

Canadian Churchman.

TORONTO, THURSDAY, JANUARY 29, 1903.

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FRANK WOOTTEN

Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.50 per year; if paid in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

4th SUNDAY AFTER EPIPHANY.

Morning—Job XXVII; Mtat. XVIII to 21.

Evening—Job XXVIII or XXIX; Act XIX 21.

Appropriate Hymns for Second and Third Sundays after Epiphany, 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:

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.

Processional: 79, 224, 435, 488.

Offertory: 81, 536, 540, 631.

Children's Hymns: 76, 332, 335, 336.

General Hymns: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 177, 197, 322, 324.

Processional: 391, 405, 431, 432.

Offertory: 78, 80, 271, 543.

Children's Hymns: 236, 330, 333, 334.

General Hymns: 79, 243, 406, 430.

The Primate of All Canada.

The Archbishop of Rupert's Land, we learn from a private letter, has so much improved in health that he is now able to drive and walk out. He hopes to be sufficiently well and strong to leave England for Canada in May, and resume his diocesan duties. The New England Society.

Our readers will be surprised to learn that Oliver Cromwell was the founder of the oldest existing English missionary society Bishop Montgomery, secretary of the S.P.G., speaking on the work of his society, referred to an interesting piece of ancient history. Their society was founded in 1701, but a previous society of the same name was formed in 1648 by Oliver Cromwell, and by his orders collections were made in all the churches, a sort of "simultaneous collection," and an amount of £12,000 was there raised, a large sum for those days. That society was still in existence, but under the name of the New England Company, and its work was confined to America and the West Indies."

We have understood that this society did a great work among the Mohawk Indians before the Revolution, and that this good work was continued after their removal to Canada, and that until recent years the society maintained a school for Indian children near Brantford. Perhaps it does so still; we hope that some correspondent will supply information as to its work, past and present, in Canada.

Consecration of the State.

We have been so much impressed with the ability compressed into a review of Canon Welldon's sermon on the Coronation, in the Living Church, that we take the liberty of reprinting it. "This little essay takes the Coronation service for a text, and, showing the religious ties that exist between the State and the Church, alleges that "the consecration of the State and not its secularization is the true end of government." Many of the forces that work towards secularization are enumerated with a fine appreciation of their weight and value, but one, the strongest, is left out of consideration—the fact that the administration of the affairs of the Church has often fallen into the hands of ambitious men, who have used "religion" for their political advancement. That the State is a moral person all the best thinkers admit, as well in the Republics of the United States and France as in the monarchies of Europe. It may be that the State is regarded "as a mere 'commercial company' by some American thinkers," but their number is not many, as Mr. Bryce alleges, and as the writer seems to infer. Our common schools were in the beginning religious in character, and even now the attempt is made to instruct children in morality. All that Dr. Welldon says upon the impossibility of teaching morality without a religious sanction has our approval, but the difficulty of so doing seems to be hardly less great in England than it is here in the United States, to judge from the recent discussion touching the Educational bill. It is not true that the secularization of the State is due to the rise of democracy; rather is it the outcome of a divided Christendom. There are two forces at work, toleration and intoleration. Because of the first, men would not have the State favour any "Church," so would not have it in any way, religious. Because of the second, for fear lest some Church should be favoured more than one's own, men would have the State divorced from all churches, and so irreligious. With the reunion of Christendom, the State will be reconsecrated and will then work hand in hand with the Church for the redemption of men here and in the great hereafter."

English Licensing Act.

Attention has been suddenly called to this act by the perfectly unnecessary and cruel publicity of a public cable despatch, which

announced that a separation had been granted, under the new act, which came into force on the 1st January. In this case the unfortunate victim of publicity was a woman of the better class. The chief amendments, which came into force on the 1st January, provide that any person can be fined or imprisoned who, (1) Is drunk and incapable of taking care of himself or herself, whether disorderly or not. (2) Is drunk and in charge of a child under seven. Also, (3) Husbands can get a separation order from drunken wives, whereas, only wives could be separated formerly, from drunken husbands. (4) It is not necessary to prove the knowledge of a publican when a person is found drunk on his premises. The publican now has to prove, if he can, his ignorance. (5) A habitual drunkard—i.e., one who has been convicted thrice in a year for drunkenness, must not be served with drink in any public-house or club for three years. (6) Any person may complain as to the bad conduct of a club, when breach of rules as to drunkenness or the serving of non-members with drink takes place therein. Undoubtedly, the chief social effect of the new act is the giving a police magistrate power to order the separation of man and wife. This is not divorce, as so many commentators seem to think, but a very different thing, a remedy which the old courts of Chancery granted for cruelty and similar causes. When the bill was before Parliament last July, Lord Rosebery asserted that no woman who had yielded to the drink habit could ever be reclaimed, an assertion, which, if true, would send many estimable, generous-hearted women to despair. But it is not true to the knowledge of many of our readers, although sensible, not hysterical, treatment is necessary, and a total change of associations. Mr. Thomas Holmes wrote a remarkable article in reply to Lord Rosebery in the Daily Chronicle, of London, in which he said that he has known many cases in which a cure has been worked, and that the victim of the habit, if she can, be removed for a time to pure air, wholesome food, and bright surroundings, can be and often is entirely cured. In the majority of instances, a woman yields to the temptation in consequence of the wretched conditions under which she has been living, conditions which need not be described to those who know anything of the lives of the very poor, in which class especially the tendency to intemperance is found. If, then, removal for a while from depressing surroundings will produce, not only the sound body, but also the sound mind, it would be a monstrous cruelty to allow, as Lord Rosebery proposed to allow, the husband to get a separation in every case at once, and to destroy the wife's chances of a moral reformation. Mr. Holmes' lifelong work among the criminal and depraved classes entitles his opin-

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