

## Thoughts for the Thoughtful

In our minds there is more idleness than in our bodies.—Rochefoucauld.

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Vanity, Flattery and Deceit are the three disgraces.—Horace Greeley.

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Before thou prayest, prepare thyself, and be not as one that tempteth the Lord.

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In that glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world.—John Tauler.

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If we bind together our spare hours by the cord of some definite purpose, it will surprise us how much may be accomplished.

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Upon those who give reverential study to the subject the conviction of providential influence in forming social relations will grow stronger and still stronger.

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Now love expressing itself in law should win my obedience. Love expressing itself against sin should awaken concern. But love poured out in sacrifice to the death breaks my hard heart.

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When hearts are overfull, they seldom run to speech. When sorrow has broken in on love, love, left alone again, is hesitant and shy, more prone to look and kiss and hold than to mend his wounds with words.—Katherine Cecil Thurston.

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The book of our future is a check book, every page of which may be a draft upon the bank of heaven. We can fill in those blank days with almost any sum we choose. The value of the day will be what we make it.

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Ah, friend, if the grace of God by trial shall work in you the quiet patience which never grows angry and never ceases to love, you may have lost a trifle of comfort, but you have gained a solid weight of character.—C. H. Spurgeon.

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When economy becomes the chief end and aim of existence, a sort of domestic god before whom all must bow down, the happiness of the home is likely to be sacrificed. Every expenditure that would give pleasure is held in abeyance until such a time as the family feel that they "can afford it," and as a rule this time never comes, and the pleasure is relinquished.

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Is life decreasing or increasing? It is growing richer or poorer. The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fullness of its heat, and then fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God, must move from richness into richness always. All we believe is but the promise of that perfect faith. All we do is great with its anticipation of the complete obedience. All we are but gives us suggestions of the richness which our being will attain. Those moments make our real, effective enthusiastic life. They create the fulfilment of their own hopes and dreams. O, cherish them! O, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!

## Spectator

### Comments on Matters of Interest from Week to Week.

Two articles have recently appeared in the Mission World that deserve the most careful consideration of those in charge of the missionary development of the Canadian Church. Both articles deal with the Eskimo of our Arctic latitudes and each throws its own light upon a missionary problem that will no doubt lead to important action when the House of Bishops and the Board of Missions meet in Montreal next week. One article is by the Rev. E. J. Peck, veteran missionary of our northern areas, who regrets the absence of episcopal supervision of a work that has long been carried on in the name of our beloved Church. The other article is by the Rev. A. L. Fleming, the young missionary who has spent all his ordained life among the northern natives and regrets the absence of any missionary activity whatever, on the part of the Canadian Church among these people. An Anglican mission to the aborigines of our own country that has neither Bishops, priests nor deacons working therein can hardly be said to represent the normal method of our Church. Mr. Peck says: "A glance at the map will show that there are sixteen places where Eskimos are found in the dioceses of Keewatin and Moosonee. The Bishop of Keewatin, as friends know, has both lived at and of late years has visited Fort Churchill, and, needless to say, the Bishops of these dioceses would most willingly, if such were possible, visit the other places too. The geographical features of the country, however, to say nothing of the growing work among the white settlers, and the press of Indian work in the more southerly localities, makes such visits quite impossible. The writer has laboured under four Bishops and with the exception of the late beloved Bishop Horden, who visited Great Whale River in July, 1890, where he confirmed six Eskimos, he never, during his northern experiences, met another Bishop." In a footnote Mr. Peck modifies this by saying, "The present Bishop of Moosonee also visited Whale River where he confirmed over forty Eskimos." Mr. Peck's point seems to be to urge the necessity of the episcopate in that territory and the impossibility of having it episcopally served from any of the present dioceses. There are sixteen points of Eskimo habitation and only one has yet been episcopally visited, and forty-six candidates confirmed according to the rites of our Church. Mr. Peck makes the very remarkable announcement that "All working expenses of the Mission have been fully met and we have now an Arctic Endowment Fund which, to June 19th, 1916, amounts to \$27,473.33 This is invested, like other funds in the diocese of Moosonee, with the Royal Trust Company at Montreal." It would appear from the context of the article that this sum is being augmented as the capital for an episcopal endowment fund for a new diocese. If there is a clear understanding in the House of Bishops that a new Arctic diocese is to be formed, and that this capital sum was collected and received for the endowment of the See and not for the maintenance of the work as an outlying mission in an existing diocese, nothing, of course, can be said, so long as we are assured that the work of the mission hasn't been starved to expedite the growth of the endowment. Mr. Fleming says: "In both these dioceses (Keewatin and Moosonee) there is to-day not a single missionary working exclusively amongst Eskimos, and at least two

Eskimo Missions have been closed down. It does not mean that they have been abandoned. It does mean that for three years in one case and one year in the other, no missionary has been at work in these fields." The trouble, of course, may be the difficulty of getting men to undertake this kind of work. So far as Spectator knows, there may be many good reasons why these people of the north should be without priest or prelate. His point in writing upon the subject is in no sense to find fault, but to analyze the situation as given by two men who know whereof they speak, and thus to direct the Church's attention to a problem that must have some possible solution. He isn't in a position to advocate the solution indicated by Mr. Fleming because he isn't familiar with the situation. All he would venture to say is that when a man who has borne the burden of missionary toil under exceptionally trying circumstances, calls for certain amendments of missionary organization, he has a right to be heard. He will, we know, be heard, and if his suggestions do not materialize in action such as he desires, they will result in some better solution and he will be thanked by a grateful Church for his zeal and fine spirit.

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A nation observing a day of thanksgiving for the blessings of harvest is an impressive ideal. The actual proclamation of such a day by the nation's highest executive authority and the actual observance of the day in the spirit of devotion by even a section of the people, is still inspiring, but how thrilling it would be were the whole nation to lift up their hearts in devout gratitude. Our harvest thanksgiving is deep and strong this year, even though our praises may be pitched in a minor key, because of the great shadow that still hangs over us as an Empire. Those who through their tears recall the dear ones that are no more, those who in their anxiety fear the news that the cable may bring at any moment, even these must proudly feel that a new birth has taken place and a new manhood has been established. Self has been forgotten and duty has been enthroned. The day will never come when the splendid deeds of our men in battle shall be forgotten, deeds that have added new lustre to our Empire's story. And beneath that awful slaughter so primitive in its savagery is there not cause for pride and thankfulness in all of us that men have so willingly flocked to the colors and left all they loved behind that they might vindicate righteousness and preserve forever the sacred heritage of liberty? Lord, open our eyes that we may see these things—see the great, the supreme sacrifices that are being made for us—see what we owe to those who are making these sacrifices—see what we can do in word and deed to compensate for these things—see what our full duty is—see the great spiritual forces that are round about us, and call them to our aid.

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God will take our sorrows, if we ask Him to do it, and not only help us to bear them, but will help us to bear the sorrows of our neighbours also, thus bringing blessings out of our afflictions.

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This earthly life, when seen hereafter from heaven, will seem like an hour passed long ago and dimly remembered; long, laborious, full of joys and sorrows as it is it will then have dwindled down to a mere point, hardly visible to the far-reaching ken of the disembodied spirit. And thus death is neither an end nor a beginning. It is a transition, not from one existence to another, but from one state of existence to another