

who go to church, with commendable regularity who are generally looked upon as good Church people, and who yet, from one year's end to another, never open their mouths to their fellow-men on the subject of Christianity, and who would as soon think of jumping out of a third storey window as of personally seeking the salvation of some one who they know to be living a sinful life. Now these very people make a most serious mission mistake if and when they think that a Mission held in their own church does not require their personal attendance, and active co-operation. The call of such a Mission is to just such people as themselves. And the call is not from any merely human voice, but from the lips of Him Who bade the rich young man sell his goods, give his money to the poor, and follow Him.

Church Loyalty.

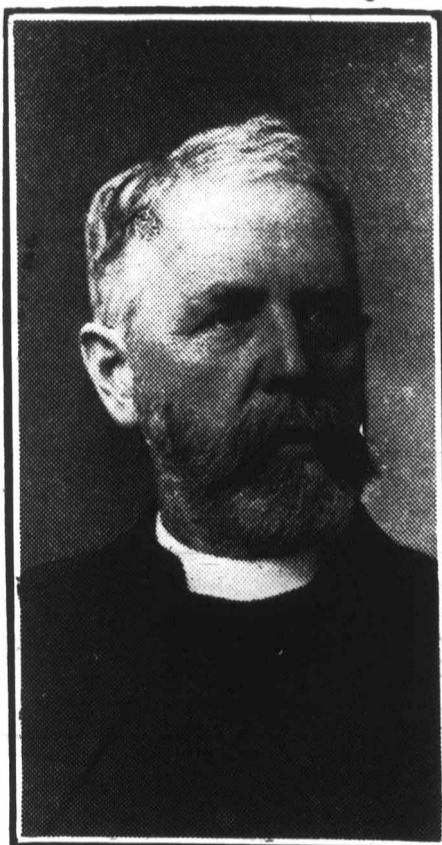
Anyone even moderately familiar with Church life in England knows that, in the three great "schools of thought" in the Church of England, there are pronounced and capable leaders who "look not only on their own things, but also on the things of others," who are loyal to the core to the Church of England, albeit differing from one another. There are, for example, in the "Evangelical" party great names which are absolute synonyms for Church loyalty,—Moule, Chavasse, Wace, Kennaway, etc. One of the great "Evangelical" leaders, who recently died, preferred to describe himself thus:—"I am not a party man, I hold by the whole Church, and the whole teaching of the whole Church. I hold the whole Prayer Book from cover to cover, I do not wish to leave anything out or to put anything in, I am a Churchman." When he was promoted to the Peterborough deanery in succession to a dean of another way of thinking, he proved his words true by carrying on his new work without any friction with the past. Intellectually and in every other way, he was a loyal distinguished Churchman, and this was a most necessary qualification in one who exercised more patronage than any other Churchman in his day. When Bishop Moule became Bishop of Durham, Canon Body, the diocesan missionary, a pronounced high Churchman, felt it his duty to resign that office because he might not be in harmony with his Bishop, and Bishop Moule at once showed his loyalty to the Church by reappointing this devoted and zealous servant of God.

Social Reform.

No pure minded man or woman can doubt the urgent need of social reform. Of all the human agencies upon whom the burden rests of striving earnestly and persistently in advocating and promoting this reform, the Church stands first and foremost. Any clergyman who shirks or evades his plain duty in this grave matter, in season and out of season, incurs a grave responsibility. Throughout the Old Testament instruction is given as to the right use of the body. A searching ritual and clear outspoken regulations aimed at the prohibition of vicious and impure practices, and the maintenance of what a Classic writer calls "a sound mind in a sound body." In the New Testament, from the first page of St. Matthew's Gospel to the last of the Revelation of St. John, with the clearness and resonance of a trumpet call,—men, women, and children are urged to live pure lives, and maintain right relations between the sexes. Who but our blessed Lord has taught that "The pure in heart shall see God;" that "Our bodies are the temples of the Holy Ghost," and for such as persist in a life of shame there was written the dreadful warning:—"He which is filthy let him be filthy still," and the inescapable, and announced judgment, of the Judge of all men, that He will "give every man according as his work shall be."

Religion in the United States.

President Taft was at his best in receiving a deputation from the "Federated Council of the Churches of Christ in America," an ambitious enough title of a body which claims to comprise 100,000 ministers and 17,000,000 communicants, or nine-tenths of the Protestants of the United States. The President in his reply to an address said:—"It is true that we have no established religion here, and it is also true that that fact declared in the Constitution has led a good many people who do not understand our government and our people and our Constitution to think that the absence of a provision of that sort in the Constitution is dictated by some sort of hostility of the civil government toward the Church and toward religion. Nothing could be farther from the fact. As a matter of truth you know that the attitude of the government toward every church is that of as much friendliness and support as it can possibly give without adopting its creed and its tenets, or furnishing money to it for support. The result of that favourable attitude of the government toward the Church in protecting every church in its rights and in the exercise of its legitimate influence, and at the same time not permitting any interference with it or not forcing any of its views upon the Church, has been to give to the churches in this country an inde-



Rev. Canon Alex. Wellesley Macnab,
S. Albans Cathedral, Toronto.

pendence, a strength, and a power and force that I believe is exceeded in no country in which there is an established church." In a later part of his address he said:—"The truth is if we all agreed on everything, in tastes, in belief, there would be a commonness of ambition, a pursuit of the same thing, and a monotony in result that would ultimately kill us all of weariness. What makes man is that he is an independent being, with independent responsibility, and with the power of independent thought, and therefore it must create differences of opinion; but it is very satisfactory to know that all the Christian peoples are coming closer together in thinking that certain unessential tenets are not of the highest importance, and that which is most important is a union of all our forces for the spiritual uplifting of all the people."

Cardinal Gibbons and Divorce.

Though we may differ from some of the published utterances of leading representatives of the Roman Catholic Church, we cordially agree with Cardinal Gibbons in his recent denouncement of

divorce. There is no mincing matters on the part of the outspoken Prelate. We firmly believe that if the religious leaders of the various Christian bodies in the United States were similarly outspoken their combined influence would help to remove this dark blot on the national life of a great people. No true Christian can aver that our Lord gave His sanction to this desperate course. His having mentioned that the law allowed it, where one foul deed was committed, has been wrested from its true purport and construed as a tacit assent to the general practice of allowing divorce to obtain. "There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearfully increasing number of divorce mills throughout the United States," says Cardinal Gibbons, "These mills, like the mills of the gods, are slowly, but surely, grinding to powder the domestic altars of the nation. Husband and wife are separated on the most flimsy pretexts. And as if the different States of the Union were not sufficiently accommodating in this respect, one State has the unenviable distinction of granting a bill of divorce for the mere asking of it on the sole condition of a brief sojourn within her borders."

The Parish.

We are so accustomed to think of the parish as consisting of an area surrounding a church that we do not realize what was the origin, and what has been the development of the civil and ecclesiastical parish. In a recent address on the subject in Glasgow the lecturer, Mr. W. G. Black, said the parish is the old fiscal and civil unit with a new name, in other words, the Church followed the course of Roman law, and where the Roman villa became a "heim," or "tun," or "manor," the origin of the parish shows itself. The Roman administrative area might have divisions which were pre Roman. An estate and its church long preceded a church and its parish, the church was the pertinent of the villa. A church and a parish were not synonymous terms, but from the church which was pertinent to a villa arose the unit, and by and bye the parish swallowed up the territorial villa which had been the fiscal centre.

THE DUKE OF CONNAUGHT.

The apprehensions of our able and interesting contributor, "Spectator," regarding the proposed appointment of the Duke of Connaught to the Governor-Generalship of Canada, are to us, and will be, we think, to the great majority of our readers, rather far fetched. Upon what grounds does our contributor base his misgivings in regard to the Duke's possible unconstitutional interference in affairs of state. Everything in his mother's, his brother's, and his own life makes such a supposition improbable. The unchanging tradition of his family, and his own record, notably in South Africa, forbids such a supposition for a moment. Strict and scrupulous adherence to the letter and spirit of constitutional government has been the tradition of his family for at least three generations. Is there any conceivable reason why he should break through it at this late date? The appointment of the Duke, the brother of our late beloved King, and the son of the great Queen, whose blessed and "immortal memory" is one of the most treasured possessions of our race, is, we positively know, immensely popular in Canada. If voted on it would command an overwhelming majority of Canadians of every creed and race. The enthusiasm with which the matter has been received on every public occasion is abundant proof of this. Nothing of the kind has ever moved the people of Canada like this. The idea, we understand, originated with the King him-

self, who was his especial minion, and of Empire. in this case ed. For more likely to pro his inherited his position— would serve t diffident abo undue pron say, the " tour in magnificent evidently clo: and is a bor one who as King, "could without com That such a ing the posi the King's r the leader of The Duke h the kindest his professio deal in the l trip has ther It has revea almost unkn read what M York and M own opinion as Governo manlike mo "accident of fications, hi desired, and come.

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