, whether Provincial or Diocesan; and routine was practically all that was permitted to the clergy of whatever rank. In some circumstances advance and reform were difficult of achievement. On the other hand, the conservative system had many advantages—it secured a local ministry, highly respected, also communities of clergy mobile and detached from local ties, with special facilities for study and the ascetic life. Thus the parochial and the monastic systems complemented each other.

MISSIONARY ZEAL.

The great missionary activities of the Russian Church were enlarged upon by Dr. Frere in some telling paragraphs. They covered a vast area, and did untold good in the way of Christianizing desert regions and wild people. The missionary tradition was with them early and continuous. In latter days it had produced a flourishing branch of the Orthodox Church in Japan. In spite of Government support the work was far from easy, and there were constant discouragements in the form of wholesale relapses into heathenism and Islam. But the work proceeded steadily, and the story, as told by Dr. Frere, was deeply interesting to outsiders and creditable to the Church. And

to missionary prelates and clergy the highest places in the Church were really, as well as in theory, accessible, as many examples showed.

ROMAN CATHOLICISM AND THE WEST.

The relations of the Russian Church with Roman Catholicism were not such pleasant hearing, but the story could not be left untold. Many of their people had been absorbed under political pressure into Uniat organizations, but in the seventeenth century there was an Orthodox revival, which led to a return of many of these lost sheep and a movement for the unity of Slav Orthodoxy under the Patriarch of Moscow. The struggle was waged with varying fortunes until the extinction of the Kingdom of Poland, when a movement towards Orthodoxy set in in the Russian territory, which resulted in 1839 in the return of two millions to the Orthodox fold. In his concluding paragraphs Dr. Frere traced the overtures which passed between the Russian Orthodoxy and the West, with France and England, and finally with the English Non-jurors. Practically the lecturer had to cease at this point. But, as he said, another lecture might profitably have been devoted to later developments of these important movements.

OURS NOT TO QUESTION.

AN article in "The Scotch Church Chronicle," on the duty of Christian people to support the Church's missionary ventures, concludes thus:—The question of success or failure is no business of ours. The soldier in the trenches does not argue with his officer—he obeys. The sailor on the seas does not hold his hand because he is unable to understand the full import of the operations in which he is engaged—he does his duty, and in doing it, dignifies both himself and the service to which he belongs. That way, and that way only, lies the hope of ultimate victory. The campaign may be slow; there may be many failures, many disappointments, many disasters; but so long as they who serve are content to serve, so long as they manifest their faith by the exercise of the noblest of all virtues, the virtue of obedience, the issue is undoubted, though it may be long delayed. So with the great work of the Church of God on earth. If we have a vital faith in the Captain of our Salvation, if we have a real belief in Jesus Christ as our Saviour and our God, we shall not be content to localize Him as a mere national deity, but we shall see in Him the Master of the world, and we shall go as He has told us to go, unto the uttermost parts of the earth, preaching the gospel of Redemption to all nations, and peoples, and tongues, and leaving the results absolutely in His hands.

A GOVERNMENT OFFICIAL AND MISSIONS

SIR ARTHUR LAWLEY, formerly Governor of Madras, recently said: "I have worked for some eight years in South Africa, for nearly six years in India, and I have travelled leisurely through parts of Central Africa, East Africa, and Uganda, so that I have enjoyed peculiar opportunities of observing and gauging the effect of various forms of religious endeavour upon those matters of human well-being which are the special concern of any administrator. I mean, for example, such things as security and peace, justice and liberty, and social progress. With that experience gained, I am glad to have this opportunity of saying that, whether in Asia or in Africa, missionary influence among the coloured races of those continents is wholly for good. There is not one community, whether in Asia or in Africa, that has embraced Christianity but has risen with a bound from its former degraded position, and entered into a new, a more noble, and a more lasting life."

A CONFIRMATION OF LEPERS

OUT of 102 lepers in the Leper Asylum at Bhagalpur, in the province of Bihar, North India, fifty-two are Christians. The Bishop of Calcutta recently held a confirmation at the asylum. The Church Missionary Gleaner says: "The scene was a very impressive one. There were no fewer than twenty lepers—eight men and twelve women—waiting to confess publicly their faith in the Lord Jesus Christ and to be strengthened by the gift of the Holy Spirit. Each candidate made his confession audibly by himself, and then one by one they knelt before the Bishop, who laid his hands on their heads."

For the first time for many years a Frenchman has been admitted to Holy Orders in the Church of England. On Trinity Sunday, in St. Paul's Cathedral, the Rev. Louis N. J. B. Verdier, of the University of Toulouse, was ordained deacon by the Bishop of London, and licensed as Chaplain of the French Protestant Episcopal Church of the Savoy, Bloomsbury.

Prebendary Carlile, Founder and Hon. Chief Secretary of the Church Army, has accepted the honorary degree of Doctor of Divinity from Oxford University. The Church Army has rendered great service to the Church and the State for many years, and its manifold operations have never been more prominently before the public than during the ten months of the war.

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