

**Father Dolling.**

A contributor to the Adelaide Church Guardian, who subscribes himself "W.W.," has in its columns a bright little article on that remarkable worker in the slums of East London who was widely known as "Father Dolling." "What was the secret of Dolling's marvellous power over all sorts and conditions of men?" he asks. "How did he manage to gather round his table at common meals in his clergy house, and hold in bonds of lifelong friendship, soldiers and sailors, ticket-of-leave men, Peers of the realm, priests, dissenting ministers, politicians, Winchester 'men,' undergraduates, schoolmasters, officers in crack regiments? He did it because God had given him in fullest measure the sovereign gifts of sympathy and love. Probably there was only one class of people that he failed to understand, the dull conventional and respectable type. In their presence he behaved like a bull in a china shop. All of us know quiet and comfortable places in the world where it would have been a pleasure to turn such a man loose. . . . His strength did not lie in his opinions, nor in his teaching, nor in his ceremonial—these things were not so important as his friends and his enemies considered them. The strength of Dolling was in his heart of love, his heart on fire with love for men, his conviction that God loved them and him, and his readiness to sacrifice himself in this conviction to the uttermost."

**The Church in Wales.**

This part of the home Church is once more the storm centre of a fierce attack of the Church's enemies. It is well to spread broadcast the wonderful story of the Church's growth in that region, as revealed by the Welsh Church Commission evidence. Instead of the Church being, as many have thought, a tender perishing plant in Wales she is the most sturdy and progressive religious organization in that land. In ten years, 1898 to 1907, there were 133,120 candidates confirmed, representing (says the Church Times) an increase of thirty-three per cent. A Church that increases one-third in ten years is not likely to consent tamely to be throttled or robbed.

**Better Religious Teaching.**

Scotland used to be looked on as essentially a theological country and the education as religious. But times have changed and a discussion of great value to us has been printed in the Scotsman over the neglect of the children by the Church, the lack of religious training and teaching, and what should be done. It is pointed out that religious instruction used to be given only at school and at home. But those things are of the past. The growing demands of secular education have made large inroads on the time set apart for Biblical instruction. The claim and call for learning that gives the daily bread has gradually cut down the time available for higher studies. The day school teacher has neither method nor enthusiasm for the grudging and unsystematic Bible teaching and so in many it has gone and is gradually disappearing. One correspondent says, and what he says was true in many cases, that in the village school where he was fortunate enough to have his early education, the morning Bible lesson and the daily repetition of a question in the shorter Catechism constituted part of the day's instruction. That morning Scripture lesson, given by an earnest God-fearing man is, in the writer's opinion, the ideal way of imparting religious instruction to children; it was religious education in the best sense. "We had no examination to face, no fear of losing marks if we mixed up the Kings of Israel. The lesson was not only highly profitable but was looked forward to as being a thing apart." The writer goes on to show how diametrically opposed to this is the modern systematized mode and how, in fact, Sunday School teaching has the same general system and the

consequent lack of spiritual force. But the Sunday School must, says another writer, be the mainstay, we must remember that childhood is the seed time and that the soul of the child is virgin soil.

**The Lord's Day.**

Easter Day, which is our highest sanction for observing our Sunday as the day of worship, has returned once more and turned our thoughts anew to the blessed privileges and associations of the Lord's Day. We commend The Lord's Day Advocate for its valuable and watchful defence of our day of worship, and still more do we commend "the Lord's Day Alliance" for its vigorous warfare in support of Sunday rest and worship. It is ever on the alert to discover devices to desecrate the Lord's Day, and to break down the holy associations of the Lord's Day. Not only is it alert in discovering all such devices, but it is reasonable, and its sweet reasonableness has secured for it the attentive hearing of all our Governments. We doubt not that its desire to observe April 18th to 25th as "Lord's Day Week" will be widely regarded in the Church of England whose Prelates and Synods have always been its warm friends.

**Boys' Drill.**

A discussion at the meeting of the Ontario Educational Association caused by the reading of a paper objecting to military training in schools recalled to the writer's memory an article in the March number of the Cornhill Magazine on a high school of Danish Peasants, by Edith Sellers. Denmark was dying, becoming poorer year by year, weaker and more demoralised, her Church had lost its influence and the teachers were uncultured. Bishop Grundtvig was the moving spirit of a great national revival. He conceived the idea of a peasants high school. He insisted that no one under eighteen should attend, being anxious that all who went to the school should first work on the land and have the chance of becoming attached to it. The writer describes the class who attend for the winter's training, one of as rough and peasant-looking men as could be found in Canada. Yet these men were listening to, and moved by, lectures on Shakespeare and the masterpieces of the national literature. "The men then betake themselves to the gymnasium where their bodies are trained just as carefully. They are taught on the Swedish system all the newest devices for strengthening themselves physicaly, for developing their muscles and rendering themselves at once active, robust and hardy. Then they are drilled as if they were soldiers; they are taught to march in step, to hold their heads erect and to manage their hands and feet. The overwhelming majority enjoy it immensely and will tell you with pride how much good it does them, how their chests have expanded and how much stronger they have become. "We should never be able to work with our heads as we do were it not for that hour in the gymnasium." This schooling has made a wonderful difference. Although the greatest customer and most formidable neighbour passed a hostile tariff, Denmark has taken heart and applied its head to cultivating the soil and changed its products so that to-day from being the poorest it has become the richest country per head of population on the continent of Europe and that population is one of small farmers whose bodies as well as their minds are well trained, while there are courses for women, in the summer, with the same results.

**THE BACKBONE OF A DIOCESE.**

We hope that our readers carefully read the note from Barrie in our number of the 8th April above the initials W.B.H. The remarks were unexpectedly frank and plain but too true to be passed

over unheeded. They were evoked by the presence and personality of the new Bishop. Here are some of the sentences: "He is aware that unless a strong, sane and persistent forward movement is at once inaugurated the Church of England will in ten or twenty years at most be only a memory in some parts of this diocese." "It is a mere self-deception to say that our Church has strongly rooted herself among the rural population; it is, moreover, folly to argue that the real situation is either appreciated to-day, or that any adequate effort is being made to grapple with the new problems which surround the rural Church." It is not often that an infrequent correspondent speaks out so bravely and so well. This is a crisis in the Church. Our thoughtful men are beginning to see that. Ours is essentially a farming community with the good and bad habits of a life lived in Canada for three or four generations, the community is there and its peculiarities must be understood and appreciated by the clergy or they will fail—sink, as so many poor fellows have done, drift to the cities as so many others do, go to the States as too many have done already. It is often asserted that the ways of life and thought of the city students are such that a student becomes out of touch with the country and needs another training. We repeat what we have often said already, that our large centres are not in touch with country needs and life. "This is essentially a farming country," our correspondent wrote, "one readily sees the imperative necessity of studying at first hand the work of the Church outside of the city, and of adopting such methods as may enable her to reach and influence these young lives for God and country and Church." This study should not be confined to the clergy or to the leaders among the laity but should be appreciated as a privilege by all our laity who either are or may be in the future chosen to do their part in the Church's councils. A custom prevails among us which in times of excitement has been open to criticism, that is the appointment of city men as delegates for country parishes and missions. Too often the parishioners do not care either to go to town themselves or the persons who may represent them and so leave the matter in the incumbent's hands. The laymen, too, allotted by their leaders, often know or care nothing for the parish for which they act and vote. We have before this pointed out this disheartening and unseemly practice and suggested, as we do again, how it might be turned to a good use. If the city delegate were really to associate with the country ones and with the clergyman of the parish they are delegates of, untold good might be done all round. The city man and his family might spend their holidays in the country parish where they would be most welcome and there are few places where the young especially would not enjoy the life. And delegates so living would understand, as they could not otherwise do, the real questions which make or mar the Church's influence. At any rate it is worth trying and certainly the scandal of men assuming to be delegates of a community they know nothing of should cease. No one with any self-respect should accept the office without a determination to do all he honourably can to understand and know thoroughly the people and the needs and peculiarities of his parish.

**"IT IS WRITTEN."**

Those who in each generation undertake to convince the religious of the folly of "Faith" and the wisdom of "common sense," and among them may be numbered some of the most unenviably notorious names of the past, must in common honesty stand or fall by the teaching of Jesus Christ. If God be all wise, and if He, who claimed to be, "the only begotten of the Father," found his surest reply and safest weapon against