

Canadian Churchman

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Editorial

OUR congratulations to MISS KNOX on the completion of her twenty-fifth year as Principal of Havergal College. It has been her privilege and reward to see a work that she began in a small way under adverse circumstances reach a development that is remarkable in the history of private educational institutions. Although there are now three schools instead of one, the hallmark of the school is on each pupil as in the days of small things. Scripture knowledge is one feature of that mark. An emphasis on this matter is not confined to Havergal fortunately. The Bible has an increasing place in the teaching of our Church schools. The largest element in the Havergal training is the Havergal spirit, and ultimately that is the personality of the Principal. Miss Knox is a born teacher who takes her vocation as her God-given task. Her whole life has been devoted to the work. After she had taken a first class at Oxford in Final Honours, she taught in the school in her father's Parish in Rutland where he had taken up work after being a Chaplain in the East Indian Army, and afterwards Central Secretary of the C.M.S. Her work saved the village school from being absorbed into a Roman Catholic convent. After service at Cheltenham, Miss Knox came to Canada.

SIR GEORGE KNOX, her brother, who has just completed his fifty-third year of service in the Supreme Court, Allahabad, India, as Magistrate and Justice of the Supreme Court, is intensely interested in educational affairs. On his way back from court every afternoon, he takes the advanced Honour Classics for the university girls in a large school for Eurasians, which he was largely instrumental in founding, and which has been carried on under his guidance for many years. He is also a leading power in the theological college there.

THE BISHOP OF MANCHESTER, another brother, is well known for his interest in the educational work, not only in his diocese, but also in the Province, and he displays the instincts of a teacher as necessary to telling preaching.

The impress of Miss Knox's personality on Canadian school life has not been confined to the Havergal schools, for the principals of no less than four other large schools have come from Havergal. By her untiring and ready interests in all Christian work for girls and women, Miss Knox has gained an influence so uplifting on Canadian life that many to whom Havergal is only a name, as well as all her students, will wish her even increased usefulness in future years.

The Parsons' Holidays

A PARSON'S work is half holidays anyway, say some. Why should he have a holiday? The average clergyman prepares two sermons a Sunday, week in week out, year in year out. Be the weather cold or warm, wet or dry, the change of season brings no change to him. If the merchant has few customers on any particular day, or the physician few calls, he has an easy day. But let the clergyman try to take an easy day when few come to service and the parish will not contain the noise the few will make.

Those who are only sermon tasters can not understand the labour involved in the production of a sermon. It is a distressing effort many a

time to many a man. He wants to be fresh, yet he must speak on the same main subject as he did last Sunday. He wants to be modern, yet he must tell a message centuries old. The message is indeed ageless and ever necessary. But it costs the minister some effort to apply and present the message in a way best adapted to his hearers. Apart altogether from the spiritual purpose, is the literary work of a sermon, which is not slight.

But the parson does more than preach. He visits his people. Yet, is not this merely a round of social calls? Wait until you have sickness or some worse trouble in the house, and you will know then something of the demand on the minister's sympathy and vitality.

The minister's task is a supreme task indeed. Its very height is one of the things which wears the man. At the peril of the life of himself and his people he cannot let low ideals allure him to easier paths and lower planes of service. A parson's work is never done. There is always something in either preparation of sermons, visiting strangers, sick or aged, running organizations, and a thousand and one other things which clamour for the work of an extra moment.

"Give me a live man for nine months rather than a half dead one for twelve," said a layman, whose rector has gone off on a three-months' trip to Europe. Perfect efficiency can be given only by a man in the best of condition. The lowered condition means a lowering of efficiency. Laymen cannot expect a man to thrill and master them with his presentation of the everlasting Gospel, when the preacher has been dragging himself, tired out, all the week through a round of duties which ever increase. "Preaching is Truth through Personality," said PHILLIPS BROOKS. We know that personality, to make any impression, must be positive, not negative; expanding, not contracting; firm, not viscous. Personality is the impression of the total man. Surplus nervous energy is the essential condition for any personality making an impression. Surplus nervous energy has been called *plus health*. Rest and change increases this stock of vital energy. Hence, one of the congregation's best investments is in giving their parson an annual holiday.

"Church closed, parson on vacation," is the disgraceful notice, some imagine, on the church doors. We suppose some think a closed church is a greater disgrace than a broken-down parson. We do not. There is no special credit coming to the congregation who have selfishly accepted a parson's work at half pay and no holidays. They have hastened his advancement from earthly to heavenly sainthood, but that puts no halo on their crowns.

"Shall we stop his pay?" is a question we have actually heard discussed by some people (not in the city) when the parson has announced his intention of going off for a month. The real question every congregation should agree to is "We will provide the supply." We know of several churches who annually provide for supplies for four Sundays in the summer. They are doing well, but they are doing no more than many a business house which gives a month's holiday with salary continued. A holiday for the town and city parson is advantageous in many ways. But a change for the country parson at some other season, when he can have the opportunity of seeing the best methods and hearing the best men would be helpful after the comparative isolation of a rural parish.

But first let us get the general idea of the necessity of a holiday. This is the laymen's opportunity. Don't wait for your parson to ask for it or to break down because he will not ask.

The Christian Year The Triumph of Humility (THIRD SUNDAY AFTER TRINITY)

HOW gracious and lovely the Christian life is meant to be can only be felt in a close study of the portrait of it that looks out from the New Testament Scriptures. The Epistle for to-day furnishes some striking precepts, which are set out in a passage of rare comfort and helpfulness. "Gird yourselves with humility and serve one another." "Casting all your anxiety upon Him for He careth for you." "God resisted the proud, but giveth grace to the humble." "Humble yourselves, therefore, under the mighty hand of God."

FALSE PRIDE.

It is quite obvious that pride is something not acceptable in the sight of God. It follows, therefore, that it is not conducive to goodwill or good manners among men, and that it reacts unfavourably against the best interests of the subject. There is, of course, a pride that does not come under this condemnation. One ought to take pride in honour and probity, in the finer qualities of civilized life, in the discharge of public service, and in a good name. But the attainment of these things should not lead to vain conceit and self-glorifying, else they minister to that pride which throttles the spirit, and kills the grace of humility. It is said that God resisteth the proud, but it is also true that pride resisteth, and shutteth out God. He cannot find lodgement where pride is in possession. God never shuts us out from Himself, but we can and do shut Him out from us. The Holy Ghost seeks a place in our life, but pride closes the door. Pride is a false sense of self-efficiency and independence. Independence is an impossible thing in regard to our relationship with God and man, for we depend upon both for our existence. "No man liveth unto himself, and no man dieth unto himself."

THE RICHES OF HUMILITY.

The humble spirit, on the other hand, is not a fawning spirit of servile meanness; it is the open door of grace, affection, and of all virtues. It induces prayerfulness because it recognizes the need of God, and it results in helpfulness in that the lowliest service is never unworthy if it ministers to religion or humanity. Jesus washing the disciples' feet is the model illustration of the finest spirit of dignified humility, stooping to serve. The promise is sure that God will exalt those who are lowly in heart. It was a vain effort for the one who had not on a wedding garment to take the first seat at the marriage feast, for "the first shall be last, and the last first." Those who truly humble themselves before Almighty God are privileged to cast all their care upon Him, or, as the Revised Version has it, all their *Anxiety*. We must have care, thrift, caution, and providence, but we need not have anxiety, which is excessive worrying, carping, stultifying, divisive care. This anxiety we may cast upon Him, knowing that in Heaven the Father exercises love and forethought for all those who put their burdens upon Him in humble, loving trustfulness.

"O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

26, 1919.

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