

ber of officers as one of ten thousand, provided it is not covering too large a field, but if the advance is made north, south, east and west more officers are necessary. This is the case now, and all Christian denominations are calling for ministerial recruits. The writer proceeds to say that he has inquired in all bodies as to the causes deterring young men from entering the ministry and found a few statements often repeated.

#### Hindrances in the Way.

Dr. Cook enumerates fourteen; first and chiefly poor financial support, indifference of clergy, the lack of home religion, the lack of the mother's influence, and strangely enough the lay brotherhoods and missionary associations. "Openings are thus placed before the finest young men of the churches to do work for God as honest and earnest as that of the ministry while they still continue in some secular calling." The appeals of the learned professions—military life. Biographies of men such as Havelock captivate many. And at last we come to the strongest of all—remember Dr. Crook is writing of the States, where conditions may be worse than in Canada, but they are similar: "A powerful preventive is found in the influence of the day schools. The moulding power of the school-teacher often excels that of the parent. Most teachers are religious, and positively so. Some are not, and often, as a sort of self-vindication, pose as skeptics. This may be vanity. They may claim to be neutral in religion. That is impossible. The silent life is felt. Sometimes it comes out in a sneer. Children are great readers of character. They understand the teacher's attitude even when it is not stated. One such may have more influence to prevent the boys from thinking of entering the ministry than the great majority who are decided Christians."

#### School Teaching.

Thus we come to school teaching, and to vary the locality let us take England. In a recent letter to the Church Times, the Rev. J. P. Lewis commenting on a statement by the Minister of Education shows that in Church schools no privilege is extended to Church people not enjoyed by Wesleyans in their schools, and which is not offered on equal terms to every sect in the land; that the religious teaching preferred by Church people is not permitted even at Church cost, while Undenominationalism, preferred by Nonconformists, is given at the public cost. Mr. Birrell's bill, which the House of Lords amended, proposed to give preference to secularists by forbidding all religious teaching in school hours, to give preference to Roman Catholics outside of school hours, and to inflict disabilities on Church people both in and out of school hours. Mr. Lewis wants equal treatment. John Bunyan makes his Pilgrim come upon the remains of victims of Giants, Pope and Pagan. The first, of his followers we know, but was Bunyan right in saying that Giant Pagan was dead?

#### Brotherhood.

What a vague idea many Churchmen have of the true meaning of this rich old word, a word that has its counterpart in many languages and in most of them carries the same meaning. "In Scripture," the Imperial Dictionary tells us, "the term brother is applied to a kinsman by blood more remote than a son of the same parents." "Kings," says the same authority, "give to each other the title of brother." And it continues: "Clergymen address their congregations by the title of 'Brethren.'" Now-a-days some of our clergymen seem to think that their congregations might prefer a more modern term, such for instance as "my dear people." For our part these novel forms of address grate upon the ear. As well call a rose, or a lily, by some other name. No! the old terms "Brother," "Brethren," "Brother-

hood" have lost nothing of their richness and fullness of meaning through the lapse of time. But it is a question whether many of our Churchmen and women have not forgotten the strong, deep spiritual bond which actually binds them together, and to which these old-time honoured words constantly bear witness. There is life in the old words yet, and we may devoutly thank our Heavenly Father that the modern disciples of St. Andrew have stood in the ways and seen and asked for "the old paths, where is the good way," and are walking therein.

#### Close up the Ranks.

Only those who have been intimately associated with them know how great the loss is to the Church in the death of her veteran soldiers. When men who have for many years held prominent positions on committees, and been actively engaged in other branches of Church work are called away, it behooves those earnest workers who remain to "close up the ranks," to keep the line in battle array and never falter in the onward march. Young blood and youthful energy have their own proper place in the field of action, but let us never attempt to belittle or ignore the work that has been or is being done by the Church's honoured veterans.

#### Our Missionaries.

Nothing is more gratifying to the staff of the Canadian Churchman than the response of the Churches of England and Ireland to our calls. We regret that we cannot add the Church in the United States, though doubtless there has been help given us which we have not known of. One unexpected ally is the Dean of Belfast, the Very Rev. J. J. Robinson, M.A., who in his letter to the congregation of Belfast Cathedral deals with his reasons for resignation. In the forefront he places his conviction that the Cathedral might be "the better for a new Dean. He confesses his powers as a beggar are inadequate. The Dean thinks that he has done well for the Cathedral in asking the members to exchange a somewhat tired man who has put in eight strenuous years, for one who comes with unbreathed vigour to the work. Again, it has been the Dean's lifelong wish to be a missionary. The work before him among the young men, far from their homes, in Canada is the nearest thing he can now obtain to his ideal. Family reasons are also mentioned as helping to induce the Dean and Mrs. Robinson to make the change.

#### The Domiciled Community

Is the name, a very good one, given to the descendants of English parents to whom India is home. We have read an interesting letter by the Rev. Joshua Brookes, Chaplain of Rawalpindi, who suggests several ways in which their abilities could be turned to excellent account. Without a friend who could so speak for them the natural endowments of this class do not have a fair chance. It is chiefly in connection with the education of Europeans and Eurasians that the writer is concerned. He says among other things which do not so much affect us: "Both Anglicans and Nonconformists are now face to face with a very serious danger in the portentous activity of the Church of Rome in the sphere of education. During the last decade it has given unmistakable signs that the Roman policy is to get the ascendancy over the minds of the coming generation; and to this end they are putting forth a vast amount of concentrated effort, and spending large sums of money. All over India new Roman Catholic schools are continually being built, and that too, alas, too often from the money of Protestants. Dances, concerts, and bazaars are arranged by a few zealous Romanists with the aid of good-natured but thoughtless Protestants, and all alike are freely patronized and subsidized from the pockets of Protest-

ants." But ask a Romanist to help a Protestant school! The answer you will receive will as a rule teach you something of the rank intolerance of Rome, the same yesterday, to-day, and for ever. With priests and nuns as teachers, who accept no salaries, and aided by funds from Europe they enter into an uneven competition with the Anglican Chaplain, who finds it ever more difficult to obtain efficient teachers for the very inadequate salaries that he is able to offer."

#### Insurance of Churches.

Churchmen throughout Canada must have been shocked at the partial burning of the Cathedral of Fredericton not long ago, one of the finest specimens, as it is, or rather was, of Ecclesiastical architecture in Canada. But one of the most regrettable features of the event was that the Cathedral building was only insured for a comparatively small proportion of its cost. When one thinks of the enormous difficulty of getting together the money needed to build an ordinary church, the length of time in completing it and the sacred purpose to which it is devoted, one can readily see the great and almost irreparable loss occasioned by fire where there has been inadequate insurance. It has been wisely suggested that where a congregation is not in a position to rebuild a church in case of destruction by fire, that a special fund should be established before a fire can possibly occur, for the express purpose of paying the premiums necessary for a reasonable and businesslike insurance of the church building. Much more should this be the case where a cathedral is concerned. It is a pity and a shame that these noble devotional buildings should not be adequately protected against total or partial loss by fire.

#### THE BISHOP OF MOOSEJAVEL'S APPEAL FOR THE CHURCH IN COCHRANE.

Dear Mr. Wooten,—I beg to acknowledge the following additional subscriptions towards the rebuilding of the Cochrane and Porcupine churches, namely:—Previously acknowledged, \$121.10; Mrs. E. J. Selby, Toronto, \$10; Lucy Johnson, Stratford, \$2; Miss M. Julyan, Owen Sound, \$25; Miss H. F. Walker, Ottawa, \$25; "A friend in England," per Lord Bishop of Algoma, \$50.98; Lord Bishop of Algoma, \$10; Mrs. Boomer, London, Ont., \$5; "A friend in Ontario," \$5.

Yours sincerely,

John G. Moosonee.

Chapleau, Ont., August 29th, 1911.

#### A LAST WORD ON PRAYER BOOK REVISION.

It is often difficult to account for certain changes, except on the vaguest general principles. One can understand, here and there, the causes that have operated to bring about some of the historic revolutions in history. They have been the direct result of certain manifestly intolerable conditions, and they have come as naturally and inevitably as the liberating of some of the pent up forces of nature. They have simply been the consummation of some long anterior train of causes, whose various stages have been all along visible. These revolutions, so-called, have not been sudden reversals. They have been the culmination, apparently sudden, of what has been going on before our eyes for generations, and in the deeper sense for centuries. Again there is a great deal of change which comes apparently from no anterior cause, which satisfies no demand and meets no "long-felt want," and which arouses no enthusiasm in those who advocate it, and not bitterness in those who deprecate or oppose it. Somehow or other it imposes itself upon us by its own dead weight. We have a vague feeling that it has to come, that it is in accord with what for want of a better name we call "pro-