

woman of the town that she was not legally married to her husband, and this became known in the community, the membership of that Lodge grew from 25 to 185 within three months. There can be no question as to the extent and depth of feeling and conviction in Canada as the result of this Decree. It is constantly asked why the Decree is not operative in Germany where there is so very large a Roman Catholic population. The answer is that the Roman Catholic authorities dare not introduce it because the Kaiser has forbidden it. And so mixed marriages are permissible in Germany, without the slightest protest or other action on the part of the Roman Catholic Church. If only we had had some one of similar courage in the British Empire, and in Canada in particular, we should have had the same happy experience as they have in Germany.

### Canada and the Ministry

Archdeacon Warren touched a weak spot in our religious life the other day, when he spoke of the growing disinclination on the part of Canadian young men to devote themselves to the ministry. He said that they are generous enough in their money contributions, and that there are no better men for the work than properly trained young Canadians. He remarked that Wycliffe and Trinity Colleges draw a number of students from across the ocean, and while no reflection is cast upon English students, Canada is not giving her fair quota to the ministry. How is this difficulty to be met? It will have to be by definite effort on the part of the clergy, to bring before their young men the privilege and opportunity of the ministry. Still more, it will have to be through the influence of the home life. It is impossible to expect high ideals, if the ordinary life of the home is concerned mainly with materialistic ideas and hopes. A home-grown clergy, caught young, and well-trained, will usually prove the very best for our country.

### Organizations and Statistics

A correspondent in an English paper not long ago gave expression to some valuable and wise reflections on parish activities. Among other things he said that, (1) It is a mistake to suppose that doing many things is equivalent to doing much; (2) the Church cannot compete with rival attractions, and the clergy are not pledged to conduct amateur theatricals nor to found clubs, but they are pledged to read and study God's Word; (3) an overworked parson might leave something for the Holy Ghost to do; (4) there is so much parish activity among clergy and people that they have little time for meditation, prayer, and study; (5) Israel's first great battle in the wilderness journey was won by one man praying on a hill apart. The season of Advent is upon us. To what extent is it used, as the Church intended it to be used, as a great penitential season, second only to Lent, for the unmasking of sin and preparing for the Lord's return.

### Can This be True?

The daily papers recently called attention to the astonishing character of the historical text-book supplied to the Roman Catholic schools of the Province of Quebec. It contains internal evidence of having either been prepared half a century ago, or else made up of material, a considerable portion of which is at least fifty years old. The book contains a statement that there are seven political divisions of the Dominion, and that one of these is "Canada," the name given to Ontario and Quebec when they were parts of a political union before 1867. British Columbia has the name of "Caledonia," by which it was formerly known, but not since the early fifties. Equally misleading is the reference to the Hudson Bay territory and its subdivision into provinces. Although York has been Toronto for three-quarters of a century it is still York in the text-book. It is almost incredible that such a state of affairs can exist, and yet there does not

seem to be any reason for doubting the truth of these statements. The Toronto "Globe" may well say that if the Roman Catholic schools of the Province of Quebec are as far behind in other subjects as they are in the geography and history of Canada, there is much need for the effort now being made to provide better instruction for the children. We entirely endorse the opinion of the writer, that it would be "better for the children to have no text book on the History of Canada at all than to be allowed to suppose that this one contains a trustworthy account of their country." The moral is too obvious to need pointing out.

### "The Hungry Sheep"

We wish to call special attention to an article reproduced in this issue from "The Century Magazine." That such an article should have appeared in a secular periodical is a very striking and significant fact, and we are profoundly grateful to the writer for what he says, and to the proprietors of the magazine for allowing its appearance. We believe that it goes to the very heart of one of our most serious problems today, for wherever the Gospel is faithfully preached in its simplicity, purity, and fullness, the preacher does not lack for hearers or for genuine appreciation. We hope the writer's words will be prayerfully pondered by all Churchmen, clerical and lay, for it is only by means of a courageous and complete proclamation of the eternal verities of the Gospel that the hearts of men and women will ever be satisfied. The Gospel of Christ's redeeming love is a life-giving power, when set forth with definiteness of statement and fullness of conviction, and the true preacher will never hesitate to let his message ring out in the Apostle's words, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

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### THE POWER OF THE BIBLE

The second Sunday in Advent is sometimes called Bible Sunday, because in the Collect and Epistle there are specific references to Holy Scripture. As on the first Sunday in Advent our Lord is regarded as coming in Person, so in the second He is contemplated as coming in and through His Word. It is therefore fitting that our thoughts should be concentrated on the Bible in its revelation of Christ to the soul. In nothing is its power more fully manifest than in the human life. We can see this in its influence on the character of the English-speaking races. It has been pointed out that no single factor has so widely and profoundly operated in the formation of our characteristic standards of right and duty as this wonderful collection of an ancient literature, so wonderfully preserved through thousands of years. Not the least important part of the force and charm of the Scriptures is the fact that they were written by men who spoke because they had something to say, not because they had to say something. This cannot altogether be said of the great ancient classic writers as a whole, for as a rule they were professional teachers and poets, and however inspiringly they spoke their utterances were studied and calculated with the purpose of arousing admiration. But the Bible is the spontaneous expression of the deepest emotions of the human soul under Divine guidance. Deep calls unto deep, and this is perhaps the chief reason why the Bible appeals so directly to men of all times, and why, as Faber says, "it is the anchor of the national seriousness." Then again, the Bible is characterized by two things found to the same extent in no other known literature. It is intensely spiritual and intensely practical. There are writings and religious systems of deep spirituality, but utterly unpractical, and we have experience of the exact opposite. But the Bible contains both and appeals to the whole man, because it deals with his entire environment, and all facts of his life. Further, the Bible is marked by

an extraordinary honesty in its portraiture of character, concealing nothing, excusing nothing, palliating nothing. Its atmosphere is that of truth, and this of necessity affects human character with uplifting and transforming power. Whatever there may be of good in the character of the English-speaking races it may be safely said to be largely and mainly due to the influence of the Bible. This has undoubtedly been the chief factor in the evolution of our Anglo-Saxon civilization which, with all its weaknesses and limitations, is nevertheless strong and high. In everything that makes for social, moral, and political righteousness in life and literature the influence of the Bible cannot be over-estimated, and whatever fate may be in store for our race in the future the Bible stands as the symbol of power and progress in the English-speaking races throughout the world.

The same truth is abundantly evident in all parts of the Mission Field; indeed, where the difficulties are greatest the power of the Bible is more manifestly seen. When we turn to India we are impressed by the following comment of one of the leading newspapers of Calcutta, "The Statesman." "Notwithstanding all that the English people have done to benefit India, one may assert that the missionaries have done more than all the agencies combined." Again, if we look towards the South American Continent we are reminded of the familiar words of Charles Darwin, who said, "The success of the Tierra del Fuego Mission is most wonderful, and shames me, as I always prophesied utter failure. It is a grand success. The lesson of the missionary is the enchanter's wand." There is no more fascinating story than which is told year by year by the British and Foreign Bible Society. Its annual report is filled by striking instances of the power of the Bible to transform lives. A missionary in China once read to a large audience the first chapter of Romans. When he had finished a Chinaman came up to him and said that he thought it very wrong and unfair of these foreign devils (as missionaries are called) to come and find out their sins, and write them in a book, and then come and read them out in public. Well may our children's hymn say of the Bible, "Mine to teach me what I am." Our own Upper Canada Bible Society bore the same testimony not long ago in connection with the Toronto Exhibition. One day a little lame boy came up to the stand leaning on his crutches. He held up his lunch-basket and said: "Please, sir, I have hard work to get around through the crowd, and carry my lunch-basket. Would you mind taking care of it for me?" I said, "Certainly, I will be glad to help you." He smiled and said, "I have asked at four other stands, but they were all too busy to bother with me, and I thought I would have to go home, because I could not work my way through the crowds and carry my basket; but then I saw the Bible, and I said to myself, I am sure where they sell Bibles they will help a lame boy and take care of his lunch-basket." A young man called at the stand and bought a Bible. He said he was a Barnardo boy, and that when he came to this country some years ago, a Bible had been presented to him by the British and Foreign Bible Society, and that the reading of it had led him to Christ and had been very helpful to him during his life in this country. As he handed \$1 to buy a Bible for someone else he said, "May God bless the Bible Society for what it is doing to provide the Bible for the poor people." To those who wish to give further attention to this important and fascinating topic a booklet by the Rev. Dyson Hague may be heartily commended, called "The Wonder of the Book, (Toronto: Upper Canada Bible Society)." It consists of an address delivered last May and is full of interesting and valuable points connected with the marvel of Holy Writ.

No wonder, then, that we pray, "Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them." Each word needs to

be pondered with application. W God's message that of the Psalms mine heart, that "The law of God steps shall slide words to my mind my taste."

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