

pondent. I have always believed, and it will take more evidence than the assertions of Mr. May to disabuse my mind of the belief, that all clergy of the Church of England proclaimed from the pulpit at all times, and more especially at such penitential seasons as those of Lent and Advent, the basal principles of the teachings of Christ, "Repentance from dead works and faith towards God." As to the manner of their proclamation and the due proportion of the Word, and the Sacraments of Christ, in the daily practical life of the repentant, faithful and converted Christian, there is probably a wide field, as there are "diversities of gifts, but the same Spirit." Your correspondent's confusion of mind and rather uncharitable utterances possibly arise from the fact that he has not reached yet that generous love which should be the very best fruit of conversion, as shown towards all who love the Lord Jesus in sincerity and truth—that he does not appreciate the possibility that men impelled by the same Spirit may have different modes of applying the all embracing doctrines of Holy Scripture to the ears and hearts of their hearers. Your correspondent's claim to base his belief on the "thing" rather than the term, on the Bible, the Liturgy and the Catechism, is shared even by those clergy who do not follow in the mode that one man's convictions lead him to adopt as the most in harmony with those standards of interpretation. As to the generalities in which the brother deals, universal observation—the thousands who die unrepentant and unbelieving—though alas! too true, as generalities, yet are not at all adapted to establish the position that he endeavours to uphold—which is the criminal neglect of the "advanced" school to preach repentance. Many of the expressions used, though I will not question their descriptive accuracy, are not drawn from Scripture, Liturgy or Catechism, such, for instance, as "absolute repose on the finished work of Christ," and being "very careful about good works." Some of the strongest appeals to Holy Scripture are capable of a much wider and more generous application than he seems to give them. It is quite true that the "Author of Holy Scriptures" urges "Conversion" with an emphatic amen—but so also does the Lord Jesus Christ impress many other duties upon His disciples; for example, as recorded in the 6th chapter of St. John's Gospel—in the Sermon on the Mount—and in those many words scattered all through the Gospels and accompanied by the solemn "verily." As to the more personal matter of your correspondent's letter, I find that he denounces, as with authority, when he tells of his personal observation of "the watchman who nods on the walls," who cries, "peace when there is no peace"; the "formalist," the "pulpit lullaby," the "strange composure almost akin to a resigned complacency," "effortless acquiescence, supine folding of the hands," and many other such accusations of the brethren. To whom are these terms applied? We find the "animus" of the invectives as we draw towards the close of his letter. They are not an expression of holy horror, a delineation of the awfulness of sin, or a call to arms, but a set attack upon a "school." Mr. May repudiates polemical hair-splitting, but the burden of his parable is taken up against what he terms "advanced" preaching. "Speak unto the children of Israel that they go forward." Against the preaching of the sacraments or the Church (both of which enter into the preaching of the Lord Jesus Christ and of His Apostles)—against those whom the writer designates as formalists (forgetting the parable of the mote and the beam)—against the school which he says "shakes its head at the Reformers—frowns on dissent, smiles on Rome, lovingly and reverentially,"—restores the "Mass," effloresces with a forest of ritual, and last, in Mr. May's judgment, "obscures the Saviour." O, Brother May, Brother May, "all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." How, brother, can you say that the "advanced," or the "laggard," or any other school, "shut personal religion out with corporate piety." Words, words, empty words, incapable of proof, contrary to fact, wicked words, for, my brother, they may apply to you and to me personally; they are untrue of any school as against any other school of thought in the Church. "Though I have the tongue of men and of angels, though I have all knowledge (without wisdom), though I have faith to remove mountains, and have not charity, I am as nothing in the sight of God." On what grounds of evidence do you base your wholesale attack upon the "advanced" pulpit? Do you know anything about the "school?" Have you been a hearer or a reader of the sermons of the "school?" Have you followed the lives of the members of the "school?" Let one recommend to your perusal some or any of the many works on repentance, conversion, and personal religion, that have reached their manifold editions, and emanated from the "school" which you denounce. If the brother must relieve his soul by comparisons, will a comparison (by fruits) of the daily life of the members of the "advanced" school—either congrega-

tional, clerical or individual—fall so far below the standard of personal religion, care for good works, and repose on the finished work of Christ, of His "school," as to justify the brother's judgment upon them and their ways of pressing home the Gospel of salvation in Christ Jesus, upon the flocks committed to their care? Will Mr. May visit the scenes of the life labours of Fathers Mackenzie and Lowder, or to come nearer home, the parishes of Toronto occupied by the "advanced" clergy, and repeat his denunciations of the "obscuring of the Saviour and of personal religion." My dear brother: denounce sin, lukewarmness, unfaithfulness, and God be with you; but beware how you sit in judgment on your brethren, who do not see eye to eye with yourself; remember that no school of thought has a monopoly of piety or of faithfulness—that there are tares and wheat in every church, in every congregation and in every school. Meanwhile, my brother, be thankful that Christ is preached, though it be in many modes which differ in degree and in kind, in theory or in practice, from that manner which hath been borne in upon your conviction as the truest and most scriptural—in fact as the more excellent way.

CHAS. E. WHITCOMBE.

#### Superannuation.

SIR—Your editorial on "Superannuation," which appeared about two weeks ago, had, I think, a good deal of truth in it. There are, I grant you, some very objectionable clauses in the Canon relative to that fund, but as there are always two sides to a question, it might be well to consider how they came to be adopted. I might say, in the first place, that a grave mistake was made in not so constructing the Canon as to prevent any one from becoming a beneficiary of the fund until he had, at least, paid five annual instalments into it. The want of this provisional clause has been a source of its weakness ever since, because nearly at the outset it was burdened with annuities which should not have been paid under the circumstances, and, in fact, their payment was an injustice to contributors; but as that mistake is not likely to occur again, there is, perhaps, no need of any amendment on that point. The clause re the \$25,000 capital, though perhaps unfair in some senses, was, in my opinion, adopted with the best intentions for the solidification of the fund, and when the Rev. Canon Logan was appointed to solicit subscriptions to raise that capital, I think it was expected that clergy and laity would put their shoulder to the wheel and help him to accomplish such a herculean task as he had undertaken. In looking over the list of subscribers for the two following years, how many of the clergy were to be seen on that list as subscribers to make up the capital of \$25,000; just two, one a poor country missionary, and the other a city rector. Now, sir, as this fund is chiefly for the relief of the clergy, how can they expect laymen to give liberally to it unless they set them the example? We often hear the principle of liberality preached in our Synods and elsewhere, but the question suggests itself to our mind, "Do the preachers practice what they preach?" Another reference to the Canon and I have done for the present. It is this, the satisfying of the claims of thirty years' men first; this, I think, is a most pernicious clause. I can see no reason that in case of a deficit they should not bear their share of reduction as well as twenty or twenty-five years' men, or in fact, any other man superannuated. Some time ago I promised to point out the reforms needed in the Canons of the Church, and this is my view in reference to the one mentioned above; the others I purpose dealing with in future articles.

JURIS.

#### BRIEF MENTION.

The King of Korea has ordered the use of the Gregorian calendar, beginning with this year.

The smallest church in the world is at St. Lawrence, near Ventnor, Isle of Wight. It has a seating capacity of twelve persons.

All the correspondence from the Vatican concerning church matters is carried on in Latin.

Ancient Roman and Spartan women used white when mourning for their dead.

In Ethiopia the inhabitants have chosen brown, the color of Mother Earth, as the sign of grief.

The peat bogs of Great Britain and Ireland are

estimated to be the heat equivalent of nearly 4,000,000,000 tons of coal.

The Rev. A. E. Andrews, B.A., who was ordained deacon on Advent Sunday, has been appointed assistant curate to St. Peter's Cathedral, Charlottetown.

K.D.C. Pills tone and regulate the bowels.

Prof. C. A. L. Totten, a former instructor in Yale, has issued a calendar for the past and future time, covering a period of 67,713,250 years.

The Duke of Argyll's new book is to bear the title "The Philosophy of Belief." The Duke has been at work on the book at intervals during the past fifteen years.

The total number of children under the care of the Church, excluding those in Dr. Barnardo's Homes, was reported at 14,816.

One hundred and sixty plows started in a row in a recent plowing match at Dartford, England.

For immediate relief after eating use K.D.C.

Encouraged by his success in the penny novel venture, Mr. Stead has announced that he intends to issue "Penny Political Pamphlets for the People."

The Rev. Henry Cochrane, late of Rat Portage, has been appointed to the charge of the Indian mission at Fairford, Man.

Among Victor Hugo's manuscripts has been found a complete melodrama. He left, too, a great number of letters, which will be published soon.

A 50 foot granite shaft, the longest piece of granite ever taken out of a quarry in Vermont, was quarried at Barre a few days ago.

China has a war god to whom they have burned incense from time immemorial, and who has over 3,000 names.

K.D.C. imparts strength to the whole system.

Russia stands third among nations in the number of books published, surpassing Great Britain. As but little fiction is printed, the enormous output of serious literature is the more remarkable.

The Very Rev. Dean Partridge, of Fredericton, has returned from Bermuda, whither he went to recuperate after his long illness.

A London paper reveals the important fact that the church scene in "Michael and His Lost Angel" was arranged in every detail by a clergyman of the Church of England—Prof. Shuttleworth, rector of St. Nicholas Cole Abbey, in the city.

Dimmick, the English elephant catcher, knows more of the habits of that animal than any other living man. He is supposed to be the original of Kipling's "Peterson Sahib." He says that but twenty-four white elephants have been caught since the commencement of the Christian era.

Lord Wolseley is said to be creating great distrust and dissatisfaction among all ranks in the British Army by "pitch forking" junior officers who belong to his particular social set over the heads of older and more deserving officers.

K.D.C. the great Spring remedy.

Dr. Ryle, Bishop of Liverpool, is the oldest prelate of the Church of England, the youngest being Dr. George Rodney Eden, suffragan bishop of Dover, aged 43. The oldest prelate of the Church of Ireland is Dr. Graves, Bishop of Limerick, aged 85; the youngest, Dr. Peacocke, Bishop of Meath, aged 60. The oldest prelate of the Scotch Episcopal Church is Dr. Willoughby Jermyn, Bishop of Brechin and Primus, aged 75; the youngest, Dr. James A. Chinnery-Haldane, Bishop of Argyll and the Isles, aged 54.

#### Family Reading.

Western Canada Loan and Savings Company.

THIRTY-THIRD ANNUAL MEETING OF SHAREHOLDERS.

The thirty third annual general meeting of the company was held at its head offices, No. 76 Church street, Toronto, Canada, on Monday, the 17th February, 1896, at ten o'clock a.m.

The Hon. G. W. Allan, President, in the chair. The Managing Director, Mr. Walter S. Lee, read the annual report and financial statements, which