

ISN'T IT WORTH WHILE?

By J. J. Kelso.

"Yes" said the Crown Attorney mus- ingly, "boys are often not half as bad as they look. In my time I have seen a lot of them go to the Central and Penitentiary, and sometimes I have had a twinge of conscience that if they had been treated differently they would have turned out fine men.

"Illustrating what you say about in- spiring lads with a sense of their own value, I recall a case that turned out all right:

"About fifteen years ago we had a boy in the dock for arson. There was no doubt as to his guilt and the question was what punishment to give him, as he seemed too young for the Peniten- tiary, and it was doubtful if anything else would adequately meet the offence. The boy, although naturally bright, had never had a chance, and the evidence revealed cruelty and injustice on the part of a step-father. He looked de- cidedly tough, as most prisoners do, with sleeplessness and anxiety and general indifference as to dress. The Court ad- journed over lunch, and one of the jur- ors, a big-hearted farmer who had been looking at the boy with a scrutinizing but sympathetic intensity for some time, asked the guard to let him have a talk with the boy alone. Whatever was said had a surprising effect, for when the Court re-assembled, the lad was bright, alert, and full of eager curiosity to see what would happen. When I got up to ask that sentence be pronounced, the big farmer indicated in an awkward fashion that he wanted to speak, and when the Judge invited him to say what he want- ed, he told of how he had talked with the boy, and that he believed there was lots of good in him, and if the Judge would consent to it he would adopt him and take him home with him that very evening. There was quite a pause in the Court, for this proposition aston- ished everybody. In a few minutes the Judge remarked something about the danger of setting the law aside, but that the suggestion was the very thing that appealed to him, and that possibly the difficulty might be got over in that way. Another juror, who was much interested, jumped up and offered to give \$2 to- wards a new suit of clothes for the boy, and the Sheriff said he would do like- wise, and in a few minutes everybody in Court was anxious to do something to aid the worthy farmer, in his benevo- lent design. The Judge marked the case "Sentence Suspended," and drew up papers appointing the farmer the boy's guardian. The lad himself was willing to sign an agreement to be a dutiful and obedient son, and towards evening they drove off together with the hearty congratulations and good wishes of all in Court.

The boy stayed for over four years, and, so far as I heard, nothing ever hap- pened to give the farmer cause to re- gret his bargain. He then went to town and worked at various occupations for several years, until forced by the rav- ages of consumption to give up. When he was told that he could not live long he made a will and gave all his savings, amounting to nearly \$1,200, to the far- mer who had befriended him that day in Court, and he was brought home and buried in the village in the plot where the rest of the family were laid.

"Now you can take this story from me as being perfectly true," said the Crown Attorney in conclusion, "and I only wish it were possible to do more on that line with the boys who come into Court almost every day."

Toronto, Ont.

DR. STALKER ON UNION BE- TWEEN EPISCOPALIANS AND PRESBYTERIANS.

From British Weekly.

In opening his Church History classes at Aberdeen last week, Professor Stalker made reference to the labors of the Lambeth Conference, and especially to its resolutions on the Union of the Churches. The amusing thing, he said, is that, while so comprehensive a sur- vey is made of the Churches of Christen- dom, no notice is taken of those nearest the doors of the Church of England: while there are words of recognition even for the Armenian, the Syrian, and the Coptic Churches, there is no mention, even by name, of Baptist, Congregation- alist, or Methodist. All the more flat- tering is it that ample attention is be- stowed on the Presbyterians, union with whom is spoken of as if it were within measurable distance of realization. It is recognized that they have always been particular about ordination, and that ordination among them is exclu- sively the work of those who have them- selves been ordained to the ministry, so that at least some shadow of apos- tolic succession has been kept up. Ac- cordingly, Anglicans who chance to be living in the vicinity of Presbyterians are urged to put themselves into friend- ly relations with them, and to keep up a public agitation on the subject of union. On closer inspection, however, it is evident that what would be aimed at in conference is not the ascertain- ment of the mind of God or the testi- mony of Scripture on the points of dif- ference, but solely the removal of diffi- culties in the way of entering the Angli- can fold. Thus, men already ordained might object to be ordained again; and towards these some consideration might be shown; but it is taken for granted that, in the generation following, all ordinations will be episcopal.

Of the nature of the consideration that might be shown to the scrupulous a sig- nificant hint is given in the words: "It might be possible to make an approach to reunion on the basis of consecration to the episcopate on lines suggested by such precedents as those of 1610." Now, what are the precedents of 1610? That was the year in which, having banished from Scotland the leaders of the Church, including Andrew and James Melville, and having packed and bribed a General Assembly at Glasgow, King James at last extorted from the Scottish Church assent to Episcopacy, and three of the Scottish clergy were got to go to Lon- don to receive episcopal ordination, in order that they might return and com- municate the same to the rest. They were spared certain steps in the conse- crating process, and this may be the concession alluded to; but the whole transaction has always been regarded in Scotland with shame, indignation, and abhorrence, all the more as it is associated in the national memory with a similar transaction after the Restora- tion, in which the leading part was play- ed by Archbishop Sharp.

The maladroitness of this historical reference betrays how little those who made it understood those for whom it was intended; and the same inability to comprehend the attitude of Presbyter- ians is discernible in the whole scope and drift of this part of the report. The Anglicans, being uncertain about the validity of our "orders," as they call them, take it for granted that we must be uncertain too. But in this they are entirely mistaken. Presbyterians have not the slightest uncertainty on the sub- ject. Anglicans appeal to antiquity in support of episcopal ordination, but Presbyterians appeal to the still remoter antiquity of the Bible, in which the simplest may read for themselves that the original ordination was by the hands of the Presbytery. While, however, our Anglican friends are uncertain about our orders, are they all, I should like to ask, perfectly certain about their

own? A few years ago, some of them were inquiring anxiously about this at Rome; and the official reply was that their orders were invalid. Do they sup- pose we are so foolish as to hanker after the orders of a Church whose own or- ders are denied by a much larger Church, sharing its own presuppositions on this subject? These presuppositions we do not share. We believe, indeed, in ordination as a scriptural, seemly, and profitable rite, and we do not doubt that we could trace our descent all the way from the apostles at least as authenti- cally as any Church in Christendom; but we esteem these things as the small dust of the balance in comparison with the godliness, the learning, and the dili- gence of ministers and the presence in the Church of the Living Lord, whose blessing alone can give acceptance to our worship or success to our en- deavors.

Whether or not there is any likelihood of union between Episcopals and Presbyterians, in either the near or the remote future, I will not at present take it upon me to say; but, if it is ever to be, the wooing will have to be a little more skilful than in these ad- vances of the Lambeth Conference. At the same time, I cannot close without a cordial acknowledgment that the read- ing of the Conference literature has deepened my sense of the great gifts— especially gifts of men—bestowed on the Anglican community by the Head of the Church, of the power of many kinds with which its operations are carried on, and of the service it is fitted to render towards the accomplishment of the tasks still lying before the Church Uni- versal.

MEETING OF LORD'S DAY ALLI- ANCE.

The annual meeting of the Ontario Lord's Day Alliance will be held in Y.M.C.A. Building, Toronto, on Friday of this week. There will be two sessions, beginning at 10 a.m. and 2 p.m. A hearty welcome will be given to all members of the alliance.

The work of the year is quite encour- aging. The effectiveness of the Upper Canada Law in suppressing sporting, gaming and certain forms of labor and trading has been clearly demonstrated in different places. In others the Do- minion Lord's Day Act has produced excellent results in safeguarding the Rest Day. The people of Ontario are becoming better acquainted with the equitable character of this law and the benefits of its enforcement, and so led to value more correctly the Lord's Day as a national asset.

Transportation and industrial develop- ment have raised new questions for set- tlement and new forms of violation of law that must be met. The application of the laws to new situations demands attention. Recent encroachments upon the Rest Day under the plea of neces- sity, must be dealt with at this meeting.

On the whole the meetings promise to be highly useful and productive of im- portant results.

Christian Intelligence—Surely the church needs ever to hold steadily be- fore its sight the great purpose of trans- forming the world into the marvelous kingdom of Christ at whatever sacrifice of luxury, ease and pride. And if that be done, whatever struggles may have to be endured, whatever misunderstandings or imperfections may persist, no fear need be entertained for the Church. It will be the object of universal veneration and devotion.

When Moses came down from the mount, he was so hot that the skin of his face shone, while he talked with Him.