

The Canadian Churchman

TORONTO, THURSDAY, AUG. 14, 1913.

SUBSCRIPTION - - \$1.50 PER YEAR
Send all Subscriptions by Postal Note

Clubs.—Five or more new subscriptions either to separate addresses or in a package to one address, \$1.00 each per year.
An Offer to All.—Any clergyman or layman sending in new subscribers to "Canadian Churchman," \$1.50 a year, will be allowed a commission of 50 cents on each new subscriber. Sample copies free to anyone writing us for same.
SINGLE COPIES FIVE CENTS.

ADVERTISING RATES PER LINE, 15c.

Advertising.—The Canadian Churchman is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

Births, Marriages, Deaths.—Notices of Births, Marriages, Deaths, etc., 25 cents each insertion.

The Paper for Churchmen.—The Canadian Churchman is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

Change of Address.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts.—The label indicates the time to which the subscription is paid, no written receipt is needed. It requires three or four weeks to make the change on the label.

Cheques.—On country banks are received at a discount of fifteen cents. Kindly remit by Postal Note.

Correspondents.—All matter for publication in any number of the Canadian Churchman, should be in the office not later than Friday morning for the following week's issue.
Address all communications.

EVERLYN MACRAE,
Publisher.

PHONE MAIN 4643.

Offices—Union Block, 36 Toronto Street

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

14th SUNDAY AFTER TRINITY.

(August 24th.)

Holy Communion: 259, 397, 525, 553.

Processional: 10, 612, 624, 626.

Offertory: 556, 565, 627, 679.

Children: 710, 719, 731, 733.

General: 22, 491, 535, 651.

The Outlook

Illiteracy in Canada

Do you know that, according to the Census Report of 1911, there are 207,322 persons over twenty-one years of age in Canada who can neither read nor write? Of these, 12,917 are British-born, which gives a percentage of 3.16 of all the British-born in Canada. The foreign-born muster 57,345, a percentage of 16.55. But the largest company in this regiment of Illiterates is Canadian-born—137,060 cannot write their own name, and do not know B from a bull's foot. And at educational conventions we have the finest Educational System in the world. Amen and Amen. Yet 10 per cent. of our Canadian-born citizens cannot read or write. We want Canadians to make their mark, but not in this fashion.

Confirmation and Confession

Lord Guthrie, of Scotland, recently made some statements at a school prize-giving noticeable as indicating a trend of education in the Old Land. Lord Guthrie is a Scotch Judge whose father, Dr. Guthrie, was one of the leaders of the Free Church of 1843 in Scotland. He stated that he was an elder of the United Free Church of Scotland; of his six children, two belonged to that body, one was a member of the Church of England, one of the Scottish Episcopal Church, one of the Established Church of Scotland, and one was a Quaker. Those who know Lord Guthrie say that he was careful about the early training of his family, and when they grew up and began to think

for themselves he placed no great obstacle in their way when they decided to differ from him in religious matters. This frank statement shows a great change from the days when adherence to another Christian body meant the cutting off the child from all family ties, the pains and penalties of "excommunication." The choice of another communion on the part of a son or daughter indicates that religion has often become a real factor in the life and the self-made decision binds the person more than simple acquiescence in the father's church. But this is an indication of the weakness of our system of church teaching. Confirmation is often presented to the child as practically a merely formal acknowledgement of the baptismal vows. Confirmation should be to the child an act of definite personal confession and surrender to Jesus Christ, our Lord and Saviour. Then, after Confirmation, too often the child is treated as a fully developed Christian and so in need of no further instruction. This is the period of developing religious thoughtfulness. Guidance and suggestion must be given by the Church. Guidance of some kind will be found and suggestions, false and true, will be harboured. It is for the Church to secure by intelligent decision and growth sons of deep conviction rather than mere acquiescents.

Off and On

A little while ago a man claimed to have been a teetotaler for a long time, but some were doubtful about it. When he was asked how long he had been an abstainer, he replied, "Off and on for twenty years." It was impossible to avoid noticing the significant smile on all the faces of those present. An abstainer "off and on" does not count for very much, and the same thing is true of our profession of Christianity. If we are Christians "off and on" we not only do not obtain the respect, but we receive and merit the contempt of all people. A Christian is always on duty, and, as someone has said, in his vocation there is no vacation.

An Educational Iconoclast

Dr. H. B. Gray, for thirty years Head Master of Bradfield College, an important High School in England, a member of the Moseley Educational Commission to the United States, and now living retired on a ranch in Western Canada, has just issued one of the most telling indictments of the English national system of education. He regards existing conditions as chaotic, inefficient, and ill-suited to the times in which we live, since education is out of touch with industrial needs and too narrow for a country which desires to deepen sympathy with its over-seas Dominions. Dr. Gray's standpoint seems to be due to his experience of the products of British education seen in the Colonies. He rightly says that the ordinary insular Englishman is not liked in Canada, and that to men faced with the stern realities of life the High School and University-bred man often appears artificial and full of affectation, unable to grapple with difficulties, especially because of his self-assumption and aloofness. Dr. Gray finds the central weakness of all this in what is known in England as the Public School, answering to our High School, and also in the older Universities, and he calls for a complete reform in every branch of educational life, starting from the ordinary National Schools and leading up to the Universities. This means very thorough and

drastic action, and although some may consider that Dr. Gray wishes to make too clean a sweep of existing methods, most people in Canada who have had experience of English educational life and of its products will agree that his criticisms are of the greatest value, and that his proposals, being based on exceptional personal knowledge, deserve careful consideration.

The Montreal Theological Colleges

It would seem as though the federation of the four Theological Colleges of Montreal is to become assured and permanent, for the city has just raised over half a million dollars to put the scheme upon a settled basis. About two hundred thousand dollars will be utilized for a central building where general lectures will be given, and endowments will be established to provide salaries for the Professors recognized by the Joint Board of Governors. It is also intended that there shall be a Theological Library for the use of the federated College. It is certainly most striking that over half a million dollars were raised in a short four days' campaign. We shall continue to watch the experiment with great interest as one of the indications of the trend of thought of the present day. The development of the project will call for the closest possible attention and we do not doubt that the difficulties are clearly in the view of the promoters. Such an effort is evidently firmly believed in by those connected with it, and the result cannot but prove of far-reaching influence.

Owner or Steward?

A man died not long ago in the United States, leaving an estate valued at \$70,000,000, and of this amount \$69,865,000 is to be kept within his own family circle. We are not surprised that this fact has given rise to serious consideration and strong comment, for it is no longer possible for any individual to amass so immense a fortune without eliciting questions connected with social justice. No doubt there was a day when all that a man possessed was regarded as his own and no one was thought to have a right to interfere, but now there is a new social conscience at work which points out the relations between the man and the community. It is an application of the great scriptural principle of the difference between ownership and stewardship. When a man realizes that all that he is and has comes from above, and is to be held in trust and not selfishly possessed as his own, it makes all the difference to his life and actions. We must continue to emphasize to the fullest possible extent the simple but searching truth that we are stewards, not owners.

The Power of Personality

In the course of a recent fascinating book on the late William Morris, the well-known English poet and art critic, the following words occur in the introduction:—

"To read Morris and never to have known the man is to lose half of him. Something there was so simple and direct, so faith-inspiring and whole-souled about him, that all his verse and all his many-sided life seem to me incomplete unless one knew him and had felt his charm."

This is not only true of William Morris, but of all characters that influence their fellows. To read a man's works without knowing him is almost invariably to miss a great deal of his essential influence. Personality is the greatest