

thirty miles in length. Before the war the line was utterly unequal to the demands of trade, and freight was piled up at many stations, awaiting transport. What must the congestion be now when the military authorities have the right of way and the quantity of stores is vastly increased. Russia neglected the fine waterways which might have been utilized for trade, and the single line of railway is wholly inadequate. Such a report as this portends disaster for Russia in her deadly conflict with a vigilant and powerful foe.

**The Church of Ireland and Missions.**

The Ven. Archdeacon Hill, of St. Thomas, has sent us a clipping from the Dublin Daily Express of April 12, 1904, and asked us to insert it in the Churchman, as he feels that it will be interesting to the members of our Church in Canada, and be very gratifying to them to learn how their zeal hath provoked their sister Church in Ireland to follow the good example set them by the Church in Canada in missionary enterprise. The Rev. Canon Stewart is a cousin of Archdeacon Hill, and wrote to him some time ago for information concerning the operations of the Missionary Society of the Church of England in Canada. The extract from the Dublin newspaper is clipped from the report of the session of the General Synod of the Church of Ireland, which opened on April 11th. It reads as follows: "The Rev. Canon Stewart said he was convinced that if the Church of Ireland would recognize it as a great missionary society, which it was by Divine right, and collect missionary offerings by its own organization, and send forth missionaries by its own authority, there would be a great revival of missionary interest, and a large increase in missionary power. This was not mere theory. They had examples in the Scotch Church, the American Church, and many colonial churches. The last example was that of the Canadian Church. By a canon of the General Synod, met in Montreal towards the end of 1902, the Missionary Society of the Church of England in Canada was formed. Its operations commenced at the beginning of 1903. It set out to raise \$73,000 during the year, and on the 31st December \$72,704 had been paid into the treasury—a good showing for the first year, about double the amount, he understood, of previous years. The society aimed at raising \$100,000 this year. The plan of action was this: The Central Board assessed each diocese, then the Diocesan Board assessed the Rural Deaneries, and the Rural deanery Chapter assigned the amount to be given by individual parishes. Money given might be appropriated by donors, but otherwise went into the central fund to support Canadian missionaries in the North-West Province of the Dominion, in Japan, China, South America, Africa, Palestine, Persia, etc. Now, if they could organize themselves as well, and throw as much real religious enthusiasm into the work, they might look forward to raising £50,000 as a start, which would support over 230 missionaries, a goodly array of soldiers of the Cross. The resolution was adopted.

**EMPIRE DAY.**

The twenty fourth day of May has now for over sixty years been observed as a national holiday in all parts of the British Empire. It was the birthday of the late Queen Victoria, and, originally observed formally as the Sovereign's natal day, it became, as the many virtues of Queen Victoria were recognized, and as she grew in the affectionate regard of her subjects in all parts of the Empire, not only a ceremonial, but a loving and loyal tribute to the Queen's personality, her pure life and exalted character. No monarch ever lived more in the hearts of the people, and laboured more diligently and unselfishly for their welfare than the late Queen, and a period of phenomenal expansion and development synchronized with the years of her long and bene-

volent reign. So, in accord with her leaving the reign to the people, that people realized the appropriateness of making its observance a tribute to her memory, and this has happily been accomplished by making it also the official anniversary of King Edward's birth, which really occurred in November. To associate King Edward with his birthday in this is a happy idea, for not only shall he be loyal to her, in her lifetime, and desirous that now he fills the place she so long occupied and sits upon her throne, to walk in her footsteps, and to follow her example and emulate her virtues. Not only, therefore, will we keep as a national holiday the 24th of May in memory of Queen Victoria, but also joyfully because of our happiness under her son and successor, and because with unvaried diligence, and infinite tact, and unflinching faith he is discharging the many and onerous duties which pertain to a constitutional monarch. Already King Edward has made his mark, not only in the Empire, but on the world, and by his efforts to secure peace among the nations, and to avoid strife and appeal to arms has gained the honourable title of Edward the Peace-maker. In the recent successful negotiations with France his hand and influence were recognized as potent, and he will be not only famous, but blessed, if he uses his exalted position to promote peace on earth and good-will among men. This day, however, not only recalls the birth of two Sovereigns, but it also takes cognizance of the varied peoples who, in all parts of the world, unitedly acknowledged their sway. In these days we recognize that the people as well as the monarch constitute the nation, and hence this is called Empire Day; and we take thought of that vast Empire which God has raised up in these latter days to benefit and bless mankind. The object of Empire Day is not only to inculcate loyalty to the King and Empire, but to advance a more accurate knowledge of, and consequently more friendly and even affectionate feeling among the scattered people who own allegiance to King Edward VII. We trust that there will be on this day not only military reviews, fireworks and the other usual demonstrations of joy, but addresses on such subjects as the duties and responsibilities which attach to British citizenship, or lectures on the Empire, or some part of it, which will raise the conception of our duty and responsibilities as citizens, and give all a better idea than many possess of the vastness, resources, power and responsibility of the great Empire to which they belong. Providentially God has raised up this unique combination of various and varying countries and peoples known as the British Empire. Ours it is under Him to bind more closely together in union of heart and effort, that, as we pray, truth and righteousness, peace and happiness may be established among us for all generations, and that we may have cause with heart and voice to sing "God Save the King."

**EXCLUSIVENESS.**

No charge is more frequently or more persistently made against the Anglican Communion than that it is exclusive, and that both in spirit and fact it is uncharitable towards other Churches, both Roman Catholic and Protestant. Were this true it would be a serious charge, as failure to recognize the things we have in common with them and their Christian character, if it were done up as individuals, would show a lack of knowledge of their standards of belief and practices, as well as of the holy and blameless lives of many under their teaching and influence. We repudiate the charge that the Church of England as a body is exclusive, though that spirit may sometimes, perhaps, be manifested by individual members. The Church of England admits to membership all who have been baptized, and in this respect the door of admission is as wide open as loyalty to Christ will admit. The charge of exclusiveness refers generally to

the rubric making Confirmation a necessary condition of Communion, and also the Church's insisting on Episcopal ordination for those who minister at her altars. With reference to the former it may be said that she is only maintaining the ancient directions on the subject, and that it was in no spirit of exclusion, for at the time there were no religious bodies discriminated against by it. To deprive the Church of England of the right to say who shall be partakers of the Sacrament of the Lord's Supper is to deprive her of the power of discipline, and Confirmation is her method, believed to be apostolic, of admitting her members to the Lord's Table. It may be a question worthy of consideration how far under existing conditions it may be desirable to modify the office of Confirmation for those who have passed youth, or have not been baptized in the Church, or if so, had not godfathers or godmothers. Also, whether discretion could be allowed in admitting to the Holy Communion persons who did not wish to be confirmed for any reason or scruple. The Archbishop of York seems to favour this idea, though we cannot agree with him that it is contemplated under the present rubric, or could be legally done without further action on the part of the Church. Again, with reference to Episcopal ordination, our Church is only following the universal practice of the Church from primitive times, and our Ordinal was not drawn up in any exclusive spirit, but in conformity with generally accepted views of Church government at that time; and Episcopacy was maintained as a gift inherited from the historic past. The Church preserves and cherishes it from conviction as to its necessity and value, and not in any spirit of pride or arrogance. Our convictions, as well as those of Nonconformists, should be regarded in this matter. On this difficult and extremely important subject we cannot do better than to quote from Professor Sanday's "Conception of Priesthood," in which, with consummate ability and large charity, he deals with this aspect of the question: "A more tender place is touched by the exclusive claims which are made for the apostolically descended priesthood. It is the negative side of these claims which is felt, the denial of the right of those who have not the same descent. This really cuts to the quick, and we cannot for a moment wonder that it should do so. But even here there is room to hope that some steps are possible toward an understanding. In the first place, it should be distinctly borne in mind that the more sweeping refusal to recognize the non-episcopal Reformed Churches is not, and can never be made, a doctrine of the Church of England. Too many of her most representative men have not shared in it. Hooker did not hold it; Andrewes expressly disclaimed it; Cosin freely communicated with the French Reformed Church during his exile. Indeed, it is not until the last half of the present century that more than a relatively small minority of English Churchmen have been committed to it. Again, those who within this period have taken up the negative position have done so in no lightness of heart, but in deference to what they conceive to be an absolutely constraining logic, and they have done it with the amplest possible acknowledgment of Christian excellences in the separated bodies. Further, it will be noted that the more responsible writers avoid as far as possible the use of language which involves any sort of judgment upon these bodies. For instance, when Dr. Moberly asserts that a certain form of Church organization is 'essential' or 'indispensable,' he is careful to add that he means 'essential, or indispensable for us'—for those brought up as we are, who can accept the premises from which he is arguing. He always has in view the reservation that God is not bound by His own appointed methods—that 'outside His appointed "media" of whatever kind—ministries, sacraments, ordinances—He can work, if He will, as divinely as within them.' This consideration, he adds, may serve somewhat to the lowliness of our thoughts; it

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