

in a New York newspaper. But to the surprise of the rector and his vestry, while the applicants were many, only a small part of the money could be loaned because the applicants feared some trick, after the system had been explained to them. They could not understand how any people or organization in their senses would loan money without interest unless there was some string attached to the transaction. Not even the reputation of the parish sufficed to guarantee the legitimacy of the project. In many instances, after a few weeks, the money was returned, the people who had borrowed it having been so wrought up by contemplation of the possible swindle that might be in preparation for them that they preferred getting along on scantier means to employing the church's money.

Historic Places.

We have no sympathy with those who so far forget what is due to the sentiment of a nation as on utilitarian grounds to be ready to demolish landmarks or buildings associated with romantic events in the early history of the people. Trade, finance, and commerce are each and all of signal importance. So, too, is sentiment. Each has its due place in the upbuilding and strengthening of a nation's life. We should strengthen the hands of those who, with wise and patriotic prescience, realize that it concerns the national honour to protect and perpetuate the emblems and scenes that mark the trials, struggles and victories of our Canadian forefathers. Such places are endeared to us by the most precious associations. They are treasured links in the chain of national growth, and no ruthless hand should be permitted to be laid upon them. If there are some of our people who do not know how to appreciate such national treasures, let them observe the jealous care with which the people of the United States cherish their historic scenes and places.

Undesirables.

Old Countrymen long resident in Canada are complaining bitterly of the injurious and ill-considered emigration system that is responsible for allowing so many unfortunate people to leave the Old Country and come to Canada. It is a positive harm to such people themselves, who are entirely unsuited from habits, health, and lack of adaptability to make their way in Canada. It is a harsh and regrettable thing that they should be induced to swell the ranks of the improvident and unavailable here and become a burden on the charitable institutions or Government of the country, when their lot might have been far easier in their own home land. This growing evil should be stopped vigorously and effectively by our Government, and stopped at its source on the other side of the ocean. It is idle and futile to palter with it on this side. As well seek to divert the waters of a river at its mouth instead of at its source.

Prayer in the Morning.

We know of one clergyman who makes it a rule to ask his Confirmation candidates, "Do they pray in the morning?" He has found numerous instances of young men and women brought up in good homes who do not habitually pray in the morning, and perhaps do not pray at all. A Church that calls her manual of worship "The Book of Common Prayer" should insist on enquiring into the prayer habits of her children, and no time is better suited for doing that than the period of Confirmation instruction. Let clergymen enquire more carefully than many of them do into the prayer habits of their people and they will almost certainly be greatly surprised, if not greatly shocked, at the neglect of prayer. And even if the prayer habit has been formed, let them go further and enquire into the character of the prayers. Is there any prayer such as our Lord directed in Matt. 9:38? Here is a big field lying open to wise pastoral effort.

Learn from Our Losses.

One of the most disheartening things in Canada to a sincere and loyal Churchman is to look abroad and see the fields which should have been white with a harvest for the Church of England fair with harvests of souls which do not call themselves by our name and to whom the Church is unknown, and often unwelcome. This is a great disaster, and, profiting by the bitter experience of the past, we should take measures to prevent what has happened being repeated. Strange that this lamentation comes also from the West Highlands of Scotland. The extent of the change has been revealed by the need of baptismal certificates under the Old Age Pension Act. The Rev. Kenneth L. Reid, in the "Scottish Chronicle," writes of the Presbyterian people who come to the English Church at Fort William for them. Within the memory of living men Lochaber was Episcopalian; so were Morven, Appin and Ballachulish. The baptisms in one place have gone down from an average of over eighteen to three per annum. It is an enigma to Mr. Reid, and perhaps the descendants of some emigrant may suggest a reason.

Our Church's Origin.

It is surprising the lack of well-grounded information on this important subject, even amongst persons who in other respects are well informed. It is interesting to note the views of two eminent Liberal English jurists on this question. The present Premier of Great Britain, Mr. Asquith, stated in the discussion on the Welsh Disestablishment Bill of 1895: "I hold very strongly that it is a historical fallacy to represent the Church of England as ever having been a mere offshoot and dependency of the Church of Rome. . . . I am not one of those who think, as used to be currently assumed, that the legislation of Henry VIII. transferred the privileges and endowments of a National Establishment from the Church of Rome to the Church of England. I believe that view rests upon imperfect historical information." One of the most striking, as well as most recent repudiations of the mistaken view that the Church was established by the State is contained in a judgment by Mr. Justice Phillimore—a Liberal Churchman—delivered in April, 1907. It occurred in reference to a claim by a local education authority to forbid the withdrawal of children from school on Ascension Day in order to attend church. In the course of his judgment Mr. Justice Phillimore declared that the argument for the local authority "is in part based upon an erroneous view of what establishment by law is. A Church which is established is not thereby made a function or department of the State. The process of establishment means that the State has accepted the Church as the religious body in its opinion truly teaching the Christian faith, and given to it a certain legal position, and to its decrees, if rendered under certain legal conditions, certain civil sanctions. As a branch of the contention that the Church of England either is not a religious body or has not decreed any religious observance, counsel for the respondent at one time contended, or intimated, that the Church of England was a new creation beginning at some undefined period which he did not specify, which in general terms is called the Reformation. . . . I do not propose to touch upon the theology or the history of the matter. We are sitting in a court of law, and I propose to confine myself entirely to legal considerations, and I may say that the accepted legal doctrine as to which there is no controversy is that the Church of England is a continuous body from its earliest establishment in Saxon times."

Journal of the General Synod.

The secretaries wish to state that, owing to unforeseen causes, the Journal will not be ready for distribution till the close of the present month. It will contain over 450 pages.

THE OBSERVANCE OF SUNDAY.

It would hardly be too much to say that, during the past twenty-five years, our ideas on the subject of the observance of the Lord's Day have been revolutionized. It is difficult for people in later middle life to realize the fact that in their early manhood and womanhood what is now known and faintly remembered as the Puritan Sabbath was amongst large numbers of people in full swing, and where even not rigidly observed was the unquestionably acknowledged standard. It is difficult, for instance, to-day to comprehend the standpoint of people who regarded as positively sinful the writing of letters, the reading of light literature, the singing of secular songs, and half a score of other practices on the Lord's Day which are now indulged in without a qualm by professedly religious people. Not so long ago there were people living in New England, some of whom, for aught we positively know to the contrary, may still be alive, who remembered the time when, with the exception of a physician, no one who had any regard for his reputation or social or business standing in the community would dare to be seen out driving on Sunday. In those days even "worldly-minded people" kept the Sunday in a manner that to-day would appear rigorous and exacting beyond all reason to even the most exemplary. How many of us, not even "old" yet, according to the liberal standard of the present day, vividly remember how the house on a Saturday night was carefully cleared of all newspapers, magazines and light reading in anticipation of the great Sunday fast, that day of terror, austerity and gloom for the children of the early and mid-Victorian period. All this has passed away, and, on the whole, we make bold to say, not unhappily. The old Puritan idea of the "Sabbath," though it did teach some valuable lessons, was, under its broader aspect, a radically mistaken one, and it was bound to go. To-day, we are in a period of transition. The old order is nearly, but not quite, passed. It has about disappeared, so far as outward observance goes, but there still lingers in the mind of the average Protestant an uncomfortable feeling that he is not doing just exactly the right thing in taking his recreation on the Lord's Day. He feels that in doing so he forfeits his claim to be regarded as a truly religious man. The old teaching on the subject still retains a kind of hold upon him. As Macaulay says of the religion of certain people, while it is not strong enough to make them change their lives, it has enough power to make them uncomfortable. The twentieth century "Sabbath-breaker" in many cases experiences something like this. And so we have this decline in church attendance, which from all accounts is in evidence in all parts of the English-speaking world. There is a feeling that it would be rank hypocrisy to continue taking recreation and going to church at the same time. People are by no means irreligious, but they persuade themselves that they are not wanted in the churches. It has never struck them, or, at all events, it has only occurred to an infinitesimal minority, that they can combine the two things on the Sunday. And so they go the whole thing and sever themselves from all outward connection with religion. That this is a wholly mistaken conception, we feel sure, the vast majority of our readers will agree. In our own most emphatic opinion the two things can be combined, and in the general and intelligent acceptance of this, we feel assured, lies the solution of the present problem of the decreased and decreasing church attendance.

THE DAWNING OF ANOTHER DAY.

The old age pension scheme, which came into effect on New Year's Day in England, fairly merits the application of that much-abused