

ROYALTY AND THE Y.M.C.A.

The King and Queen at the London Central Association

I HAVE been many times in the handsome building of the London Central Young Men's Christian Association since its opening two years ago, but never before have I witnessed so many signs of life and activity as on Wednesday evening last, when the King and Queen, accompanied by Prince Albert, honoured the parent association of the world with their presence. Every one was on the tip-toe of expectation, for a Royal visit is a rare event, and one is not privileged every day to see their Majesties under the roof of the Y.M.C.A. That the members highly appreciated the honour was obvious on every hand, and they gave evidence of that appreciation in no half-hearted manner. They were real glad to welcome the King and Queen, and they demonstrated in the usual way.

It was the special desire of their Majesties to see the usual routine of things, and thus their visit was as informal as it was possible to make it. Arriving at the building shortly before nine o'clock, the Royal party was received by Lord Kinnaird (president) and the Lady Kinnaird, Mr. F. A. Graham (chairman), and Mrs. Graham, Mr. Howard Williams (son of the founder), and Mrs. Howard Williams, Mr. F. A. Bevan (treasurer), and Mr. J. J. Virgo (general secretary). Their Majesties remained till ten o'clock, and during their stay made a comprehensive tour of the splendidly equipped building, visiting each department of the work and taking the keenest interest in all that was going on. They heard a choir of boys sing the well-known hymn, "Stand up, stand up for Jesus"; they listened to lectures and to concerts, paid visits, to the gymnasium and educational classes, and as they passed out from the large hall Lord Kinnaird made the announcement that his Majesty had given his consent to that part of the building being named King George's Hall.

In Mr. Virgo's office the Queen's eye was attracted by the following lines, prominently displayed:—

"It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the man who will smile
When everything goes dead wrong."

"What an excellent verse!" she remarked after reading it through, and the King thought so, too, when he had followed his Consort's example. It is reported that the King said it reminded him of the motto he had learned in the Navy: "Keep your hair on."

Before leaving the building the King and Queen expressed the pleasure which the visit had afforded them, and next day Mr. Virgo received the following letter:—

March 5, 1914.

Dear Mr. Virgo,—The King and Queen were delighted with their visit to the London Central Buildings of the Young Men's Christian Association. Their Majesties especially appreciated seeing the usual evening work in full operation, and were struck with the life and keenness which seem-

ed to pervade every department. All that the King and Queen saw and heard impressed them with the feeling that in this association the country possesses a powerful agency for the development of the religious, social, and physical well-being of its youth. Their Majesties were greatly touched by the warm-hearted greeting which they received from the members of the institution. The King and Queen thank you personally for the excellent arrangements made for the visit, and express their earnest hope that the good work of this admirable movement may increase and prosper in all parts of the Empire.

Yours very faithfully, Stamfordham.

Such a generous tribute from their Majesties ought to draw public attention to the excellent work of the London Central Y.M.C.A., and lead to a revived interest in a movement to which the young life of the country owes such a debt of gratitude.—(The Life of Faith).



THE KING, THE QUEEN AND PRINCE ALBERT AT CENTRAL Y.M.C.A., LONDON.

MR. VIRGO.

THE KING.

THE QUEEN.

PRINCE ALBERT.

LORD KINNAIRD.

KIKUYU

BISHOP OF ZANZIBAR.

DR. WESTON, the Bishop of Zanzibar, has drawn up "Proposals for a Central Missionary Council of Episcopal and Non-Episcopal Churches in East Africa," (Longmans, 3d.), which a preface declares to sum up the possible plan of co-operation between the Churches. Dr. Weston adds that he would gladly enter any such missionary council, provided that the Episcopal Churches concerned dropped the Kikuyu Conference Federation scheme.

The following gives a summarized account of Dr. Weston's scheme:—

The Council is to consist of members of such missionary societies and of African Churches, Episcopal and non-Episcopal, as proclaim the Godhead of and supreme authority of Our Lord and administer the rite of baptism according to the custom of the Universal Church.

The Council shall not allow members to raise questions affecting the Christian ministry and sacraments.

The Council shall take no share in any policy by which communicants of any one represented Church shall receive Holy Communion in another Church. These clauses, a note declares, safeguard the dogmatic position of each Church. "Let us," Dr. Weston adds, "be strict in observing these points (i.e., the Episcopal position) for the sake of which we feel compelled to keep the Church in disunion."

Other clauses discountenance the interchange of preachers between Churches and the common training of ministers of Episcopal and non-Episcopal Churches, and detail a common policy in regard to the moral and intellectual training of candidates for baptism and the promulgation of Christian ethics.

A form of service is suggested, but "it is recommended that wherever possible the service be held in a building other than the church, so that the sense of the guilt of disunion may be deepened in all hearts," because, as is stated in a note expressive of Dr. Weston's policy, it would be more fitting and more honest before Our Lord."

THE RECORD.

Discussing the Bishop of Zanzibar's proposal, a leading article asks one of them: "Could there be a more intolerable exhibition of the narrow spirit of ecclesiasticism than is here displayed?" And the article closes thus:—"The Bishop of Zanzibar's scheme leaves us just where we were. It cannot compete with the plan agreed upon at Kikuyu for submission to the Church authorities at home. It is not on the same plane. It is narrow, partisan, and exclusive; whereas the Kikuyu scheme is broad, generous, and comprehensive. The plan for which the Bishops of Uganda and Mombasa stand is Catholic in the best and truest sense, and makes for a living unity amongst Christians in British East Africa. The Bishop of Zanzibar's scheme lacks the elementary principles of unity; indeed, it would perpetuate divisions and would prove an increasing source of weakness rather than of strength to the Christian forces in the Mission field."

DEAN OF DURHAM.

In a sermon preached at Oxford on "The Issue of Kikuyu," Dean Henson thus refers to Canada: Consider the situation in Canada, where the Church of England is losing perhaps the most considerable spiritual opportunity that has ever come within its reach. The rising national sentiment of the Canadians predisposes them to welcome the emergence of a Canadian National Church, and the sudden urgency of the pastoral demand created by the inrush of new settlers, and their dispersion over the enormous expanse of the prairie, compels the churches to consider projects of co-operation and reunion. What is the reason why the Church of England, which might have been expected to be foremost in such a movement, stands aloof and refuses to have part or lot in it? It is nothing else than this doctrine of the necessity of Bishops. Thus in Canada also the Anglican Church is being led by its rulers into the same religious isolation as that which weighs on us here. And this is the