

the midst of them, when gathered together *in His Name*, would have been a sufficient set off both to the coldness of his brethren, and the sociability of his new friends. Looking up, he should surely have been taught to see "Jesus only."

Still, however, although not attempting to provide socials, the Brotherhood of St. Andrew, especially in the United States, has met with some success in its own line. It is a simple organization with two Rules:—

First, to pray daily for the spread of Christ's Kingdom among young men, and for God's blessing upon the labours of the Brotherhood.

Second, to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the Services of the Church and in young men's Bible classes.

This may be considered old-fashioned religion, and perhaps our Church members are "awfully stiff and cold." The latter, however, may be due to some feeling, the result of the services, that in the Presence of our Lord, and for some little time after, until the impression is worn off, effusive hand shaking and other signs of sociability are a little out of place. One sighs for the English homes, to which one could ask a stranger to tea, and make him "at home" indeed, which we think would better supply his social needs. But that is a ladies' question, who probably prefer to see their husbands and brothers take their new friends to their club, or to what stands in place of a club. Still, one cannot help thinking that if a little of the time expended in, say the Women's Christian Temperance Union, or any such organization which draws away its

members from their homes, were spent in making those homes a little more attractive and available to the men kind and their friends, something successful might be done towards keeping our stray brothers within the Family of Christ's Church, and one would not be so often asked the awkward question, which is so difficult to deal with in a strange place "What will you take?" How astonishing the answer might be "I'll take a cup of tea with you *at home*," and yet that is probably what a young stranger might prefer to something worse at the club or the hotel. But when the husbands simply use their homes as eating and sleeping houses, and the grown up sons probably pay for their board at home, such a reply would be perplexing. Yet it seems true, that the Church should satisfy our religious wants, and that the social needs should be supplied in our homes. And no socials, Christian Endeavour or Epworth League nice little meetings, will fill the void in the heart of a homeless young man, a stranger in a strange place. "When I was a stranger ye took Me not in" will open the eyes of many Christians, whom God hath blessed with homes and families, when it is too late.

In conclusion I also would ask a question: Could not something be done to restore the happy English home-life in our Province, and to induce our Provincials to share their new-found happiness with strangers, in His Name?

HOMELESS.

New Westminster.

*To the Editor Church Record:*

DEAR SIR:—The letter you printed in your last Number, from Mr. Woods, is worthy of careful thought