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LESSONS FOR SUNDAYS AND HOLY DAYS.

Third Sunday after Easter.

Morning—Num. 22; Luke 18 to 31.

Evening—Num. 23, or 24; Philip. 1.

Fourth Sunday after Easter.

Morning—Deut. 4 to 23.

Evening—Deut. 4, 23 to 41, or 5.

Fifth Sunday after Easter.

Morning—Deut. 6; Luke 24, 13.

Evening—Deut. 9 or 10; 1 Thess. 5.

Sunday after Ascension.

Morning—Deut. 30; John 4, 31.

Evening—Deut. 34, or Jos. 1; 1 Tim. 4.

Appropriate Hymns for Fourth and Fifth Sundays after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

FOURTH SUNDAY AFTER EASTER.

(St. Philip and St. James.)

Holy Communion: 309, 319, 321, 322.

Processional: 224, 431, 432, 620.

Offertory: 138, 232, 239, 292.

Children's Hymns: 233, 329, 333, 336.

General Hymns: 220, 240, 260, 430.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 310, 314, 549, 553.

Processional: 4, 217, 219, 274.

Offertory: 142, 534, 583, 634.

Children's Hymns: 291, 338, 340, 341.

General Hymns: 143, 505, 549, 637.

Federation or Union.

The Rev. Dr. Rose, of Hamilton, a prominent Methodist minister, has written some letters to the secular press on the subject of the proposed union of Methodists, Presbyterians and Congregationalists. He strongly urges the usual reasons given for this step, such as the present waste of resources and the needless separations over things indifferent, and he points out that nature is constantly teaching the lesson of unity in diversity. He advocates federated action as an immediate step, but states clearly that the only goal that will satisfy him and meet the necessities of the case is organic unity. A clear, decided statement of this sort from so representative a man is a valuable utterance. Many of our own divines, like the late Dr. Carry in his able letter to the public press

on this subject, have shown that the Church of England is willing to make large concessions on the principle of unity in diversity. But as yet no platform, so simple and so deserving of acceptance as the Lambeth quadrilateral has ever been proposed. The four things there stipulated for, viz.: ministry, Scriptures, creeds, sacraments, belong in some sense to all the chief sections of Christendom, and the last-named three provoke little dispute. The ministry is the chief subject of contention; and even if a threefold ministry is not desired by all, why could not every religious body do as the late Dr. Joseph Parker did, who offered to accept Episcopal ordination for the sake of union? The Church of England is willing to make large concessions in regard to things of human arrangement, like the Book of Common Prayer, but is unable to yield up any institution, like the Christian ministry, which she believes to be divine. Surely on this one point the concession might come from the other side.

Moral Overstrain.

In a recent article thus entitled there is pointed out in stern words the contrast between the earnest care with which architects and engineers seek to minimize the strain where the material is weakest, and the recklessness with which men heap burdens upon the moral strength of others—too often ill-fitted to bear it. The writer quotes from the reproof of an eminent jurist as he heard it uttered in a New York court. In the hard times of 1892 the streets were filled with the starving and wretched. One, little more than a lad, snatched at a jewelled watch attached to a lady's chatelaine. He was caught, and his prosecutrix stood by weeping as he was sentenced. The judge, however, turned to her, regretting his inability to sentence the "vain woman, who paraded the streets," flaunting temptation in the face of the starving. "There are, in my judgment, two criminals involved in the matter, and I sincerely regret that the law permits me to punish only one of them." While admitting that every effort to lighten the burden of toil is needed, it is no less a duty to see to it that a man's morals are not more overloaded than his back. Here, too, we must be our "brother's keeper."

To Our Readers.

We are again compelled to hold over a good deal of correspondence and diocesan news this week, owing to the large number of reports of vestry meetings which occupy the greater portion of our columns.

The Gorham Case.

One of the most noted cases in English ecclesiastical law was the famous Gorham case, in which Rev. G. C. Gorham was plaintiff and Bishop Philpotts, the celebrated Henry of Exeter, was defendant. Mr. Gorham was presented in 1847 to the living of Bramford Speke, in Devonshire, and Bishop Philpotts refused to appoint him on the ground of unsound doctrine. The dispute turned on the question, whether regeneration in baptism was absolute or hypothetical, Mr. Gorham holding the latter view. The plaintiff won his case, and the decision marked the limit of the baptismal controversy in that direction. Interest in this case is revived at the present time on account of the recent death of the plaintiff's son, the Rev. George Martyn Gorham, vicar of Masham, at the age of seventy-six. A strong affection existed between father and son, but they differed widely in their religious views, the son being a decided High Churchman, holding views favourable to the position taken by Bishop Philpotts. We can imagine the intensity of feeling over the Gorham decision when we are told that Bishop Philpotts refused to hold communion with the Archbishop

of Canterbury, who improperly, as he thought, thrust a minister holding heretical views into the Exeter diocese. Dr. Philpotts was undoubtedly right in asserting his jurisdiction over his own diocese, and, when his authority was overridden, he resolved to call a diocesan Synod. The Synod assembled in June, 1851, and it seemed at one time as if the example thus set would be widely followed. But the relations of Church and State were so delicate and complicated, it was felt to be premature to establish a general practice of calling diocesan Synods. Since then the colonial Churches have succeeded so well with the machinery of diocesan Synods that Churchmen in England are not now so averse to a thorough investigation of the whole subject, and there is little doubt that important reforms in Church administration are not far off.

Dr. Marcus Dods.

The March number of the British Monthly contains a fine appreciation of a great divine, Dr. Marcus Dods. It is written by Rev. Patrick Carnegie Simpson, an able writer, who is the present pastor of Renfield Church, Glasgow, where Dr. Dods ministered for twenty-five years. The subject of this sketch was born in 1834, and was the son of a scholarly Presbyterian minister of the same name, who ministered at Belford, Northumberland, from 1811 till his death in 1838. He was four years old at his father's death, and the family then moved to Edinburgh, where he received his early education, and was a clerk for two years in a bank. His mother's wish, that he would enter the Christian ministry, became also his own choice. He thereupon entered the University of Edinburgh, from which he graduated Master of Arts in 1854. Then he entered New College for his theological training, and completed his course in 1858. He was unable, under the call system, to get a church for seven years, though he preached in twenty-three vacancies, but all this time he did occasional preaching and worked hard at literary work. He edited the complete works of St. Augustine, translated Lange's "Life of Christ," wrote his "Epistle to the Seven Churches," "Manual of Devotion," and "Prayer that Teaches to Pray." At last came the call from Renfield Church in 1864, and there he remained till 1889. In 1877 he preached a sermon before the University of Glasgow on "Revelation and Inspiration," and in 1878 a motion was made in the General Assembly to discipline him for alleged disloyalty to the Church standards, but Principal Rainy proposed a counter resolution, declining to enter into the case, and this carried. When, in 1889, he had completed twenty-five years of pastoral work he received many tokens of respect: addresses, a cheque for £1,000, gifts to Mrs. Dods and a six months' holiday. In that year he was appointed to the chair of New Testament Criticism and Exegesis in New College, Edinburgh, and in 1890 the storm of persecution broke out against him again. But again Principal Rainy's influence sheltered him from further attack. The writer of the sketch in the British Monthly was a student under Dr. Dods, and singles out the two features—industry and veracity—which most impressed him in the character of his gifted teacher. Dr. Dods was an indefatigable student and writer, and was thoroughly candid in declaring his own conceptions of religious truth.

Clerical Stipends.

One of our readers, who has had a large business experience and a close knowledge of Church work, offers the following practical suggestions for the better management of those parishes that make default in stipend. These suggestions offer a simple and perfectly feasible solution of a vexed question, which should be finally settled: 1. A careful tally should be kept every year by Archdeacons or