

electric cars were run at five-minute intervals to accommodate sightseers down the too little used Canadian track.

Fish Preservation.

We have often lamented the hard fate of wild beasts, birds and fishes through the development of modern instruments. The three-mile limit is laughable now, when established it was far out of range of common and all ordinary boats. Fishing boats are now discarding sails and speed on their courses with petrol engines and sweep the floor of the sea as completely as our house floors are tidied. Some time ago two Grimsby trawlers, the Algoma and Andes, were engaged by the British Admiralty to carry out an extensive series of experiments in the English Channel and Dover Straits, to discover how far the modern trawl, which sweeps the bottom of the sea, could be adapted to fish up a submarine mine or to render one useless by dislodging it from its moorings. The experiments were kept as secret as possible, and when the trawlers left Grimsby it was merely announced that they had been specially fitted out for the purpose of exploring some new fishing grounds. Dummy mines were laid at various depths by a gunboat, both inside and outside territorial limits, and the experiments of the two trawlers proved highly successful. Many dummy mines, partly and wholly submerged, were swept up in such a businesslike manner as largely to reduce the offensive possibilities of live mines. Similarly successful experiments were carried out in the northern waters, particularly in the Firth of Forth and St. Andrew's Bay, in Scotland. There must be new international arrangements, both in Europe and America, to preserve the fish, and these cannot be made too soon or enforced too rigidly.

The Bible Authentic.

It is important when so much is said to discredit the Scriptures that Church newspapers should ever witness for their truth; and the Sunday School is a good place for teaching Christian children to love God's word and trust it. The Sunday School lesson set for May 2nd was Acts 13:1-12, and there is, in that lesson, a word which well demonstrates the truth of the Scriptures. It is the word, translated, "deputy" in the authorized version, or more properly "proconsul" in the revised version. This was seized on as a ground of attack at one time, the charge being made that Cyprus was a praetorian, but not a consular province. But now it is definitely known that, although it had been a praetorian province, it was a consular province when St. Luke wrote "the Acts," the proof of this being found in the histories of the time, but still more convincingly in an inscription on a coin of that period. As the propraetor was appointed by the Emperor, and the proconsul by the Senate it would have been a grave objection to the Scripture record if the wrong word describing Sergius Paulus had been used, but when we find the strictly correct term employed it is another evidence that the Scriptures are a trustworthy and authentic record.

REFORMATION IN TEACHING.

In the course of a conversation with one of our Western Bishops, while he corroborated our impression of the excellent class of Church immigrants from the south of the line, he spoke of others who formed the train of settlers. He was chiefly anxious for the spiritual welfare of quite another class and spoke of them at some length. These people are fairly educated, very intelligent and in most respects excellent settlers, but are devoid of religion, not agnostics, but men and women without a faith, without a God, and, most dreadful, without any desire for one. This is one result of the public school system which we com-

mend to the thoughtful reader. There are many signs of the longed for millenium, and this one fulfils the verse:

"So in the last of days behold
A faithless race arise."

Modern faithlessness is widespread and spreading and we concur in the statement of our Western Bishop that the clergy who are chiefly needed in many new districts are matured men who have had experience, and have read and thought over what they have heard and read. The young missionary has his place, but there are others required with qualifications seldom given to youth and youthful energy. The true reformation is needed at the fountain head; the parental example at home, and the subjects taught and the character of the teaching at the primary schools. For some years this deadly blight has been realized in Scotland. The Cottar's Saturday Night of Burns is a thing of the past. "From scenes like these old Scotia's grandeur sprang" are not the scenes of to-day, faith, reverence and manners are vanishing, respect for all things and all persons is a past virtue among the classes where formerly it was a chief characteristic. The young Scot is no longer brought up on porridge and the Shorter Catechism, they have deserted the diet. This school book was borrowed by the Scotch Presbyterian from the English Divines at Westminster and they never let it go. Now, however, it is given up and the nation realizes that some book must be found which would be generally acceptable. In January 1904 a conference of representative members of the Reformed Churches in Scotland was held and in the end a small committee was appointed to prepare "a simple Catechism embracing such teaching in the facts and doctrines of Christianity as might be acceptable to all the branches of the Reformed Church." The Episcopal Church was fully and ably represented and the result was a school Catechism of sixty-four questions and the Creed issued in 1907 by Blackwoods. It is easy enough to sneer and criticise. We have and are suffering from the deadly habit of over criticism. Those who find fault too often are arm chair scholars, who forget altogether the age, the ignorance, the training and capacity of the boys and girls for whom such little books are compiled. But this primer if studied and used in public schools will imbue the mind with a saving knowledge, and certainly obviate the deadly ignorance too prevalent now. It is not intended by this primer to supersede home teaching, Sunday School instruction in more advanced and denominational Catechisms, the hearing of sermons or other instruction in religion. But this is exactly the kind of book which clergy of all the confessions could introduce into our public schools, either by their own personal teaching or by that of authorized and capable deputies. Our clergy have rights in the schools and we are anxious they should use them to the full. In such endeavours we look for the hearty co-operation of the members of the Laymen's Missionary Movement, they must care first of all for the home flocks. Such action would perpetuate the impulse, save it from being a mere flair or flash in the pan and let our lay people see and understand the needs of a class which does not live thousands of miles away but in our very midst. We cannot hope for much success from Missions in heathen lands unless ours is really a Christian country and not one in name only. Lastly we submit to our Bishops to use their powerful influence in favour of the Godly nurture of the young by, as far as possible, direct contact and intercourse with, and making a point of meeting the head masters and teachers of, every common school wherever they hold a visitation. We do wish to stir the conscience of our people. What a dreadful thought that Canadians should fulfil Shakespeare's character: "A man that apprehends death to be no more dreadful but as a drunken sleep; careless, reckless and fearless of what's past, present or to come, insensible of mortality and desperately mortal."

ANOTHER VIEW OF THE CLERICAL SALARY QUESTION.

In a recent number of the Literary Digest appear extracts from an article by an American college professor, himself, by the way, a clergyman, in which this very live and burning question of adequate or inadequate clerical stipends is treated from quite a novel standpoint. The average minister says the author in the vast majority of cases gets all, and sometimes more, than he is worth, and his salary compared with those of other professional men, when the cost of training is taken into account, is relatively high. This conclusion, we hope, will not commend itself to the great majority of thoughtful and unprejudiced religious people, because it is based upon the fundamental fallacy that the ministry is a money-making profession, wherein the "professor" is rewarded according to his ability to make himself useful and acceptable to the public, and wherein consequently the largeness and smallness of his gains determine his success or failure. His is an altogether vicious principle, and its tacit, and, we fear, very common acceptance, is the cause of a good deal of the present distress. It cannot be too often and persistently insisted upon that the ministry is not a money-making profession, or rather to put it more comprehensively, it is not a calling in which success can be gauged by money standards. This is to utterly degrade the ministry, and it is a mistake into which all of us are at times tempted to fall, and into which a very large number indeed habitually fall, half unconsciously in some cases, deliberately in others. To talk, therefore, as the author of this article does about certain clergymen being only "worth" so much a year in dollars and cents, is to start out on a radically false assumption. All a clergyman is justly "worth" is a living. This, of course, it may be urged can be readily expressed in monetary terms, which is true enough to a certain extent. But the distinction still remains between a "living" and a wage. The parson is not paid for his work. He is simply paid a sum, sufficient to enable him to devote his whole time to his work without the distraction of having to supplement his duties by engaging in some secular pursuit. To some this may seem a distinction without a difference, but there is a vital point at issue. The ministerial calling or profession stands absolutely alone among all other callings, as being the only one in existence where the work is (or should be) its own reward. Thus we have always liked the term "living" as universally used in England. It expresses just exactly what the Church offers, and more than which no man has a right to expect. We have, as our readers know, more than once lamented the insufficiency of clerical stipends in these columns, and our opinions on the subject remain unchanged. The position taken up in this article is in no way inconsistent, with what we have advocated as to the strong necessity for an improvement in this respect. It is not that we believe that the parson's services are "worth" more than what they generally receive in dollars and cents, that we advocate a general levelling up of clerical stipends, but that the cost of having so greatly advanced during the past years, their support in reasonable comfort represents a larger sum. Whether or not, therefore, the average clergyman earns his stipend is quite beside the question. A minister is either "worth" his support or else he is worth nothing at all. Clerical salaries vary, we know, in England on account of the accidental enhancement of ancient endowments, or the special piety of certain individuals who had strong local attachments; they also vary in this country partly on account of the difference in the cost of living, but mainly because of the varying membership and wealth of congregations. But in very few cases indeed does the difference in salaries, in this country at all events, mean anything more than a more or less costly style of living. Not one clergyman in a hundred ever