

in court, in the Province of Ontario, which disclosed that the Scotch "Wee Frees" maintained a mission in this province, a missionary coming over for several months in each year to convert us. Well, we trust this benefaction by a worthy deceased farmer of Huron will do good and not stir up needless strife in the Presbyterian Church of Canada. The conditions of ecclesiastical life are so utterly different in the County of Huron that we cannot imagine where the "Wee Free" is to begin, as the Free Church, became absorbed in the Presbyterian Church in Canada long before the split in Scotland.

The Teacher's Prayer Book.

We find a letter in an English exchange containing a hint which we reproduce for the benefit of our Sunday School teachers. A young lady on taking a class of girls found by accident that they understood very imperfectly the Church services which they attended. She got a Teacher's Prayer Book and gave them lessons for a few months, when she moved to another part of England. To her pleased surprise she received a note from her successor asking the name of her book, as her pupils had been so interested and missed the lessons. Doubtless in some parishes the hint is unnecessary, but, we think, that in many parts of Canada the ignorance of both boys and girls of the Prayer Book and its contents must be much greater than in England, and there are few things calculated to give more Christian knowledge, as well as an attachment to, and pride in their Church, as well chosen Prayer Book lessons.

Mission Study Classes.

One of the most hopeful movements in recent times in the field of Christian work is the systematic study of Christian missions. This has been undertaken by an organization known as "The Young People's Missionary Movement," which has arranged admirable courses of study for the chief mission fields of the world. Attention in this year (1907) is chiefly centred on China, because this is the centenary year since Robert Morrison began his work in China in 1807. There is a text book on each of the leading mission fields, and this text book is to be carefully studied by every member of the class. The book for China is, "The Uplift of China," by Arthur H. Smith, who is an acknowledged expert on China and whose books are not only very instructive but intensely interesting. In addition to the text book there is a set of reference books on each country, the entire set for China being sold to classes for \$5, which is less than half of their regular price. China is without doubt destined to play an important part in the future history of the world.

Public Honour.

Evidence is not wanting that both in public and private life the sense of honour is being blunted. The appeal to public selfishness to ruthlessly disregard the rights of private enterprise; the misleading and exaggerated statements made to induce emigration; the scandalous comments made about each other by public men and the dishonest and reprehensible practices of some of our producers in sending their products abroad are cases in point. Each and all are a disgrace and injury to Canada. All honest men should do their utmost to prevent such reprehensible and injurious practices.

THE BISHOP OF ST. ANDREWS.

The tragically sudden death of Bishop Wilkinson, of St. Andrews, Primus of the Scottish Church, which we read of as this number is going to press, cannot be passed without a note of sincerest regret at the loss of one of the best and

most spiritually-minded of Englishmen. It is enough to mention that Dr. Wilkinson made St. Peter's, Eaton Square, London, a religious centre from which a high fervent piety spread a beneficent influence, and made it one, if not the first, of the great parochial city centres, whose organization and methods have been copied. In 1883 he became Bishop of Truro, but the climate did not suit him. He fought bravely, and when some seven years afterwards he resigned, it was thought that he had only a few months to live. But he recovered, so much so that in 1893 he accepted the Bishopric of the united dioceses of St. Andrew's, Dunkeld and Dunblane in Scotland. Here his work has been blessed, not only in our communion, but by the great Presbyterian bodies and through him to a great extent there has been a drawing together of Christian people in Scotland. In 1904 he was elected Primus of the Scottish Church, and now we read having finished an address to the Church Council he expired.

THE PEACE CONFERENCE.

To judge from most of the public utterances on the subject, the late Peace Conference has been a ridiculous and humiliating fiasco, and represents labour and time worse than wasted. From this view we, on our part, absolutely dissent. The late Conference, in our opinion, was well worth holding, and has had most excellent results. In reading these strictures on the Conference the question suggests itself, "What did people expect anyway?" the sudden and total abolition of war and the immediate inauguration of the era of universal peace. There is always a tendency unfortunately among people to form extravagant expectations regarding movements of this kind, and consequently to suffer from corresponding reactions of pessimism, when immediate and tangible results fail to materialize. For our own part we are perfectly satisfied with the headway already made, and we would have dreaded the adoption of sweeping and drastic measures by the Conference. Work of this kind is necessarily slow and above all things gradual. It has to be begun from the bottom and to be built up stone by stone. Besides this the foundations have to be slowly and laboriously prepared. The very fact that such a gathering was possible and that it attracted such a large and representative attendance of delegates, was in itself a most hopeful and encouraging sign, and it is doubtful if it could have been possible twenty years ago. A long step has been taken towards the abolition of war when the civilized world is willing to seriously discuss the subject, and it proves the vastly improved relations now subsisting between civilized nations, when they all assume that war is an unmitigated evil, and are prepared to amicably, not to say fraternally, concert the framing of provisions pointing towards its final total suppression. No change in existing conditions, it is perfectly safe to say, that ever permanently benefited mankind was ever brought about except in a slow and circuitous fashion. Revolutions, peaceful and moral, have ever been effected by a stroke of the pen. Their consummation may be (apparently) sudden, but their course is always slow, and to the naked eye uncertain. The movement in favour of universal disarmament will partake of the character of all similar movements. Its course will be hurried without serious risk of disastrous reaction. Therefore, so far as we are concerned, the results of the late Conference are anything but disappointing and augur well for the future. We write as we do with the profoundest sympathy for the movement, whose supreme expression is to be found in this "Parliament of Nations," recently assembled, and in the fullest confidence that it will ultimately accomplish its object, viz., the total abolition of war among civilized nations. There are, we know, many most respectable authorities

who scoff at this as an idle dream, and not worthy of a moment's serious consideration on the part of sensible men. Such a standpoint on the part of Christian men, who have any faith whatever in the future of our civilization, passes, we must confess, our comprehension. As some one said to us the other day, "If war is never to be abolished and men are to go on for ever settling their disputes in this barbarous fashion, mankind had better go out of business altogether." If we are to never outgrow war the prospect is, indeed, gloomy. But short of a sudden relapse into incipient savagery on the part of the whole human race, the supposition is simply unthinkable. What is to prevent war from going the way of slavery and a host of kindred villainies, which are now but painful memories of a remote past. Our faith in the future of the race is far too robust to allow us to imagine anything else. War is most certainly doomed and the beginning of its ending has already come. When has mankind since the Christian era ever permanently turned back from the road which led to his own moral and spiritual betterment. Are all the lessons of history to be stultified in this particular case. Is civilized man, after abolishing private war, to miserably fail in his endeavours to more widely apply the same sound, commonsense principle. On the threshold of this blessed season of peace and goodwill we take an especial pleasure and delight in the anticipation of that slowly approaching day when war will be numbered among the "lost arts." But none the less must we possess our souls in patience and be content to "hasten slowly."

"WOUNDED IN THE HOUSE OF HER FRIENDS."

Bishop Diggle, of Carlisle, England, addressing his Diocesan Conference some weeks ago, took occasion to speak in very strong terms of what he termed the "denationalizing of the Church of England." Fifty years ago, he claimed, the Church had a real hold upon the nation. It was in close touch with the great mass of the people. It was truly a national Church. To-day it had largely ceased to merit the term. It no longer entered into the everyday life of the people. It had become a sort of "close corporation; the Church to a great extent of a class." Such utterances, had they travelled no further than the diocese or country in which they were delivered, might safely be left by us Canadian Churchmen to seek their own refutation. But unfortunately they have been widely reproduced on this side of the Atlantic, where everything disparaging to the Church of England appears to be regarded by the average editor as "good copy." As an example of those "good old days" to which the Bishop so wistfully looks back, when according to his idea the Church was truly "national," and doing her work so thoroughly and efficiently, we give the two following utterances by two men as widely divided in their religious opinions and sympathies and viewpoint as probably could be found in England. Preaching in 1884 the late Dean Church of St. Paul's Cathedral says of fifty years ago, about the date of the beginning of the "Oxford Movement:" "Fifty years ago, I can remember it, a young man was ashamed to kneel down in church. He would have thought it unfashionable; he would have thought it affectation. Fifty years ago for a young man to stay for Holy Communion would have seemed, even to good people, eccentric and unreal, a profession beyond his years. Fifty years ago there were churches which hardly saw the Eucharist from year's end to year's end. . . . Fifty years ago there was scarcely the pretence of any special training, at least in the Church, for the Christian ministry, and except in special instances, the poorest preparation either for Confirmation or Orders. Fifty years ago who dreamed of attempting to rally the masses, or even the