

Our Contributors.

Canon Gore on the Sacrament.

Canon Gore has been a prominent man, says the Belfast Witness, ever since the publication of a group of theological essays, entitled "Lux Mundi." There he showed that, while acting and identifying himself with the High Church party, he had certain broad Church sympathies, which made it difficult to define his position. He has now published a book on the Lord's Supper, which sets him at complete variance with the Ritualists and Sacerdotalists in the Episcopal Church. The book has fallen like a bomb-shell among the ranks of the Romanisers, and they are in consternation over it. For the doctrine of the Lord's Supper is the pivot of the Anglo-Saxon movement, and the source of the whole danger and damage. If the Communion is a sacrifice, an oblation of Christ's body, His body must be present in the bread and wine transubstantiated by the words of consecration and the table becomes an altar. If the Communion be an offering of the Lord's body, then the minister must be a priest, a functionary with sacerdotal powers. If this be so, then the priest must have priestly ordination in unbroken succession from the first. But the Reformation was a deliberate intentioned breach with Roman Catholicism; hence the Reformation is cried down and the breach is soldered up, and the Sacerdotalists affect to believe they are as Catholic as Cardinal Vaughan himself.

Dr. Gore has made a careful study or re-study of the whole doctrine of the "Lord's Body" in the Sacrament. He has reviewed the teaching of the Apostles, he has examined the practice of the primitive Church immediately after the Apostles, he has considered the early liturgies as reflecting the faith of early churchmen, and as a result he has found for most of the Evangelical principles of the Reformed Church in regard to the Communion. True, he still continues, outwardly at least, with the Anglo-Catholic party, and still employs some of their phrases as to a "real objective presence of Christ" in the Eucharist. But all this is vague and misty beside his very definite statements which bring him into line with the best Evangelical teaching. As to the idea of a sacrifice for sin being offered in the Communion, that is repudiated. The Christian, he holds, has no more need of any propitiation. It is the Church which offers itself as the body of Christ in thanksgiving sacrifice to God in the Communion, not the priest offering a propitiatory sacrifice on the altar. There is no repetition of the sacrifice on the Cross. This cuts right into the very heart of the Roman Catholic and Anglo-Catholic position. As to the real presence, Dr. Gore holds that the great Fathers—Chrysostom, Cyril of Jerusalem, and Gregory of Nyssa—would have been shocked by the notion that Christ is made present on the altar under the form of bread and wine. He says it is an admitted fact that the worship of Jesus in the Sacrament is absent from the early liturgies. The idea of those early liturgies is that the human prayers and sacrifices are accepted at the heavenly altar. "And after the oblation of the earthly elements to God, and the invocation of the Holy Ghost upon them, all mention of sacrifice and all intercession was over."

"Equally important is Dr. Gore's teaching as to what constitutes an effectual, a valid Communion. He takes practically the position of the Westminster Divines that it is by faith that the worthy receivers are

made partakers of Christ to their spiritual nourishment. He says "fidelity to the declared purpose of the Supper is the sole security for the presence of Christ in the Communion." Again, "the Eucharistic presence, because it is spiritual, is relative to the faith of the Church, and pre-supposes holy persons to receive holy gifts." This great Spiritual and Evangelical principle strikes at the very foundation of that mediæval superstition which the Ritualists are trying to restore. Romanism is bound by its first falsehood to add another—viz., that when the priest repeats the formula of consecration, *Hoc est Corpus Meum*, this is My Body, and with full intention, Christ is present even if the priest be an unbeliever and an immoral man; and Christ is received by the communicant whether he has or has not any faith and repentance at all. Canon Gore opposes what is called the Zwinglian view of the Sacrament, which empties the ordinance of all Divine mystery and meaning. But that was not the teaching of Zwingli, who was in substantial agreement with other reformers. What Dr. Gore repudiates is more accurately the Socinian view. The Presbyterian Church through out the world holds by Calvin's doctrine of the Sacrament which recognizes a real Presence, a Presence which is spiritual, and which is apprehended only by the faith and love of the communicant.

Canon Gore has been assailed by the organs of the Romanising party, and taken sharply to task. This was to be expected. The "Church Review" says—"It is impossible to read the book without feelings of the profoundest grief." Again we read—"It has only been too manifest of late years that the former head of Pausey House has been drifting steadily away from the Catholic position. And now if ever there was a doubt about it, Canon Gore's absolute severance from anything that can by any stretch be called Catholicism is made open and indisputable." We need not stop to remark that by Catholic these writers (though they are Episcopalians) mean Roman Catholic. These views of Canon Gore on the Sacrament are truly Catholic so far as they are in essential harmony with the Apostolic and sub-Apostolic Church.

Will Canada Win?

Owing to the success of the recent expeditions in search of the North Pole all nations are alert. In all parts of the world scientists have risen to the emergency, and now with victory in sight it will be a struggle to the death to plant the flag at the earth's axis. No less than seven expeditions are being fitted out and will sail from as many ports. Practically unlimited means have been placed at the disposal of the explorers in other lands. Russia has placed unlimited means at the disposal of Admiral Makaroff, William Zeigler, a millionaire of New York is willing to spend one million five hundred thousand dollars to enable Evelyn B. Baldwin to plant the stars and stripes at the Pole. The Duke of Abuzzi who spent five hundred thousand dollars on his first expedition is prepared to spend twice as much if necessary to accomplish his purpose.

Undoubtedly the greatest factor in the world's race for the Pole is the expedition of Captain J. E. Bernier, of Quebec, a Canadian by birth, who has offered his services to his King and Canada gratuitously. The Captain's plans are unquestionably the best that have been conceived. They have been endorsed and approved by the Geographical Society of Quebec, the Colonial Institute of

London, England, the Dominion and Provincial Governments, and have received the commendation of such authorities in arctic research as Sir Clements Murkham, Dr. Bell of the Dominion Survey, J. W. Tyrell, chairman of the committee on Polar research, of Toronto, and the late Dr. G. M. Dawson, of the Geological Survey.

The strongest testimony that can be brought to bear in favor of Captain Bernier's expedition is the fact that his plans are fully in accord with nature while those of his competitors are in direct opposition to nature.

In view of the great interest manifested by Canadians in the Canadian Polar Expedition, it has been decided by the committee in charge of the Expedition, of whom His Excellency the Earl of Minto is Patron; Lord Strathcona and Mount Royal, President; Sir Clements Markham, 1st Vice-President; and Hon. R. R. Dobbell, M. P., P. C., 2nd Vice-President and Chairman, Lt.-Col. De La C. T. Irwin, Hon'y A. D. C. to the Gov.-Gen., Treasurer, to immediately appeal to the Canadian Public for assistance in the shape of a popular subscription to supplement the grant given by the Dominion Government.

Subscription Lists have been opened in all the Banks and Newspaper offices in Canada, and it is earnestly requested that the necessary funds be supplied with as little delay as possible; you are, therefore, asked to subscribe now, and any amount you may feel disposed to contribute will be most acceptable. Funds will be deposited as received in the Bank of Montreal, Ottawa, and every sum received will be duly acknowledged, and the name of every subscriber will be recorded in the official records of the undertaking.

Subscriptions may be sent to the nearest bank or Newspaper Office, or may be mailed direct to the Polar Expedition Committee, 117 Bank Street, Ottawa.

Concerning Mistakes.

We all know what mistakes are, says the Michigan Presbyterian. We have made too many ourselves to make any mistake in this matter. We know what they are, and how easily they are made, but we do not always know how to avoid them, how to class them, or how to use them if they are made. There is no literature of mistakes, though there are plenty of mistakes in literature. The history of this peculiar and familiar companion of our everyday life has not yet been written, perhaps because of the superabundance of material. Our thinking and our writing upon the topic must therefore be after our own fashion, and if we make mistakes we shall but afford good illustrations of our theme.

What is it to make a mistake? It is to mis-ake-to take amiss, or wrongly. As showing the tendency of human nature to error, it is curious to notice that one is almost universally made in the use of the word mistake. We say: "I am mistaken," when we do not mean that some one has mistaken us, but that we have mis-taken. The correct form is, "I m stoke," so that we mistake whichever expression we use.

Talleyrand once said of a political movement, that it was worse than a crime, it was a blunder, and the phrase has passed into our common speech. There is a truth under the surface of the criticism. We are very apt to regard mistakes as trivial matters, but are they really such? Have we ever calculated how much energy is misdirected, how much labor is wasted how much expense or uncertainty, failure, discomfort and damage are caused by mistakes, and the