

Dominion Government delegated the duty of examining and reporting on our insurance companies and their methods. The investigation abundantly proved that there was need, and it was high time that the light of publicity should be let in on the working of these financial bodies. The great mass of the public was directly interested. It was the concern of the rich and poor alike. It is, we are glad to say, becoming recognized that the people do not create Governments chiefly to aid and abet great corporations, and men of influence and wealth in their varied and often important enterprises. No! the true design of the people is that the Government should by all reasonable and just means, without fear or favour, seek to promote the greatest good of the greatest number. We believe this Commission's report will help to improve and render more secure the position of the policyholder without detriment to the reasonable rights of the shareholder.

Rome in Japan.

The quarrel between the Government of France and the Roman curia has shown itself in an unlooked for quarter. An English-speaking Prelate, the Coadjutor Bishop of Boston, has been busy at Tokio in advancing the interests of his Church, and has informed the propaganda at Rome that a property centrally situated in this capital has been given for the purpose of building a church and school. Formerly the French representative was the protector of the Church and the special delegate of the Pope. There are still some missions in charge of French priests, but that is being changed like the rest, and the priests replaced by those of other nationalities. English-speaking priests will hereafter be preferred for the work in the Japanese missions, because the information has reached Rome that the official language of Japan is practically English, and that many Japanese scholars receive their education either in England or in the United States. It is probable that an Apostolic Delegate will soon be sent to the Mikado's realm to represent the Pope, and to direct the affairs of the Church there. A central university is to be erected in the Japanese capital under the direction of English and American Jesuits. Several Oriental scholars belonging to the order have just left Europe for Japan in order to assume their special duties in connection with this enterprise.

The Y. M. C. A.

The Young Men's Christian Associations have progressed mightily on this continent during the past year. Upwards of five millions have been subscribed for new buildings and the property is now valued at forty-two millions of dollars. Throughout Canada new and enlarged buildings for the Association are now under consideration for Halifax, St. John, Sherbrooke, Montreal, Ottawa, Toronto, Winnipeg, Regina, Calgary, Edmonton and Victoria. So the next five years should see a very remarkable advance throughout our Dominion in the development of this growing work for its young men. Not only has the Association grown rapidly in building enterprises but its membership on this continent has now reached half a million young men—a gain of over 150,000 since the beginning of the century. The greatest increase in student work has been in the Bible classes, which have grown from 26,000 to 31,000 in the past six years. Perhaps even a more useful department is that of the College Associations, the membership of which has risen from 33,000 to 54,000, and the buildings connected with it have risen in value from \$305,000 to \$907,000. As a rule we believe these Associations do no harm to the Church societies among students, rather the reverse. In fact the chief trouble is to inculcate among students religious habits, and such agencies as the Y. M. C. A. are indispensable under present conditions of early training and education.

Church Statistics.

The Official Year Book of the Church of England shows that with a population in England of 33,078,213, there are in the Established Church 2,223,207 communicants, a gain of 54,240, or 2½ per cent in the past year. One-fifteenth of the population, in other words, belong to the English Church. The number of incumbents or parochial clergy is given as 14,020, besides many readers, deaconesses and other lay assistants. There are 75,000 district visitors. The Sunday School teachers number over 200,000, and there are 2,407,902 children and youths in the Sunday Schools. The voluntary contributions of the Church of England during 1906 to all causes amounted to \$30,250,000, of which \$1,700,000 was given for foreign missions.

DEATH OF THE VEN. ARCHDEACON VINCENT.

We greatly regret to announce the death of the Venerable Archdeacon Vincent, who died suddenly at Albany on January 17th, aged 73 years. A letter was received from him, written the morning of his death, in which he spoke so cheerfully of his winter work, and the hope of returning to civilization next summer. He is to be buried at Moose as soon as his son-in-law arrives from Rupert's House. His body was brought from Albany over 100 miles by a dog team in charge of the Mission Catechist. His post at Albany will be taken by the Rev. C. D. Ovens. Archdeacon Vincent only returned to work last summer after an absence of seven years. It was 51 years after his first arrival at Albany when he came to labour the second time. He was the father of the Albany Mission and the surrounding stations. He built all the mission houses practically with his own hands; 5 churches in the Albany district are a monument to his devotion. He was a man of indomitable will and gigantic physical strength, on one occasion, nearly 50 years ago, he walked nearly a thousand miles through the bush to Winnipeg, then Fort Garry, to be ordained by Bishop Anderson. His knowledge of the Indian dialects was probably unique and with all this he was to the end of his life a simple follower of Jesus Christ. His faith was that of a little child or an apostle. There was a beautiful congruity in the return of the man when his strength was failing to the scene of his labours. He died at his post, and has gone to his rest. While it is true that his best monument will be the memory of his life in the hearts of the Indians of Moosonee, it would be a fitting and beautiful act on the part of those who knew him and his work, to erect a marble tablet to his memory in the Church where he ministered so long at Albany. This, it is hoped, will be done, and all who have known him or his work are invited to contribute thereto.

DEATH OF ARCHDEACON DIXON.

The Ven. Alexander Dixon, rector and Archdeacon of Guelph, was born at Longford in Ireland on St. Patrick's Day, 1821, so that he had nearly reached his 86th birthday, when death called him away. He was the eldest son of the late Alexander Dixon, of Toronto, and came to this country when quite young. He received his education at King's College, Toronto, graduating as B.A. in 1848, and subsequently taking the Divinity course. He was very proud of his association with King's College, as there were not many who could claim connection with that institution before it was secularized and known as the University of Toronto. While at college he gained many prizes and distinctions, and he was all his life a great student and a very considerable scholar. Possessed of a valuable and in many respects unique library he was always a great read-

er, and his knowledge of the Old Testament was quite remarkable. His scholarship was turned to good account by the Church, for he served under three Bishops of Niagara as examining chaplain. But this is anticipating. He was ordained Deacon in 1848 and priest in 1849, and began his ministry at Pine Grove, afterwards curate of St. Catharines, under the Rev. Dr. Atkinson. In 1850 he was appointed rector of Louth and Port Dalhousie, where he remained till he was appointed rector of Guelph in 1875. In 1866 he was made a Canon of St. James' Pro-Cathedral, and when the Diocese of Niagara was formed he became one of its Canons, and in 1883 was created Archdeacon of Guelph. In Guelph he succeeded that famous Churchman, the Ven. Archdeacon Palmer, under whom the beautiful stone church of St. George had been erected. There was still, however, a certain amount of debt on it, and Canon Dixon, as he then was, laboured assiduously to get this paid off, which task he was happily able to complete in 1880, when the church was consecrated. Another large undertaking was the building of the rectory, which was also paid for in full. It was designed by his nephew, the Rev. A. G. E. Westmacott, who was also his curate. Others who served under him in that capacity at various times were the Rev. E. A. Irving (now of Dundas), Rev. A. Seaborn, Rev. J. H. Ross, and Rev. J. A. Ballard. Although rector of St. George's up to the time of his death, Archdeacon Dixon retired from active duty in 1901, and the Rev. G. F. Davidson has been in charge, as vicar, since that time. The Archdeacon was on many occasions a member of the Provincial and General Synods, and was also one of the Diocesan representatives on the Corporation of Trinity University, from which institution he received the degree of D.C.L. in 1892. He was a courtly and hospitable gentleman, a splendid reader and an able preacher, a kind and faithful friend, and he dearly loved every stone of the beautiful building in which for so many years he was most constant and regular in his ministrations. His widow and children have the sincere sympathy of all.

DOES THE CHURCH OF ENGLAND ALLOW MINISTERS NOT EPISCOPALLY ORDAINED TO PREACH IN HER PULPITS?

Golden Text (Written by a Layman).—"The way for the Church to gain the respect and confidence of the religious world is for her to be loyal to her own principles and Canons." Layman quotes Canon VI. of the Provincial Synod of Canada, which every clergyman has solemnly to profess to obey before he can obtain institution to any clerical charge; and on being appointed to any new charge he must renew his profession of obedience. This Canon enacts that no person ("person," observe) shall be permitted to celebrate Divine service, or perform any office of the Church, permanently or occasionally, except he shall have been (both) Episcopally and Canonically ordained, and it shall be the duty of the incumbent, or, in his absence, of the churchwardens, to demand proof of such ordination, and of the good standing of the clergyman before permitting him to officiate. No person shall perform the office of lay reader except he shall hold the Bishop's license. The question comes up. Is preaching an "office" of the Church? We think no one will deny that it is, least of all those in the Church who wish to have as preachers, occasionally, ministers of denominations outside the Church. When any one is made a Deacon, the Bishop says to him, "Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself." So, then, no one, except the Bishop himself, no presbyter can do it—can authorize even an ordained Deacon to preach. When a Deacon is advanced to the priesthood the Bishops says, "Receive the Holy Ghost for

the office and work of a God, now committed unto our hands, whose sins are forgiven; and whose are retained. And be the Word of God, and of the name, etc." Then the Bible (he gives the Deament), and says, "Take the Word of God, and t raments in the congreg: lawfully appointed th therefore, decidedly or Church," and it is safe Deacon, though Episc limitation of requiring Bishop himself, and no The authority to exerc also from the Bishop h imposed. Now all this the preface to the three evident unto all men d Scripture and ancient Apostles' time there h Ministers in Christ's C Deacons. And, therof orders may be coi used and esteemed land, no man shall to be a lawful Bi in the Church of Er ecute any of the said f ed, tried, examined, ar ing to the form herea formerly Episcopal C. Observe here that th Canon says "no pers nation, shall be suffe functions of a Bishop, ing is one of those that any minister of whether he be Bisho vites to "his pulpit," any minister not ep of wilful and perver plain and distinct la of England, but to th episcopal ordination, the universal law of throughout the worl ordination was ever sixteenth century, w and Calvin began P let us carefully obse sue is not the opinio "views" about Episc common uprightnes taken office, in the promised solemnly, obey its laws, one whatever without c suffered to discharge that Church, and p tions, and yet delibe that law. This self obedience is at vari It is a breaking, solemnly made. Tl regarding non-epis themselves. Surely would, if he knew Church which has tering it. It is on against any Englis puts such a minist which he surely e fied, or even cons himself, by plac ligious denominati and in respect for out wilfully going other people's de There can be no r does either. Both asks another man t sents to do it at t gain real respect must be true and