

MACKAY SCHOOL, THE PAS.

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pulled through, though they were years older by the time they had finished. The Sunday services in the school building were well attended, quite a number of Indians coming across for them. On the Sunday, when Holy Communion was celebrated, there was a very large attendance and the casual visitor could not fail to be struck by the number of dollar bills in the collection.

On two successive Sundays the children were interested in hearing of the outside world. One day they visited the poor suffering Armenians, and the next they went to Jerusalem and Bethlehem. It was encouraging to find out how much they remembered between times. The staff were very busy with their needles at all odd moments (if there are such in such a busy hive!) making towels, frocks or crochet for a prospective sale, when they hope to pay off the money for the piano which is such a great addition to the staff sitting room, and such a comfort to the music-lovers among them. It is a greater privation than many might think to be quite cut off from all musical instruments for years.

All the staff are kept busy throughout all the hours of the day. But one realizes what a supremely important work it is, training the young for eternity; surely the reward is worth the strain. Yet one wishes that more would "willingly offer" themselves, that the present workers might not feel overstrained, and that those in authority should not have to be anxious about filling up vacancies which arise. Mr. Bird, who has worked there so faithfully, has been "called," and will be leaving shortly. He was Archdeacon Mackay's assistant, taking charge during his absences. When the Archdeacon returns from his long and trying journey to the North, he will find himself deprived of this help, and where will he fill the gap? It seems as if Saskatchewan is giving all her men!

(Later.) Archdeacon Mackay returned from his long trip on April 10, having left Prince Albert on March 12. He first drove to Lac la Ronge, having spent Sunday at Montreal Lake on his way north. He took with him Victoria Halketh, a native of Lac la Ronge, who has been studying at St. Alban's College, so as to fit herself

for work at the Mission School. Securing a dog team, the Archdeacon, accompanied by two boys from the school, went on to Stanley Mission, where Miss Coates is so bravely carrying on the school. Mr. Edwards was doing good work there, but when his health broke down a year ago, he was forced to leave, but Miss Coates elected to stay on, realizing how important it is that educational work should not be neglected among the Indians at that post. Stanley possesses a very fine church, till recently the finest church in the west. It was built by Mr. Hunt, missionary, many years ago. The Archdeacon spent Palm Sunday with the flock here, where the services were very much appreciated. There were 83 communicants. After a five-days' visit, the dogs took the party back to Lac la Ronge for Easter Sunday, where also very hearty services were held during the five days spent there. On Easter Day there were 108 communicants. The Archdeacon then spent another Sunday at Montreal Lake, where there were 63 communicants. The Indians here are very eager over the new church, which they hope to build this summer, supplying all material and free labour. The return journey to Prince Albert was a "picnic." In fact, this veteran traveller enjoyed the whole four weeks' airing, declaring it was the most enjoyable trip; the 40 miles over the smooth ice on the lake was perfect. The Archdeacon only stayed long enough to get his few necessities, starting off again on the Friday on his return to The Pas School. It is no wonder that this trip seemed easy and delightful, when the past is recalled. One winter, back in the seventies, the Archdeacon, then a young missionary, was given a number of Missions to visit during the winter season. When the itinerary was made out and the miles added, it was found he had walked 2,260 miles that season. Could a young missionary of the present time accomplish that? ❖ ❖ ❖

The Army Chaplain at the present time in these days of strenuous warfare takes unusually big risks, often including that of poisoning by German gas. Accordingly, instructions have been issued that all Canadian Chaplains in England who have not seen overseas service and who are eligible for duty in France, must be instructed in anti-gas defence.

SYNOD OF NIAGARA.

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parts of the report for a prohibition discussion that would not settle the question.

Canon Piper stated that he had always opposed the prohibition movement, but he was forced to admit that as a war movement it had accomplished great good. It had made a different place of Thorold, and he no longer had to complain that the St. Catharines papers headed his town's column with "Another Drunk Arrested in Thorold." He was not desirous of seeing the Synod divided on the academic question of prohibition, and advised that the meeting go on record as favouring prohibition during the period of the war. The report was amended along the line suggested by Dean Owen and endorsed by Canon Piper.

Another clause in the report that caused much discussion was one that recommended a modification of the form for evening service; that the prayers be written in the language of to-day, and that the service take the form of music and adoration, and less of the petitionary element.

One delegate asked what was meant by language of the day. "Is it Billy Sunday's?" he queried, amid general laughter.

Dr. Miller said there was too much sameness about the evening service in most Anglican churches, and that the Rectors should have more latitude and the congregation more variety. He said that laymen with expert knowledge in housing problems, sanitation, hygiene and other matters could assist the clergymen in the work of ministering to the people.

Rev. A. C. MacIntosh, of Guelph, said that he had spent some time in France with the soldiers, and he did not think the returned soldiers desired a change in the form of service. "Instead of altering the prayer service, many of the Rectors should reform their sermons," he said. "The boys want something more substantial than what they get in many cases." He thought that more consideration should be shown to returning soldiers in view of their nervous and unstrung condition due to their trying experiences.

After a free-and-easy discussion for about an hour, Bishop Clark, who presided, explained his views in very brief form. He said that there was too great a tendency at the present day to use the pulpit to tell how to feed babies and other matters of daily life. The first duty of the Church is to preach the Gospel of Jesus Christ, and this should not be displaced by any other subject. Man's duty to war came next. He hoped that the clergy would steadfastly stick to preaching the Gospel of to-day, which is prettily much the same as the Gospel in Christ's day. He pointed out that the present Church laws permitted the holding of short forms of evening service, providing that the Evensong is held some time during the afternoon on Sunday.

Finally, a motion was passed, asking the General Synod to postpone the adoption of changes in the Prayer Book till after the war. Another resolution was carried to the effect that the clergymen be urged to exercise more generally their right to modify the form of Sunday evening service. Dean Owen, the mover of this, said that the more varied form of service was likely to prove more attractive to those who are not regular attendants at Anglican Church services.

Sunday School Work.

The morning session on Thursday was taken up in considering reports on Sunday School work, presented by the Rev. R. A. Hiltz, Toronto, secretary of the Sunday School Commis-

sion of the Church of England in Canada, on the work of the Commission for the year ended March 31st last.

"The work of the Commission," said Mr. Hiltz, "is to educate the people as to the value of the Sunday School. The Sunday School is a great educational factor, and growing knowledge of this fact is proving of great value to the Church in general. The work of teacher training is regarded as the fundamental thing in connection with Sunday School work. The secret of success and the religious training and education rests upon the shoulders of the Sunday School teachers. It is, therefore, highly important that we, as a Commission, give every possible effort to the work of teacher training. One of the greatest problems the Commission has had to deal with has been the need of help for rural schools. In this connection we have sent out question blanks to the various rural schools, asking for statements or reports as to existing needs. When these have been returned the Commission will do its very best to meet these needs. The Sunday Schools have done much, both in city and country, towards encouraging the patriotism of the children and others since the commencement of the war. The Niagara diocese has been of great help to the Sunday School Commission, both financially and otherwise."

The report presented by Mr. Hiltz was unanimously adopted.

The report of the Sunday School committee of the diocese was presented by Rev. R. F. Nie, showing the school membership to be 15,207, an increase of 1,038 over the previous year. Special attention was called to the school examinations, held at Advent, for the Commission certificates.

The Bishop asked that the work of the Sunday School be well considered, as he thought the subject the most important that had come before the Synod.

A number of questions were put to Rev. Mr. Hiltz and Rev. Mr. Nie in regard to interest and attendance, as shown by their experience and reports.

Dean Owen said that, in his opinion, the Sunday School's greatest need to-day is men—men as teachers—to hold the growing boys. Older boys can be held only by interest being shown in them by men. While women do excellent work in the Sunday School as well as in other departments of the Church, they didn't appeal to older boys.

Rev. F. W. Robinson said that the various boys' movements for holding the youth depended too much on the leader to be of permanent value to the Sunday School.

Canon Bevan urged the unifying of the Protestant bodies in all movements affecting the welfare of the youths. "Older boys and young men like things done in a big way," he said, "and non-denominational movements, like the Y.M.C.A., succeed best." He spoke highly of the work done by the Y.M.C.A., and expressed regret at hearing of adverse criticism.

Kirwan Martin was of the opinion that more work should be given the boys, that the young men be asked to do things for the school and Church, and by that means their interest would be aroused and retained.

Rev. A. C. Noxon attributed the drifting away of the young men or older boys from the Sunday School to indifference of the parents and the poor atmosphere of the homes.

Rev. Canon Sutherland said, as an old and retired worker, he did not view favourably new systems of theological instruction. The Catechism, to his mind, was the thing to lead the children.

The Synod concluded with a Service of Intercession, held in the Cathedral, at which the speaker was the Rev. Canon MacIntosh, a returned Chaplain.

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