

make the time of Confirmation a special opportunity to lead our young people to decision for Christ, and then to introduce them into the fellowship of the Church.

The Feeble-Minded

The proper care of these unfortunates is now occupying the attention of benevolently minded people in various portions of the English-speaking world, including Canada. In our opinion this is one of the most urgently pressing questions of the hour. There are thousands of persons of this description, who, while not actually insane, are a serious menace to the community. Being under no legal restraint they often marry, and so reproduce and perpetuate their own imbecility in an even aggravated form. Then, again, many of them, it is believed, by careful training could be taught to do useful work under supervision. Many, again, are placed in Poor Houses to the unspeakable discomfort of the other inmates and to their own detriment. Under all circumstances it is high time that, in a civilized community, they should be made the wards of the nation, and that society, while protecting them from themselves, should protect itself against them.

Moral Electrification

The influence of electricity on the growth of plants is well known. Now a Swedish professor has applied the principle to human beings with remarkable results. The walls of a schoolroom were lined with coils of wire through which a current of high frequency was passed, and fifty children were kept in this room. In another room, not adapted for electrification, fifty other children of the same size, age, and mental development were placed. At the end of six months it was found that the electrified children showed an average growth of two inches, while the un-electrified grew only one and a quarter inches. Besides this, the electrified group attained proficiency in their studies of 92 per cent. as compared with 75 per cent. attained by the others. Of course, this one experiment is altogether inadequate for the purpose of providing theories for race development; but it conveys a very much-needed spiritual suggestion. The atmosphere of a church may be either vital or dead, and the greatest need to-day is for a moral and spiritual electricity. Contact with Christ in the power of the Holy Spirit will guarantee constant and ever-increasing vitality. Wherever, therefore, an individual Christian or a church is lacking in spiritual life and power, the secret of recovery and blessing is always found in close and constant contact with the source and power of Christ Jesus.

The Influence of Environment

The war in the East has brought before us a remarkable and solemn illustration of the deterioration of Albanian Christian women, as shown by a letter of the special correspondent at Scutari:—

Moslem habits have affected Christian rules of conduct. The wife of the Christian is more often than not the mere servant of her husband; the young Christian girl of thirteen or fourteen retires into the house, and is not seen abroad, just as does the Mussulman's daughter; and the marriages seem to be arranged in very similar fashion.

This only goes to show the truth of the contention that "A man is known by the company he keeps." A bad environment must affect us unless it is met and overcome by the stronger force of spiritual life within. The downward tendency of sinful and worldly influences is sure to be experienced unless it is met by the upward and stronger tendency, known as "the Spirit of life in Christ Jesus."

Piety at Home

At the recent meeting of the Ontario Sunday School Association at Hamilton, the Rev. R. A.

Hiltz, General Secretary of our Sunday School Commission, spoke very helpfully on the relation of the home to the Sunday School work, pleading for co-operation, and showing how this might be maintained. The home is the supreme training-ground for the child, and Mr. Hiltz, therefore, advocated the parents becoming members of the School, and attending its services, and in other ways co-operating with the School in interesting young people in things religious. Another matter closely connected with this is the question of "Family Prayers." A clergyman of experience recently said that in the course of journeyings, covering several weeks and involving stays at various clergymen's homes, he had found that at only one of these was family prayer observed. It is quite impossible to expect any revival of home religion unless clergy and laity determine to make family prayer the daily rule. The time need not be long, and, of course, the question of the hour will naturally be suited to the convenience of each establishment. But no one can doubt that a house which commences each day by honouring God and seeking His blessing will not want power and grace for daily living and testimony.

CANADA AND THE C.E.M.S.

The Rev. J. E. Watts-Ditchfield, Vicar of St. James-the-Less, Bethnal Green, London, England, has been travelling through Canada on his return from a visit to Australia in connection with the Church of England Men's Society, undertaken at the request of the Archbishops of Canterbury and York. Mr. Watts-Ditchfield spent four months in Australia, Tasmania, and New Zealand, visiting cities, towns, and even out-of-the-way places in every diocese, and seeing all sorts and classes of men, including leading personages in Church and State. His visit to Toronto, following brief but successful and appreciative stays at Vancouver, Calgary, and Winnipeg, was greatly valued. He addressed a series of meetings for men in Wycliffe College Convocation Hall, preached at three Toronto churches to large congregations, addressed the students at Wycliffe and Trinity at their chapel services, and spoke to the clergy of the Rural Deanery, giving first a devotional address, and then after lunch discussing the work of the Church of England Men's Society in relation to Canada. As this question is likely to be heard of more fully before long, it seemed to us important to obtain a careful statement of the position of the Society from Mr. Watts-Ditchfield, who very kindly allowed us to interview him. In what follows the substance is given almost wholly in Mr. Watts-Ditchfield's own words:—

Since the advent of the Archbishop of York as the Bishop of Stepney to the chair of the Executive of the Church of England Men's Society the movement has spread with extraordinary rapidity. At the present time there are considerably over 4,000 Branches, with upwards of 120,000 men enrolled as members, all of whom are communicants. But it must be remembered that the Society has not merely grown in the Old Land; it has shown its adaptability to suit different conditions of national and Church life by the hold which it possesses in Australia, New Zealand and South Africa; in fact, the movement bids fair to become the Empire Church organization. As illustrative of this it may be mentioned that already in Australasia paid Organizing Secretaries have been appointed for West Australia, for Victoria, for New South Wales, and for New Zealand. Thus four definite officials devoting all their time to the work and at stipends ranging from \$1,500 to \$2,000 have already been appointed. The movement is also extending among the English-speaking population of India, and, with the exception of Canada, we may say that it envelops the Empire. Hitherto the authorities have not felt that they could prosecute the work in Canada, as they

have in other parts of the Empire, owing to the Brotherhood of St. Andrew, which, no doubt, has done, and done exceedingly well, some of the work which the Church of England Men's Society sets itself out to accomplish. It may be well here to point out that the Church of England Men's Society by no means includes every male communicant, and that only a certain percentage in each parish are willing to join its ranks, although it should be understood that it certainly does enrol a wider circle than the Brotherhood of St. Andrew. But its circle is not co-extensive with that which would embrace all communicants. The rule of life is very simple: to pray to God every day, and to do "something" to help forward the work of the Church. That something may be, and very frequently is, the doing of the distinct work which the Brotherhood of St. Andrew lays itself out to do. But it may mean something of a different nature. One great feature of the C.E.M.S. is that it unites benevolent workers of the Church in one common organization for prayer and service. It does not aim so much at being another Society introduced into the parish as the unification of Societies' interests in one. "All in one" is the motto of the Society, and the advantage of this is apparent. The tendency in all parishes is for men interested in one particular part of the Church's work to have no eyes for anything else, and so the other parts of the Church's work are never regarded by them with sympathetic interest. But a well-organized Branch of the Church of England Men's Society, in which may be found church officers, choir-men, Sunday School teachers, mission church workers, tends to break down that isolation of workers. If at the meeting of the Branch the Sunday School representative states that he is five teachers short owing to removals or other causes, the representative of the Men's Service will immediately endeavour to bring it before the notice of the Men's Service and secure the necessary workers. And again, if the Mission Church needed help of a particular kind, the Church officials would come to the help. And thus in various ways a common interest is aroused in all that pertains to the work of the Church. The C.E.M.S. strongly believes in prayer, and one of its most interesting developments in recent years has been that of the establishment of parochial Prayer Meetings. Its rule of life is twofold: First, turning men God-ward; and secondly, turning men man-ward. In this way the movement is a great spiritual Society for the prosecution of a spiritual work on spiritual lines, and if a man commences by doing something, even with regard to the dusting of a seat, he is led to go on until he becomes keen, and goes out into the street and picks up a man and brings him into the church to sit on the seat which he has dusted. Furthermore, the great missionary enterprise of the Church is a subject that interests the Church of England man, and a great deal of the increased missionary enthusiasm in several parishes in England is owing in no small measure to the work of the C.E.M.S. Large numbers of its members are keen in prosecuting the idea of the Brotherhood of St. Andrew, in bringing their man to Christ, and it is safe to say that the Church of England Men's Society, when worked according to its ideal, is doing the work which the Brotherhood of St. Andrew sets itself out to accomplish, and in addition is a unifying influence, bringing the workers into closer touch with each other and with God.

It is evident that an important and urgent question is here raised, and one that affects the interests of the Canadian Church in relation to the Empire. We understand that the question of starting Branches of the C.E.M.S. has been left to the decision of individual Bishops, and already there are several Branches in Winnipeg and elsewhere in Canada. The matter calls for serious consideration, for we cannot afford to lose any men, especially those who are coming over here from English Branches of the C.E.M.S. We hope some method of working will be found which will enable us to take full advantage of the work and influence of the C.E.M.S. without affecting in the very least the valuable efforts and influence of the Brotherhood of St. Andrew.

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