

fruit. The Chinese themselves are acknowledging the signal benefits conferred on their people by their being taught the principles and practice of the Christian religion. They are also paying deserved tributes to the benefits conferred on mind and body by the efforts on their behalf of Christian educators and physicians. We believe that there is no part of the world where the influence and power of Christianity is achieving greater results to-day than in the vast and populous Empire of China.

#### Scott and His Critics.

One can hardly understand the point of view of the present day critic who attempts to disparage the prose work of Scott. We do not lay claim to the fierce partisanship in his cause that a certain Scotch sheriff showed for Burns, who said that, "He could kill Norman Macleod, for saying it had been well had certain of his verses not been written." But we are in entire accord with the verdict of one of the most accomplished of English scholars in placing Scott at the top of them all. A wizard, indeed, he was with a pen for his wand, and ink for the magic medium, with which he wove into the tapestry of his pages—those rare and romantic pictures—instinct with the life of other days and unfading as memory itself. He is, indeed, to be pitied who cannot lose himself with delight in the wondrous pages of Scott or be touched to the heart by the glorious verse of Burns.

#### Initiative.

A blessed gift is that which impels a man not only to think in a kindly way about a good cause but to put his hand in his pocket and give a due portion of his own means, influence, time and labour in pushing it on. This holds good in business, politics, or any other enterprise in which a man is interested. Comparatively few men have the capacity to take the initiative in matters of great moment. But most men can do so in matters of detail with which they are or can make themselves familiar by a certain amount of thought and study. What a year of marvellous progress this would be if from one end of Canada to the other in this growing spring time, each member of our Church would—each in his own place—initiate some good work along Church lines and make it a matter of personal honour to see it through to a definite end.

#### Pan-Anglican Congress of 1908.

The Committee has been kept very busy since they received advice from all parts of the world in connection with the subjects to be dealt with at the Congress. Those subjects are now settled. Moreover, the method of discussion has been entirely re-arranged. There are six main subjects to be discussed, namely: "The Church and Human Society," "The Church and Human Thought," "The Church's Ministry," "The Church and Missions in Non-Christian Lands," "The Church's Missions in Christendom," "The Anglican Communion." Besides these subjects the last day is given to "The Church's Call," treated devotionally. Each of these six great subjects is to be discussed for six days in the mornings and afternoons. They are in fact great sections sitting simultaneously in six centres after the model of the sectional meetings of the British Association. No one at all events will be tempted to say that sufficient time has not been given to each subject. The secretaries of these sections are to be chosen at once and to be placed in correspondence with all dioceses throughout the world without delay.

#### THE EASTER VESTRIES AND CHURCH FINANCE.

Every Easter, as it comes and goes seems to bear witness to the fact of a steadily progressive improvement in our Church financing. We Church of England people, it is becoming apparent, are at last beginning to learn how to

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raise money for Church purposes. Every year sees better showings in this respect, fewer unpaid parish accounts, fewer deficits in clerical salaries and beautifully decreasing arrears of unpaid subscriptions. The contrast between the average Easter statement of to-day and of that, say of twenty-five years ago, is certainly very striking. Our people, it is undeniable, are beginning to shoulder their own financial responsibilities, and are giving more and more proportionately to their own ability and to the offerings of their brethren of other denominations. Whatever may be their shortcomings in the matter of missions, education and other extra parochial objects, it seems plain that, so far as the raising of money for parochial objects is concerned, an immense amount of leeway has been made up, and that the average Canadian Churchman to-day is fully alive to the fact that for the well-being of the work in his own parish, including the support of the clergyman, he, and he alone is responsible. This was most assuredly not the case considerably, less than twenty-five years ago. A very large percentage of our people had hardly begun to realize their own personal responsibilities in regard to the maintenance of the work of the Church. They gave no doubt, but we fear "grudgingly and as of necessity," and generally to eke out some extra parochial annual dole. A very considerable minority again gave what may be fairly described as nominal subscriptions, and there were large classes of our Church people, into whose heads the idea of regularly contributing to the support of the Church, had apparently never for a moment entered, or for the matter of that into the heads of anyone else. No one ever dreamed of asking them. The duty of supporting the Church, if duty it was, belonged to a select few. To-day all this is changed, or is rapidly changing. The Church of England in Canada has greatly widened her financial base. She draws her sustenance from all classes of her members. The introduction of the "envelope system" has practically revolutionized our parochial finances, and has enabled us to tap sources of supply, whose existence by the older generations of our parochial financiers had never been remotely suspected or imagined. Thus this growing elasticity in our Church funds, which to any one whose memory of Canadian Church life and work goes back a generation is so marked and refreshing. In bearing testimony to this happy change, actual and prospective, we do not, however, desire to produce the impression that nothing remains to be accomplished, and that there is not considerable room for improvement in the matter of raising funds for Church support. There still remain in probably the majority of parishes whole classes of people, as yet virtually unexploited. How about the great army of domestic servants, who, in our experience, in the great majority of cases respond so readily to appeals of this kind. What of young men living at home in the receipt of wages or salaries, whose fathers contribute, etc., etc. And then is the duty of systematic giving duly inculcated in our Sunday Schools. Is it made an essential part of the curriculum. How again about our clergy in their pulpit teaching. With a few exceptions is it not only too true, as a prominent layman recently said in our hearing, that they are far too mealy-mouthed on the great cardinal duty of giving. We quite understand and respect the delicacy of feeling on this point which many of our parsons experience, and yet it is undeniably a false delicacy, and as a matter of stern duty should be overcome. The preaching of the duty of giving is just as much in order, and its omission, when you come to consider the matter, just as unpardonable as the preaching of honesty, purity or truthfulness. However, we recognize with profound thankfulness the great improvement of the past few years, and feel confident that the change is a progressive one, and that matters will continue to improve. Most assuredly we have left the old state of things behind, and giving has been finally and definitely accept-

ed by our people at large as an essential part of their Churchmanship. It is no longer, as it used to be well within the memory of many of us, a mere side issue.

#### THE HALIFAX CATHEDRAL.

We are pleased to know that the scheme for the erection of a cathedral in the ancient See city of Nova Scotia, has at length assumed definite shape, and under the energetic supervision of Bishop Worrell, promises to become an accomplished fact within the not far distant future. The site that has been secured is incomparably situated within equal touch of the business and residential portions of the city, and commanding a splendid view of the harbour. The new cathedral will make a fine showing on the waterfront, and will be a conspicuous object to all incoming vessels. So we are assured by those competent to judge. Beautiful plans for a building, large enough to accommodate the congregation, have been prepared by the great American ecclesiastical architect, Mr. J. Cram, of Boston, and it is expected that building operations will commence with about \$80,000 in hand. This long delayed project we may now hope is fairly under way. Meanwhile the congregation of old St. Luke's in spite of the disheartening delay have loyally held together, and though worshipping under great difficulties and under many temptations to discouragement have not lost heart. It is to be hoped that their constancy, and that of their rector, Sub-Dean Crawford, will ere long be rewarded. It seems to us that the erection of a cathedral, in this the mother colonial diocese of the Empire, should appeal to many Churchmen in all parts of Canada and England. The Canadian Church as an organized institution had undoubtedly its first beginnings in Halifax, and its Bishop on his appointment was invested with jurisdiction over the whole of British North America. Therefore, it is not perhaps too much to hope that some assistance towards the building of the cathedral in this historic city of an historic see may be forthcoming from outside sources. Again there are thousands of Nova Scotia Churchmen all over the Dominion and in the United States, who doubtless would be glad of an opportunity of contributing to the furtherance and completion of a scheme, whose long delay, and perhaps in some measure to exceptional causes, is not creditable to the diocese. But the chief onus of the enterprise will, of course, fall upon the diocese itself. From what we hear a satisfactory response is likely, thanks mainly to the personality of Bishop Worrell, who appears to have gained the confidence and affection of all classes of Church people in a very marked degree. Eventually, we understand, a Synod Hall and other diocesan buildings are to be erected on the same site. The whole Canadian Church, we feel sure, will unite with us in wishing success to this very interesting undertaking. The cathedral, we may add, is to be extra parochial, and like Fredericton will be a real cathedral, not a glorified parish church.

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

It is gratifying to learn that there is practically a unanimous feeling in the Church that Prayer Book readjustment is needed. For years we have listened to public and private discussions of this subject, and we cannot recall a single instance in which a Churchman has opposed change on the ground that our Prayer Book does not admit of alteration to the great advantage of the Church. The defence has not been conducted on the line of leaving things as they are because they are as perfect as may be. It has rather been of the character of a postpone-

ment, not a rejection admission that the thing it will be done some following the line of that it should be put season and that our do what we have shewn tainly is not the view duty. If a manifest let us meet it like resolution of the Church later generations will those men of old had and discernment and the single purpose of Christ's kingdom.

Every day the call later liturgy and a spiritual necessities poration of services ed by individual ep missionary meeting usually authorized, l country, acting as or ard of service on th other services of o the same authority it in the Book of C may be said of Har special needs that h as units, but not as ing its services in o the Canadian Church have developed whi: stitutional self-go Canada, but we h: Prayer Book that first to last. The liturgical worship growing desire and forms in other co the Anglican Church to meet the spiri within, but of th look to us for spi that comes with power at this junct the process of n Church stands up unfamiliar with h move limitations have been born which must be i look to us from v it will be done so beginning at our

If the first offic revision is to be convinced that th much spade wor mind for that ac the General Syn motion to that e is not sufficient far larger one th of the delegates this work. It sympathetic into whole member: The laity are b ment in the Ch vinced that whi radical upturnin but a rational re enrichment and securities. It is dian Church whi can Church ha Book new yet sential that ex we may worsh that we are ve fest defects are perfect book. I difficulties whi undertake to c