

the deeply religious tone of the camp. On a recent Sunday it had been necessary to have two celebrations of the Holy Communion in consequence of the large number of men desiring to attend.

Bishop Mackenzie.

The Scottish Episcopal Church has always been proud of their missionary enterprise in Africa, and also, that one of their own sons was the first Bishop, too soon the first martyr, of the Universities' Mission. To all of us, the following notice is grateful, as showing that the memory of the first-of-all the missionary bishops of our Church is cherished. The Foreign Office has received the following letter from the Portuguese Minister in London: "In consideration of the representations of the Universities' Mission, brought before him through the channel of her Britannic Majesty's Legation, requesting the concession of the ground wherein Bishop MacKenzie lies buried. His Majesty, the King, taking into consideration the pious object in view of keeping in good order the tomb of the illustrious missionary, who so devotedly laboured for the civilization of the black race, sees fit to unconditionally grant to the Universities' Mission 50 metres square of land (10 by 5), including the grave of Bishop MacKenzie, in the neighbourhood of Chiromo district of Zambesia. This is notified by the Minister of Marine and Colonies to the Governor-General of the Province of Mozambique, for his information, and that it may be duly carried into effect.—(Signed), Edouardo Villaca, The Palace, October 26th, 1899."

THE ARCHBISHOP OF YORK.

The Archbishop of York is universally known as a man of well-balanced judgment, of fine temper, of large experience as successful parish priest, organizer of missions, and Bishop. Moreover, he has shown a firmness combined with gentleness in the administration of the affairs of his diocese, which has gone a great way towards conciliating all classes and all parties. To those who remember the history of the diocese under Archbishop Thomson, and the strong-handed work of Lord Grimthorpe, and further, how Archbishop Maclagan took things into his own hand and showed the High Church Party that they were to have fair play and due recognition, it will be quite intelligible that extreme men on that side should have expected more than could be fairly conceded to them. Here is, indeed, one of the great difficulties of administration. Those who are in power, if they are just men of clear vision, take in hand to deal equitably all round, so that many grievances are alleviated. But unfortunately those whose condition is thus ameliorated are more conscious of what they suffered in the past than of the relief afforded by the change of regime—and feel bound to "ask for more." This has happened in the diocese of York. Those who remembered the character for moderation enjoyed by Dr. Maclagan, as vicar of Kensington and Bishop of Lichfield, were almost startled by

the strength of his utterances on the High Church side, when he became Archbishop of York; and probably many hoped that both sides would be drawn together and a state of harmony would be the result. To some extent these hopes may have been realized, but by no means completely. The Lambeth hearing had reference to the Province of York, as well as that of Canterbury; and it was an unspeakable benefit to the whole Church that the two Primates should have been men of such breadth of sympathy, such fairness and calmness of judgment. Whether we consider the results at which they arrived, or the tone in which they were announced, or the sympathy expressed with the clergy, whose practices were disallowed, it is difficult to believe that any impartial onlooker should have been otherwise than favourably impressed by the matter and the manner of the Archbishops' decision. On the whole, it may appear that the result has been fairly satisfactory; and if there are still a certain number of recalcitrants, this can hardly be called a disappointment. It is evident, however, that the Bishops are, in some cases, grieved at the refusal of the clergy to obey; and it is quite natural that one who took so large a part in the decision should now take in hand to explain and justify that which was done. We think that His Grace has done this with great success. He begins by setting forth the "History of the Present Controversies." Referring to his Pastoral Letter of last year, in which he had counselled the supplying of defects, as well as the repressing of excesses, he is thankful to mention that many errors of defect and neglect have been amended. At the same time he says he has seen no reason to modify his condemnation of the unauthorized revival of ancient usages; and he points out that these things might have been dealt with in different ways, first, by legal action on the part of the Bishops, to which they were disinclined; secondly, by prosecutions, on the part of the laity, which would certainly take place unless the Bishops should in some way take the matter in hand; and this they did, taking, as the Archbishop thinks, a more excellent way in what are known as the "Lambeth Hearings." After speaking of the Decision and its results, the Archbishop enters carefully into the grounds of the decision, a matter which we hope to consider hereafter, since the importance of this subject can hardly be overrated. The "real question at issue," His Grace declares, "is not the use of Incense or of Processional Lights. It is practically no other than this: as to whether any clergyman, of his own will, and without any other authority, is entitled to introduce into the services of a parish church any usage for which he believes he can claim the custom of the Catholic Church. It is difficult," he goes on, "it is difficult to see on what grounds such a claim can possibly be maintained, or to shut one's eyes to the confusion, disorder, and distress which would necessarily follow. This is really the point at issue, and its importance can hardly be exaggerated." The whole of this "Advent Pastoral Letter" deserves

careful and respectful consideration alike from clergy and laity; and we hope to direct attention to some of its more important utterances and the principles involved in them. It is gratifying to see that there is every prospect of pacific counsels prevailing. Two things, however, the Archbishop notes, in reference to those who refuse to obey the Judgment or Decision, first, that the Bishops are not at all likely to take action against the recalcitrants; but secondly, that, if the laity should do so, the Bishops are not likely to hinder them.

CANADA AND THE WAR.

As we write, there comes to us intelligence of the good work done by our first Contingent in South Africa. There will be joy in many Canadian hearts to know that so far none of our brave men have had to surrender their life in the cause for which they contend. If that time should come, those who yield their bravest and their strongest will commit them into the hands of God with the assurance that they have done their duty. But it is well, in the presence of such thoughts, that we should, again and again, assure ourselves that there is a cause, that the work we are doing is necessary work; and we are assured that our readers will thank us for helping them to give an answer to those who accuse our people of injustice or precipitancy. Here is information afforded by one of the Cowley brothers, who was a missionary in South Africa. Writing to Bishop Hall, of Vermont, a former colleague, he says that the Boer Government gave them the alternative "To leave or Fight." But perhaps it may seem that such a testimony comes from a quarter too adverse to the prevailing sentiment of the people of the Transvaal; and, therefore, it may be more to the point to draw attention to the feelings with which the troubles in the Transvaal are regarded by the members of the Protestant bodies, whose religious opinions are more in accordance with those of the Boers; and this is what we learn: It is remarkable, says the missionary already referred to, that the Dissenting bodies here [by which the writer would mean Congregationalists, Baptists, and perhaps Methodists] are all fervently English in their sentiments in regard to the necessity and justice of the war, though theologically they sympathize with the Dutch Reformed Church. Here one sees clearly that the only hope for the native races having mercy or justice is in the prevailing of the English supremacy in South Africa. The Boers regard them as not really human, but a "missing link" between us, "the great or strong or wise men," and lower animals; but do not treat them with the mercy with which Christ has taught us to look upon the lower creation. The Englishman has a faculty of recognizing the gentle, humorous, brave spirit of the Zulu and Kaffir, which the Dutch Boer has not. The writer adds his hope that one result of the war may be its arousing a greater sense of the responsibility of the English-speaking population in regard to the protection and

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