

### The Training of the Clergy

Just at present the subject of clerical training is obtaining a good deal of attention in England, mainly through an open letter addressed to the English Bishops by Dr. Headlam, Professor at King's College, London. In the course of an article on the subject, the "Spectator" expressed the opinion that if the Church of England is to remain a truly national Church it must comprehend the whole nation, and, therefore, must not refuse its offices and ministrations to anyone who seeks them. In the opinion of the writer there is no other basis on which an Established Church can be logically defended, and what is true of the nation in relation to the Church ought to be true of the clergy as representative of the nation. The "Spectator" says that every scheme for better training of the clergy must be judged by the test whether it will or will not fit in with the essential theory of the Church as a body automatically embracing everyone in the nation. This is an interesting point and describes an ideal, which, of course, is quite impossible of realization in England or elsewhere. But the principle is directly applicable to Canada and to our own Church. Just as we must not refuse our "offices and ministrations to anyone who seeks them," so we must welcome as candidates for the ministry men from every part and class of the community. While we need a more numerous, more cultivated, and better-trained clergy, nothing must be done which will not "fit in with the essential theory of the Church as a body automatically embracing everyone" in our midst. The clergy can do much by keeping this ideal before them, and encouraging and helping forward in every way likely and promising young men. What Dr. Boyle said the other day in connection with his own college is true of every other institution in our Church; the need of men is even greater than the need of money. We may fairly hope that when the men are forthcoming God will supply the means.

### Protection of Immigrants

The Canadian Government has made certain regulations for the protection of immigrants seeking employment from companies, firms, or persons carrying on the business of Intelligence Offices, or Employment or Labour Agencies in Canada. Every such person, firm, or company shall first obtain a license for the purpose of having business dealings with immigrants. The license will be issued without fee if the Superintendent of Immigration at Ottawa is satisfied that the applicant has complied with the requirement and its regulations. The license will remain in force for the calendar year of its issue, and shall be posted in a conspicuous place on the holder's premises. It will not be transferable, and will be revoked on the written order of the Superintendent if he is not satisfied that the holder is complying with the requirements of the law. The Superintendent will keep a register of all such license-holders, and no person engaged in an Intelligence Office, or Employment or Labour Agency business shall make false representations to any immigrant seeking employment in Canada. All license-holders are to keep thorough and careful records of his business, such books being open at all times to inspection by the Superintendent of Immigration and his officers. There are other important regulations which we cannot here detail, the last one being the notification that any failure to comply with the requirements will subject the license-holder to a severe penalty, or in default to a term of imprisonment. We welcome these requirements as calculated to prevent unscrupulous employment agents from imposing upon immigrants seeking work, and we are glad to take this opportunity of calling attention to them and their supreme import-

ance. A copy of the regulations in full can be obtained from the Superintendent of Immigration, Ottawa.

### The Palestine Exhibition

This most valuable Exhibition closed on Saturday after three weeks of uninterrupted success and amid tokens of definite spiritual blessing. The attendances at Toronto were the largest of any city in Canada, and were only exceeded by the great Exhibition held in London, England, some years ago. The two-fold outcome should, and we trust will, be a renewed interest in and knowledge of the Book of Books, as illustrated by Palestine life, and a renewed interest in and love for the Jews as the people of the land. Love of the Book and of the People of God will then have its effect in renewed obedience to the apostolic word concerning the Gospel: "To the Jew first."

## KNOWING AND DOING

The passages of Scripture selected for the Epistles and Gospels for the early Sundays after Trinity seem to have a very definite significance. They emphasize the practical aspect of Christian living. The Christian Year is clearly and naturally divided into two parts: from Advent to Trinity we are concerned mainly with the doctrines of our faith; from Trinity to Advent with the duties. First, the Christian facts, and then the Christian forces, because every fact is intended to be a factor in daily life. First doctrine, then duty; first creed, then conduct, first divine revelation and then human response. And herein lies the force of our Lord's words: "If ye know these things, happy are ye if ye do them." The doctrines are intended to be the source, spring and standard of our practical life. The highest truth is to be expressed in lowliest obedience. Just as the sun descends millions of miles to open the petals of a little flower, so the most exalted doctrines and principles of our faith are intended to be the mainspring and inspiration of the humblest piece of ordinary service.

"If ye know these things." Then it *does* matter what a man believes. Pope's lines are often quoted with approval as something very fine, broad and manly:—

"For creeds and forms let senseless bigots fight,  
His can't be wrong whose life is in the right."

But they are miserably untrue and absolutely untrustworthy. Creed is essential to conduct; doctrine to duty; principle to practice. The spring of all action is knowledge. "Knowing these things" is a call to holiness. The Lord assumes discipleship as a fact, takes for granted the truth of conversion, new life, the new start, and then emphasizes the consequent duties. Holiness is "writ large" on the Bible: "Be ye holy, for I am holy." Salvation is to lead to character; what we *have* is to be shown in what we *are*. When we are delivered from sin and Satan it is for the purpose of "holiness and righteousness all the days of our life." Then, too, "knowing these things" is a call to service. Christianity is to be propagated and disseminated. We are "saved to serve." The Prince of Wales' motto, "Ich dien," "I serve," is essentially true of the Christian. The divine order is: Salvation, Sanctification, Service. Work for God is involved in the very idea of the Christian life. Service for God is to be rendered by His redeemed people, and can only be properly rendered by them. "That we being delivered . . . might serve." As Moses said to Pharaoh: "Thus saith the Lord, Let My

people go that they may serve Me." None can really serve unless and until they have been redeemed and reconciled, for God's service is not the work of the slave, but of the son; His "service is perfect freedom." "If ye know these things." We must "know" that God calls us to holiness and service.

"If ye do them." The "knowing" is to lead to the "doing." Christianity is a creed, but not a creed only. As the spring of all action is knowledge, so the object of all knowledge is action. We must reveal our principles, declare our knowledge, live our creed. Holiness must be manifested. Sanctification is not a sentiment but a service, not a feeling but a fact. It will always and inevitably manifest itself if it be really in existence. The graces of humility, purity, strength, love, kindness, tenderness and the like are to be shown. They are not only to be known, but also practised. We are apt to forget that the Apostle did not speak of the "fruits (plural) of the Spirit," but of the "fruit" (singular). The nine elements are not so many different graces to be manifested separately by different Christians. They form a complete whole: three in relation to God, "love, joy, peace"; three in relation to man, "longsuffering, gentleness, goodness"; and three in relation to self, "faithfulness, meekness, self-control." Like a cluster of grapes on one stalk, these aspects of "fruit" are all to be manifested by every follower of Christ.

But service is to be shown as well as holiness. Christianity is above all things practical. We are saved to save others; we are healed to be helpful. Our Christianity must be first individual and then social. We must work from the centre to the circumference. In our home life we must prove the reality of our Christian profession by "showing piety at home." In our Church life we must work for God in whatever way possible. "Pure religion . . . is to visit the fatherless and widows." Every Christian should do something definite for his Master. National life should also feel the effect of our Christian profession. The evils of our nation will never be cured apart from the Gospel of Christ applied by Christian men and women. The awful sins of drink, gambling, impurity, avarice, graft and luxury cry aloud for attention and attack. The various social, economic and moral ills of our day wait for treatment by those who have learnt the secrets of righteousness, purity and truth. And wider still, the universal work of missions, of world evangelization waits to be done by the Church of Christ. Heathenism of every kind needs the redeeming, uplifting, transforming power of the grace of God, and nothing else will suffice to satisfy human needs and save human lives.

"Happy are ye if ye do them." The outcome of knowledge and obedience is blessedness. Knowing; Doing; Happy. The blessedness of holiness is assured because of the presence, peace and power of the Holy Spirit. The joy of the Spirit of God is one of the outstanding truths of the New Testament and one of the undoubted facts of Christian experience. Then, too, there is the blessedness of service. The joy of obedience is a fact and a glorious reality. The joy of influence is equally true, for a man can have no greater satisfaction than the consciousness of being of service to others. And not least of all is the joy of unselfishness, the realization of sacrificing self for others and of devoting every power to the good of those around. No wonder, then, that our Lord describes that disciple as "happy" who "knows" and "does" the will of God. It is another testimony to the truth of the Psalmist's words that in the keeping of God's commandments there is "great reward." And the conclusion of the whole matter is seen in the Apostle's

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