

Canadian Churchman

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For
Condensed Advertisements
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Personal & General

The Prince of Wales is likely to visit India, and not Australia, in 1920.

Rev. Dr. T. B. R. Westgate's address is 513 McMillan Avenue, Winnipeg, Man.

Mr. J. R. Taylor, Headmaster of Marlborough College, England, is at present visiting friends in Ottawa.

Several of the visiting Archbishops and Bishops occupied the pulpits of local churches in Toronto on September 6th.

Admiral Lord Beresford died suddenly on September 6th from an apoplectic stroke whilst visiting the Duke of Portland at Caithness, Scotland.

Dr. Albert Ham, F.R.C.O., has been re-elected president of the Canadian Guild of Organists. H.E. the Duke of Devonshire was elected Honorary Patron.

Miss Connell, Principal of the Deaconess House, Toronto, is expected back from Ireland, where she has been spending the summer, the third week of September.

The Rev. Arthur Haire Forster and Mrs. Forster left Toronto on September 3rd for Chicago. Mr. Forster has been appointed to the Chair of New Testament Greek in the Western Theological Seminary there.

The Rev. Arthur E. Bruce, of Pickering, officiated on four Sundays in August at St. George's, Oshawa, during the absence on his vacation of the Rev. C. R. de Pencier, the Rector of that parish.

King Albert and Queen Elizabeth of Belgium will arrive in Washington on or about October 1st, and will be guests of President and Mrs. Wilson at the White House, Washington, D.C., probably remaining three days.

Rev. Sydenham Lindsay, Montreal, who for the past eight months has been assistant Priest at St. Matthew's Church, Quebec, is leaving towards the end of September to assume his new duties as Rector of the church at Valleyfield.

The Rev. Charles Shortt, the Principal of St. Mark's College, Vancouver, visited his cousins, Mrs. Edwin Loucks and the Misses Muckleston, in Kingston last week. He will return to Toronto about September 12th.

Colonel George Taylor Denison, Toronto's stipendary magistrate, celebrated his 80th birthday on August 31st. Despite his years, the Colonel retains his youthful vigour. He has held the position of magistrate for over 40 years.

The Rev. R. S. Jones, who was curate of St. George's Church, Ottawa, when he went overseas about two years ago, will return to Canada early next month and will spend some time with his mother, Mrs. R. N. Jones, in Brighton, Ont.

The King at Balmoral Castle, Scotland, on September 6th, unveiled the monument of St. George Cartier, which has been erected in Fletcher's Field, Montreal. Congratulatory messages were sent by the King and Premier Lloyd George to the Governor-General.

One hundred and fifty three Australian clergymen had continuous service with the Australian Overseas forces including one Archbishop and two Bishops. One Chaplain was killed and two severely injured. Sixteen of the Chaplains gained honours and 18 were appointed from the ranks.

The Rev. W. H. Bayley, who was Rector of St. Barnabas' Church, Ottawa, for a couple of years before

the war, and who went overseas in 1915, has returned home, and is spending a short time in Ottawa. He was the preacher in St. Barnabas' Church at the morning service on August 25th.

Whilst he was at Quebec the Prince of Wales visited St. Mary's Church, Montmorency Falls, where the Bishop of Quebec met him. Whilst there the Prince wrote his name in the Bible presented to the church by his grandfather, the late King Edward, as Prince of Wales, which also bore both of their signatures.

The death of Mrs. Paterson, the widow of the late Rev. Charles Paterson, who was one of the oldest inhabitants of St. Catharines, took place at his home on September 2nd at the age of 74. She was a daughter of the late Judge Benson. The wife of Dr. Seager, the Rector of St. Matthew's, Toronto, is her daughter.

The Very Rev. R. S. Hay, Dean of Hobart, has been appointed Bishop of Tasmania. The Bishop-designate is a Scholar of Hatfield Hall, Durham, and he was ordained to the curacy of Leadgate, in the Diocese of Durham, in 1891. In 1898 he migrated to Queensland, Australia, and in 1916 he became Dean of Hobart and incumbent of St. David's Cathedral in Hobart Town, Tas.

The statue of Queen Victoria, purchased by the Government of British Columbia prior to the war, to be placed before the Government buildings at Victoria, B.C., was shipped from England on September 3rd, and it is hoped that it will arrive at its destination in time for the Prince of Wales to unveil it during his coming visit to that city. The statue has been on exhibition for some time past at the Royal Exchange in the city of London.

The Church Missionary Society of Australia and Tasmania has resolved to support the parent society in the promotion of a thankoffering of lives and money for the extension of missionary enterprise. The Rev. P. J. Bazeley, general secretary of the C.M.S. of New South Wales, has been set free to organize Australia's share in the great thankoffering, and has been appointed commissioner for the Commonwealth. The objective set before the Australian constituency is a gift in lives and \$25,000 in money. It is rather singular that the gift the C.M.S. hope to make to the Canadian Church is \$25,000.

Into the crowded programme of the Prince's visit to the Canadian National Exhibition, Toronto, was fitted a little episode of great interest and simplicity. As His Royal Highness was taken to view the work accomplished under the Soldiers' Civil Re-establishment, he came to the office hospitably offered by the Exhibition authorities for the function which was to follow. In it were grouped Dr. N. W. Hoyles, Messrs. Denovan and Garside, Revs. Dr. Cooper and Jesse Gibson, officers of the Canadian Bible Society. There the Prince stopped, as he had graciously consented to receive at the hands of Dr. Hoyles a Bible presented by the Bible Society. It was an exquisite product of the binders' and the printers' craft. To the few very simple and heartfelt words with which the gift was presented the Prince replied as cordially, and shook hands with all in the group. It was only an interlude in a busy afternoon, but a very pleasant incident in its kindness and informality. The inscription ran as follows: "Presented to His Royal Highness the Prince of Wales, K.G., etc., by the Upper Canada Bible Society on the occasion of his visit to Canada, August, 1919. 'Give the King Thy judgments, O God, and Thy righteousness unto the King's son' (Psalm 72:1).

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Canadian Churchman

Toronto, September 11th, 1919.

Editorial

HIS Majesty the King in his recent address at the Guildhall, referred to the Peace Day services at St. Paul's in the following terms:—

"For the preservation of our country and for the peace so happily restored to us we recently met together in St. Paul's Cathedral to render our humble and heartfelt thanks to God. By invitation of the authorities of the Church of England, representatives of the Free Churches were officially present at the service, and it is a matter for deep gratification that, in the solemn expression of the nation's gratitude for a national deliverance, Christians of all denominations and schools of religious thought joined together in common worship. *It is my sincere hope that this may prove to be a step towards a closer co-operation between religious communities for the spiritual life of the nation.*"

It is a cause for increasing thankfulness that the hearts of men are glowing with a new warmth of Christian brotherhood. The sincere desire to co-operate takes us more than half way over the difficulties. It is in the time of great common experiences that we simply cannot resist the impulse to the witness of common worship, prayer and thanksgiving. As we have said before in this column, when we feel the weight of the world tasks the Head of the Church has left so thoroughly that they oppress and distress us, when they become as real to us as the German menace, when their fulfillment becomes as vital to us as the defeat of the Germans then we shall be in the only position in which co-operation can be properly discussed. And the pressure of these tasks will bring us more than half way to a basis of co-operation.

On the one hand hasty and ill considered action can lead to nothing but disaster. It would be folly to wreck what we have for the sake of some scheme in which sentiment or dollars played the largest part. On the other hand unwillingness to face the problem and the keeping of a closed mind on the question is not the attitude in which we can expect the blessing of the Master.

In the meantime let us remember that we have Christian Unity, though not Christian Reunion. The Pope and we are fellow Christians, although he may leave us to uncovenanted mercies. The strictest sect of Plymouth Brethren and we are fellow Christians though we "have not come out from the world" and though we may think them a bit odd. Yet we are all one in Christ Jesus.

WHAT an intense relief it is to read the following story of the decent way one German acted:—

In the course of the recent trials at Paris of De Toqué and the other traitorous Frenchmen who were spies in German pay, a striking story was narrated by one of the witnesses. An old man of seventy, named Bernier, a manufacturer at Fourmies, described his trial by a German court-martial when accused by a French Spy, Hélène Favre. He expected a sentence of death. A German chaplain, who happened to be in court, came to him and offered to speak in his defence. "I can pay you no fee," answered Monsieur Bernier, "nor do I like to be under the protection of a German." The chaplain replied, "I do not wish for a fee. And it is not as a German, but as a brother-man, that I want to help you." The Frenchman accepted the help, and got off with a sentence of imprisonment. Next day this German chaplain visited M. Bernier in his cell, and, as his sole fee, begged leave to kiss the aged man whose life he had saved.

ONE of the most serious things said recently about the Churches was spoken by a prominent Labour leader in England, who declared that Labour, having reached its present position without the aid of the Churches, was not likely to turn to them now for help. The gulf had grown so wide that nothing could bridge it. And yet, in spite of such an unpromising statement, the Labour leader went on to say that he hoped the great principles of Christ would ever be the inspiration of the Labour movement.

In the article, "The Church and the Young Man," in this issue you will read the most distressing charge against the Church: That the principles of Christ are attractive to the young man, but the members of the Church do not exemplify those principles in their lives. So, whether we deplore it or not, there are men *outside the Church* who are attempting to follow the principles of Christ as their guide for life, and feel that they can follow as effectively as we in the Church. To them the Church do not present Christ.

THE PRIMATE had a similar thought in mind last Sunday when preaching in St. James' Cathedral, Toronto. He said: "It is as clear as daylight that denominational religion before the war was, to some extent, a mere profession. Today, the mere calling ourselves Christians without living up to it will not do for men. It would discourage; it would amaze them."

By preaching and sacrament the Church is striving to set forth the salvation of God. Shall not the efficacy of the sacrament be tested by the grace for daily living? Shall not the preaching be to the edifying, the strengthening of the Church? We may propose and claim the test of our own feelings. But the mystical must bear fruit in the practical to meet the only test which the outsider can apply.

The Church is not lacking in men who can analyze our situation and expose the weak points. We need something more than a diagnosis. We need a remedy.

Going back to first days we find that they were marked by the influence of the HOLY SPIRIT. The burden of the Epistles and the motive of the Acts of the Apostles is the Holy Spirit.

When we say that the Holy Spirit is the supreme need of the Church, everybody will agree. But what does that mean? There were people in St. Paul's day who used that phrase with no clear idea of its meaning. He had to remind them that not the seizures of mind or body were the highest forms of the Spirit's influence. He showed them a more excellent way.

The fruits of the Spirit are just such things as the world can observe and test, according to St. Paul: love, joy, peace, long-suffering, gentleness, goodness. If we mistake not they are exactly the things which the world expects to see and does not see pre-eminently in the members of the Church.

More spirit-filled lives is the need and the remedy of the Church's distress. The lack of these explains her lack of adequate influence today. "Spirit-filled" means bearing the fruits of the Spirit. Clergy and laity alike are to be tested by the Christ-likeness of their daily living.

Great swelling words that promise an abundance of rain are some sermons we hear, but the refreshing rain does not come. Profession and not possession is the extent of the Christianity of some hearers.

The revolutionary and regenerating influence of a Church made up of "spirit-filled" men and women would be so tremendous that its influence would be the most potent in our national life. That way lies the remedy and the responsibility belongs to every member.

The Christian Year

INGRATITUDE

(FOURTEENTH SUNDAY AFTER TRINITY)

THE Gospel for to-day tells the story of the ten lepers, providing an interesting photograph of human ingratitude. Leprosy has always been regarded as symbolical of sin, because of its unaccountable origin, because of its loathsomeness, and because of its being incurable by natural or scientific methods. In olden times it was thought to be a direct affliction from Heaven as a penalty upon the violation of the Divine will. The leper was the most wretched of all people, because, in addition to his physical affliction he was cut off from association with his fellowmen, with the exception of those who were similarly stricken. Hence a leper would go to any extreme to avail himself of every ray of hope that might come to him from even the most unlikely source. This is illustrated in the case of Naaman the Syrian, who surrendered his personal pride and dignity, at the instance of a captive maid to appeal as a suppliant before the humble dwelling of a scion of an alien race and religion.

THE LEPERS' CRY.

The ten lepers, like Naaman, were derelicts of humanity, and anxious above all else to find a supernatural cure, knowing that by a miracle only could their malady be healed; that they might escape from the boredom of their life, and of one another's society. When they heard of the wonder-worker they saw one more ray of hope, for only such as he could furnish deliverance. How prophetic it was of present activities of the Christian Church among these poor stricken ones of heathen lands, whose best and only friends have been, and are, the missionaries and Christian medical workers. Jesus brought hope to them as He has brought hope and comfort, if not recovery, to hundreds of their class in recent years. "Jesus, Master, have mercy on us," they cried. Mercy is love's great blessing, and covers leprosy of soul as well as of body. The publican in the temple, conscious of a like need afflicting the soul, gave utterance to similar words: "God be merciful to me a sinner." God's mercy, always tempered with justice, blots out multitudes of sorrows. Jesus' answer to the ten lepers was much the same as Elisha's to Naaman. One said: "Go, wash in Jordan"; the other: "Go, show yourselves to the priests." The one symbolized the cleansing waters of life from the side of the Immaculate Lamb; the other the completion and fulfillment of the Mosaic law. In both cases it was not so much the operation of faith as obedience to the Divine command. *They went and were healed.*

READY FORGETFULNESS.

It is in the sequel is found the disappointing element in human nature. When the pressure of need is upon us we are eager, intense, willing to obey any behest that might lead to relief. But when the need is satisfied, and normal conditions are restored, we readily forget the pain, and with it the corresponding blessing of release. One in ten is meant to represent the proportion of those who are truly and sincerely thankful for spiritual and material blessing, so as to make the effort to return, and, in person, acknowledge the gifts of the author of all good. The life-giving tide eternally flows to wash out the loathsome leprosy of sin; if it were not so, the sense of need would bear more heavily upon us. Now that it is within our reach we scarcely stop to think how different all life would be had Christ not died for us.

THE LOVE OF CHRIST

CANON WILLIAM TEMPLE, D.Litt.

The First Sermon as Canon-in-residence preached in Westminster Abbey

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii., 38.

SO the great argument is gathered up. St. Paul has been wrestling with great problems. His mind had been trained in the doctrines of Pharisaisms, but he is confronted with the conviction that while the law of Moses was of Divine origin and authority, yet Jesus of Nazareth, condemned under the law and crucified, was the Christ of God. Further, he had been taught to believe that what God requires is conduct in accordance with precise regulations; yet what has brought him into fellowship with God is the freely-flowing grace of God, the power of the Spirit controlling desires as well as conduct, both bestowing faith or trust in God and then in answer to that faith bestowing a more abundant grace. Here are problems hard enough to tax the powers of the human mind. St. Paul has not shirked one of them; squarely he faces all. His method of argument is to us in its details partly irrelevant and partly unconvincing; but that is chiefly because his own triumphant conclusion has captured the mind of the race; just because of his mental travail we are not called to tread the same path. But the broad principles of the argument remain unshaken, and its conclusion is the victorious conviction, firmly grounded, that nothing can separate us from the love of God which is in Christ Jesus our Lord.

ST. PAUL'S TRIALS AND FAITH.

It was not only troubles of the mind that St. Paul had to confront. The tiny Christian community was beset with perils, of which perhaps the chief was the world's contempt. Persecution is bitter, but it is a stimulus to the faith that it does not crush. Neglect and contempt are far more deadly foes. We know the influence upon our own minds of those who by learning, or by status, or by general achievement are eminent or distinguished; and we can estimate the trial to faith which lay in the fact that in the infant Church there were "not many wise after the flesh, not many mighty, not many noble." And for those who actively propagated the new and despised religion there were physical perils enough, as St. Paul's own history shows. You remember his own account of it. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeying often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Surely he had every right to summarise his own experience in the words of the Psalmist: "For Thy sake we are killed all the day long; we were accounted as sheep for the slaughter." It is of realities and not of imaginations that he is speaking when he exclaims, "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

THE WAR PROBLEMS.

To such a faith, rising out of such an experience, our minds go back to-day in thankful aspiration. It is the anniversary of the day five years ago, when there was delivered in Parliament by our Foreign Secretary the speech which set plainly forth the diplomatic history of the days preceding the outbreak of war. With notable courage and wisdom, Sir Edward Grey refrained from any appeal to racial passion; he

scarcely even appealed to patriotic feeling. He stated bald facts without comment or rhetoric; for the facts were more eloquent than any words could be. To him, in some degree at least, we owe it that our nation entered on the war in no spirit of aggressiveness or vindictiveness, but in the solemnly-offered response to the call of a solemn duty. The war has issued in the triumph, broadly speaking, of the principles for which we waged it. But we have held our Peace celebrations. We have rendered thanks for our victory. We have realised, and certainly we realise to-day, that the end of the war does not involve automatically the end of strife, anxiety, and distress. What may be called the temporal lessons of this crisis have been set forth again and again; if we have not learnt them, it must be because we cannot learn them in our present frame of mind. The solution of our temporal problems is only to be found in the eternal sphere.

THE TEMPORAL LESSONS OF THE WAR.

For what are those temporal lessons? Briefly stated, they are the futility of political organization without change of heart; the impossibility of securing by any kind of force the only social order that will satisfy. We have looked at the League of Nations and said wisely that only if men care more for mankind and for justice than for their own country and its interests can this new organization produce the result for which it is set up. We have looked at industrial troubles and said wisely that only if men prefer patriotism and justice to personal or class interest can economic welfare or social peace be won. Those are the temporal lessons of this time; and though the teaching of Christ sums them up as no other does, yet any pagan or agnostic can read them as plainly as the most earnest Christian.

WHAT IS LACKING.

It is not chiefly moral principles that are lacking; what the world needs to-day is power to live by the principles which are professed. Such wise comments on the situation of the world as I have described recently amount to this—if all men were unselfish instead of selfish the evils of the world would disappear. But how is that transformation to be accomplished? Many at least of the world's worst evils are the result not of appalling and outrageous wickedness, but of the fact that the majority of men and women are as good as we are and not better. Take some millions of people just like us, all generous with their superfluities, but still putting self first, and in a few generations you will again have rich and poor living side by side, each ignorant of the lives the others lead; you will again have slums, and sweating, and casual labour, and the denial to many of the educational facilities that are needed to develop the powers which God gives His children. There are great criminals in the world; but even if all men reach the existing average of moral attainment, the worst evils will still continue. The real trouble of the world is that most of us are just average people.

THE EVILS OF SELFISHNESS.

How are we to rise above that average? Society may by various forms of pressure raise men and women to the level of its own conventions. But that leaves the problem still unsolved. If I am selfish, not grossly but yet predominantly selfish, what shall make me unselfish? For it is certain that my own selfish will can never do it. If my will is selfish, it does not desire to be unselfish; there is the trouble. A man can never by his own strength put away the sin of his own soul. There is much that he can do. He can curb rebellious impulses, and brace a will that is only slack. But what most needs to be done he cannot do. In proportion as he is sincere he will exclaim with St. Paul, "O wretched man that I am, who shall deliver me from the body of this death?"

CHRISTIANITY A POWER.

Christianity is not only a system of moral teaching, it is fundamentally a gift of power.

And this power is not only the encouragement given by the promise of attainment in the future; it is the certainty that comes from a victory already achieved. There we take our stand. We have indeed the promise of Christ, and it is a wonderful treasure. But we have also His accomplishment and that is something of incomparably greater worth. Remember how He prayed to His Father and said: "I glorified Thee on the earth by accomplishing the work that Thou gavest me to do;" and how just before He had said to His disciples, "In the world ye have tribulation; be of good cheer; I have overcome the world."

THE RELIGION OF VICTORY ACHIEVED.

Christianity is the religion of a victory achieved. The Christian is indeed marked by a specially acute sorrow for his sin, for he knows the wounds that it inflicts on His Divine Saviour. But the Christian is never frightened of his sin. He does not cower under its weight before a Divine Judge Whose sentence he fears. For he knows that his Judge is first his Saviour; the sin he loathes is essentially a dead thing already, for Christ has killed it, and as soon as he resists it in the power of Christ he finds that it gives way before him. He grieves for it, but lifts his sorrowing gaze in unabated confidence to the Captain of his salvation. He knows where to find the strength he needs; and his sorrow when he falls is never near despair:—

"It fortifies my soul to know
That though I perish, Truth is so;
That, howsoever I stray or range,
Whate'er I do, Thou dost not change:
I steadier step when I recall
That, if I slip, Thou dost not fall."

THE NEED OF ASSURANCE.

Our first need, alike in personal and in public perplexities, is assurance—assurance of direction and assurance of power. It must not be self-reliance; there is in ourselves no strength or wisdom worthy of reliance. Our assurance alike of direction and of power must be the gift of God, known and acknowledged as such. It is vain to hope for the Kingdom of God if God Himself is ignored, or disobeyed, or defied. In Him, and only in Him, is salvation from wars and the causes of wars, from social unrest and civil strife, as also from personal sins or failures.

FORCES WHICH SEPARATE MANKIND.

Yet if we imagine the whole world truly turning to Him, how wonderful is the picture! Many and various are the forces which separate men from one another. Death is the chief of them, and with the severing power of death the world is grimly familiar to-day; only less powerful than death to separate men from their friends is life, with its various callings and activities. But neither death nor life shall be able to separate us from the love of God which is in Christ Jesus our Lord. We are surrounded by influences which we cannot calculate or control, the movements of the world's opinion, the impulses of national or sectional ambition, and in all probability also the energising of wills other than human; but neither angels nor principalities shall be able to separate us from the love of God which is in Christ Jesus our Lord. Men are divided by bitterness about things present, as they contemplate the gross inequalities of life, by rivalries about things to come as their selfish hopes collide with one another; but neither things present nor things to come shall be able to separate us from the love of God which is in Christ Jesus our Lord.

THE UNITY OF THE WORLD.

There and there only is the unity of the world. There we can find the direction for our forward movement and the power to follow it. We think of the friends whose earthly lives were paid as the price of our victory in the war. In dying they were not separated from the love of God; the life which now they live is lived in the nearer vision of that love. We think of our enemies, who for self-aggrandisement brought havoc on the world. The love of God never ceased to yearn over them and long for their readiness to open their hearts to its guidance. We think of all in every land who suffer to-day, the bereaved, the disabled, the women and children who in Central and Eastern Europe are hungry and cannot get food; over every one of them the love of God is ceaselessly watching. We think of the rival parties in our own English strifes,

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The House of Bishops

[The Bishop of Ontario, the Secretary of the House of Bishops, has kindly given us this report of the last session.]

A MEETING of the House of Bishops was held in St. James' Parish House on September 3rd, 1919, at 10 a.m. There were present: The Primate (in the chair), the Archbishops of Nova Scotia and Algoma, Bishops of Keewatin, Huron, Yukon, Fredericton, Toronto, Montreal, Moosonee, New Westminster, Niagara, Ottawa, Ontario (Secretary), Kootenay, Mackenzie River, Quebec, Columbia, and Bishop Reeve.

The question of the provision of useful literature to combat various kinds of erroneous propaganda being distributed broadcast at the present time was fully considered. The Committee of the House of Bishops on the Defence and Exposition of the Faith and Worship of the Church was asked to report on the matter, and subsequently recommended that the whole question be brought before the Executive Committees of the M.S.C.C., the Board of Religious Education and of the Social Service Council, and would request them to take counsel with the S.P.C.K., who are anxious to extend their work in Canada with a view to the preparation and circulation of the necessary literature, or, if this idea was not feasible, to take whatever steps they thought fit to meet the need. The members of this committee are: The Primate, the Archbishops of Nova Scotia, Algoma, Caledonia, the Bishops of Calgary, Fredericton, Toronto (con- vener), Montreal, Ottawa.

The House of Bishops considered very carefully the draft of the report of the Committee on the Preparation of Candidates for Holy Orders, brought in by the Bishop of Ottawa. Practically the whole of the rest of the day's session was devoted to the consideration of this most important subject, and, after full amendment, the report was ordered to be laid before the Executive Committee of General Synod.

The case of a clergyman who had been widely advertised as having obtained the degree of Doctor of Divinity from a so-called university in America, which enquiries had shown to be of a worthless nature, having been brought before the House, it was resolved that the question of the degrees to be recognized by the Church be referred to the Board of Divinity Degrees to look into and report to the Primate with a view to action.

The matter of the circular-letter, signed by some of the Overseas Chaplains, also came under consideration.

With regard to the Forward Movement, it was decided that a letter should be drawn up, to be signed by all the Bishops, in strong commendation of the Movement. Other important details in connection with this matter were fully discussed. The Bishops of Huron and Montreal were appointed a committee to issue special prayers to be used throughout the campaign in addition to those already circulated.

The report of the Committee on the question of the use of the Common Cup in the Holy Communion, recommending that the matter be left to the Lambeth Conference of 1920, as it was down for discussion of the Agenda paper of that Conference, was adopted.

Reports were made by certain of the Bishops on the question of Reunion, and it was finally decided to defer this matter also to the Lambeth Conference, at which the question of Reunion was to take a prominent position in the deliberations of the Conference.

A vote of sympathy with the Russian Church in the present crisis was ordered to be sent to the Metropolitan Platon.

The question of the relationship of the Church to the Y.M.C.A. was next discussed at length, and a committee was appointed consisting of the Bishops of Toronto, Ottawa and Ontario to approach the Presbyterian Church with a view of holding a joint conference with the Y.M.C.A. on the relationship of the latter to the various religious communions, and to report to the House of Bishops.

(Continued on page 587.)

The Church and the Young Man

IN the current issue of the *Atlantic Monthly*, Bernard Iddings Bell who has served as a civilian aide to the Senior Chaplain at the Great Lakes Naval Training Station, U.S.A., writes an article on the above subject which will no doubt provoke considerable discussion. He sets out certain definite conclusions which we quote as a result of his observations. He speaks of American young men. Some change would have to be made in some statements for them to be true for Canadian young men.

"There seems to be a difference of opinion as to whether or not the war has had a good or bad spiritual effect upon those who received in it the experience of battle. At one extreme are observers like Donald Hankey and Ian Hay. At the other are not a few of my own correspondents—officers, chaplains, 'doughboys,' and 'gobs'—who seem to agree rather with Stephen, in Mr. W. L. George's *Blind Alley*, when he says, 'War-books make me sick. Fighting like gentlemen! Idealistic bank clerks! Temporary gentlemen out there, temporary fools here! Don't let's pretend. They don't fight like knights in a beastly tournament, but like rats in a common drain.'

"A few of the men who have been really in it grow mystic-eyed when one mentions God and battle; but the disquieting majority seem to grin with unpleasant amusement. Possibly one chaplain hit it off when he said, 'Battle is to a man what developing solution is to a photographic plate. It brings out what's already in him. It gives him nothing new.' That some men have seen God during the war as never before, few doubt. That a majority of our fellows have done so, most of the men themselves deny. All agree that it has been only battle itself which has illuminated even those who have spiritually grown.

"The lads who did suffer and endure—all honour to them—do not constitute our spiritual problem. In estimating religious forces and the religious task, the really important people to consider are those who had all of war's dreariness and none of its excitement, the boys who never got into the thick of it at all. They remained essentially as they were. The religion of the returning veteran is not so much the thing about which church people should worry as is the religion of the civilian young man.

"First let me say why I dare to make the sweeping statements which follow. They are not conclusions evolved from preconceptions. Some of them go dead against my former notions. Nor are they the patter of one who has gone hither and yon on preaching trips through the camps, or spent six months as an overworked, overworried, and overabused Y secretary. They are the cool, calm synthesis of some thousands of careful observations of men.

"For eighteen months I acted as civilian aide to the Senior Chaplain at Great Lakes Naval Training Station. For a year of this time I superintended all chaplains' work in 'Detention,' where the men spent the first three weeks of their stay. I took a religion registration of nearly every man who came in. How many there were, I do not know exactly; but my records show that I gave the chaplains' instruction on religion and morals two hundred and forty-seven times to groups composed of eighty-one thousand men. Almost all of these who were of my own communion were looked up by myself or my assistants. Several other communions looked up their men, too. Card-records of over four thousand men are available, all Episcopalians; and conversations with other pastors and chaplains have given me the results of work done by them among the men of eight other communions, Catholic and Protestant. It is safe to say that the observations leading to the following conclusions covered at least twenty thousand individual men, studied one by one by nine clergymen of various faiths.

"Now that the source of evidence has been revealed, it is possible to state seven things upon which the vast majority of those with whom we talked seem to have been in essential agreement.

I. "Most modern American young men care little or nothing about organized religion. They are not anti-religious. They render to the churches a formal respect. Only two per cent. who entered the station denied a preference for some church or other. For the most part, however, this connection had been purely nominal. Religion as a real motive-power, it is safe to say, is unknown to at least eighty per cent. of them. Spirituality as presented by the churches has impressed them as not mattering much. With a majority of them church-going is a thing done almost solely for family reasons, or, in smaller places, for social reasons. In many little Western towns the church is the only rallying-place for young people. When they leave home, they naturally stop going. Despite all the Sunday schools, young peoples' societies, clubs, guilds, parish-houses, and the rest, *the churches ought to recognize that they have never gained the interest and the enthusiasm of eight out of ten of the generation just coming to maturity. As far as vital motivations go, these fellows are not Christians at all, but merely more or less decent young pagans.*

II. "Most of the men themselves are none too proud of their irreligion. After work in camp one realizes as never before that 'man is an incurably religious animal.' When asked why the churches have failed to touch them, they are, naturally, for the most part at a loss. Few of them have thought much about it. They try hard to put it into words, however, glad to find parsons who admit that possibly all is not well in Zion. They are very frank, yet kind enough withal.

"It is interesting to note what are some of the things which they do not mention as alienating young men. Rarely does one hear that the ancient creeds are difficult to believe. Apparently the healthy, simple man in the street shares little of the intellectual doubtings of the musty browser among books. Few cite the selfish inadequacy of a faith which bids men save themselves from hell. That quaint and fearsome Calvinistic motive, so bothersome to Mr. Wells and Judge Lindsay, has, apparently, save in a few rural neighbourhoods of the Southwest, never been presented to most young men of this generation. The disunity of Christendom bothers almost no one. Partly with regret it must be said that apparently the need for a reunited Church is felt at present chiefly by the clergy.

"Most of these young men had no fault whatever to find with the churches as such. All their criticism was leveled at church members. They had a notion that they did rather like Christianity—little as they know of it. They were sure that they did not like Christians at all. Their feeling came to this in most cases—that, if Christian people would only endeavour to be Christians, the ordinary young fellow would like nothing better than to come along and try it with them; and that, if Christians wanted them to be interested, *those Christians might well stop criticizing the Church and start criticizing themselves.*

III. "The men believe that those who have the Church's teaching in hand are largely to be blamed, in that the instruction given, both from the pulpit and in classes, is either over the head of the average man, or hazy and indefinite, or both. People justifiably desire a religion the basic principles of which they can clearly comprehend.

"In this respect the ordinary Sunday school seems quite to have failed. It has imparted a certain number of disconnected Biblical stories, more or less interesting, about people long dead, and a few moral maxims; but most boys seem to pass through it with little knowledge gained of who or what God is, of how to get power from Him, of how and why to worship Him. Part of this is no doubt due to inadequate

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Louis Botha The Soldier Statesman

JESMOND DENE

THE acid test of any real crisis makes a clear separation between the base metal and the true, and the Great War has been a great revealer. It has been a war of discoveries, and one of the most significant of these has been that of the South African soldier-statesman, whose loss not only the whole Empire mourns, but every one who loves them that are true of heart.

In one sense of course, it was not left to the Great War to discover Botha. In the South African war we had all come to recognize him as the outstanding representative of his people, a brilliant soldier, a steadfast patriot, an honourable foe. This Dutchman of French extraction and South African birth, this loyal, simple, law-abiding burgher of the Transvaal, "who loved his farm like any simple chap," did public service as a member of its forces and also as a member of the first Volksraad at Pretoria. Though only 36, he had made his mark, and in 1899, was a member of the Kruger Cabinet. It is significant that in the bitterness and confusion and tumult of the time, Botha voted with the minority against the famous ultimatum, but when his people upheld the President's will to war, he threw in his lot with them, and did what he believed his duty with a whole heart fervently, acting with a noble intensity which we can admire equally, whether we think the cause an unjust or a just one.

Perhaps like another Falkland, he felt that absolute right or wrong was not to be found with either side, and that in a questions of more or less, his part must be with his own people, probably his single-minded intention told him the cause was hopeless from the first, and he

"Subtler strong and stubborn, gave himself

To a lost cause and knew his gift was vain."

However it be, he proved himself, as we learned to our cost, a soldier of real genius and a commander of great skill and resource. But it was in the *post bellum* period and in the development of self government that his genius for constructive statesmanship found its opportunity, and from being Premier of the Transvaal he became Prime Minister of the South African Union.

Here he worked upon problems of internal government and of Imperial relations: for him the Great War was apparently not attended by unhappy doubts as to where the right lay. His magnanimous soul had already freed itself from bitterness, and to a man of his moral insight, such a clear issue was also a simple one. He threw himself into the struggle and once more—only now on the side of Great Britain—he fought, toiled and endured with a whole heart fervently.

"Some thought," so he said at the outset, "that the storm didn't threaten South Africa. That was a most narrow-minded conception. The Empire was at war, therefore South Africa was at war with the common enemy. Only two paths were open, the path of faithfulness to duty and honour, or the path of disloyalty and dishonour."

It was too much to expect that all his people would rise to his standard. Botha soon found himself at odds with many of his former colleagues and comrades. Some of the Dutch Nationalists, seized the opportunity for an effort "to get rid of the British yoke and build up a nation of their own, founded on the Voortrekkers' religion, manners, customs, and traditions." They saw in Botha's "unsympathetic government" their chief obstacle, and broke into open rebellion. The military skill, much more the political wisdom and moral energy with which Botha and his chief colleague Smuts, faced the crisis, led to a speedy collapse, "the burgher commanders responding to fight their own kith and kin, in co-operation with an Empire against which, with these same kith and kin, they had been fighting only 12 years earlier."

It was a miracle indeed, but this hour of momentous achievement was one of bitter griefs and disillusionment to Botha, as we can see in some of his utterances at the time:—

"Let us be reverently thankful to Providence, which has once more guided our country through

the gravest perils, and let that spirit of gratitude drive from our minds all bitterness caused by the wrongs we have suffered and the loss and anguish caused by this senseless rebellion. I have noticed latterly a growing sense of bitterness and resentment in the public mind. But let us remember that this has been a quarrel in our own South African household, and that all of us will have to live together in that household in future."

To extremists who cried out for severer measures of disciplinary repression, he said: "The Dutch loyalists have discharged a painful duty out of a stern sense of honor . . . For myself personally, the last three months have provided the saddest experiences of my life . . . Our South African war was but a thing of yesterday. You will understand my feelings and the feelings of loyal commandos when, amongst rebel dead and wounded we found men who had fought in our ranks in the dark days of that campaign. The loyal commandos have had a hard task to perform. They have performed it. The cause of law and order has been and will be vindicated. Let that be enough. Let us spare one another's feelings—Remember we have to live together in this land long after the war is ended."

It is as if a curtain were lifted, and we could see straight into the great heart of a truly great man. The same heart finds utterance in the Hall of Mirrors at Versailles, when, as he watched the German delegates in their inevitable humiliation, Botha wrote thus on his agenda paper: "God's judgments will be applied with justice to all peoples under the new sun, and we shall persevere in prayer that they may be applied in charity and peace and in a Christian spirit. Today I think back to May 31, 1902" (the Treaty of Vereeniging.)

Edith Cavell, facing her unjust death sentence, had said: "Patriotism is not enough. I must have no hatred nor bitterness in my heart." It is the same great heart finding utterance in these two who alike were "born for fellowship, not in hatred but in love."

Perhaps the crowning glory of our Empire at its best is its power of reconciling enemies and drawing aliens to its hearts, and one of its greatest achievements, perhaps, is the conversion of Botha into the loyal citizen and supporter. His idealist temper, unerring sense of facts and intensity of character, all fitted him to be a great reconciler of conflicting ideals and heated passions, and he seems truly to personify that "mind" of the Empire with "its love of free institutions," still more with "the pursuit of an ever higher justice and larger freedom," so that

"To all who challenge, who goes there?"

We answer make, A friend."

And this is not the least important of the many lessons of the life and death of Louis Botha. Will the one on whom his mantle shall fall be granted with it a portion of his spirit?

"Serious men cannot tolerate hearing some Pippa singing 'God's in his heaven; all's right with the world.' All is *not* right with the world. The world is monstrously wrong. I, for one, will not live any longer in a fool's paradise, repeating sweet nothings about everything coming out well. I cannot nourish my soul on these embroidered war-mottos about, 'Build a little hedge of trust around to-day.' But in the midst of this indignant protest against easy-going optimism of prosperous people, I hear a great voice lifted out of an ancient time: 'Woe unto you, Chorazin; woe unto you, Bethsaida . . . more tolerable for Tyre and Sidon in the day of judgment than for you.' Here is Some One who does not look with easy-going optimism upon human nature. Only one kind of faith really matters to the thoughtful man to-day, the faith that has been through the fire, and is still standing. Such is the faith of the Master. He has a right to speak to us. One who can go down into the pit of human perdition as He did, and can come up again with faith unspoiled in God and man and the Kingdom, has a right to be our Master. He has the keys of a Kingdom that cannot be shaken."—H. E. Fosdick.

Friendship is nothing else than entire fellow-feeling as to all things, human and divine, with mutual good-will and affection.—Cicero.

The Religious Outlook

VERY REV. W. R. INCE, D.D.,
Dean of St. Paul's Cathedral, London, England.

AFTER nearly five years of the most awful destruction that has ever devastated the civilized world the distraught nations of Europe are once more nominally at peace. We have time to think over what has happened, and to ask ourselves what has perished and what remains to us. The world is poorer by the loss of eight millions of young and vigorous lives; wealth and credit have been destroyed to an extent which we are still far from realizing; we are leaving to our children the inheritance of bankruptcy. Besides these material losses we have to lament the abolition of all the honourable conventions, the humane restrictions, which were formerly placed under the sanction of the law of nature, the law of God, and which regulated the intercourse of nations in war as well as in peace. These have all been torn up; international law has, for the time, ceased to exist. We have also lost our cherished illusions—our belief in progress, our hope that civilized man was less cruel and treacherous than the savage. Lastly, we have lost for the time being all examples of one of the great types of government, a strong monarchy; and democracy is everywhere threatened with destruction by sectional anarchism operating through strikes. It is hardly possible to paint the prospects of civilization in too dark colours. In my opinion

THE AGE OF INDUSTRIALISM.

which began about 150 years ago, has received its death-blow; and, if it goes, all the great cities which it has dotted over Europe will have to go, too, and we cannot guess what will become of their inhabitants.

I am quite unable to predict what will be the effect upon the Christian religion of a period of fading prosperity. There has been no parallel in history to the experiences which are probably awaiting us. But it is probable that there will be a revival of religion, as there usually is in times of trouble. "When He slew them, then they sought Him, and turned them early and inquired after God." But will it be a revival of the higher or of the lower kind of religion? At the beginning of the war some good judges thought that it would give a stimulus to superstition and a blow to real religion. It has certainly done the first. One hears of many superstitious practices in the trenches—charms and amulets, Bibles carried in the pocket, and so on; while at home there has been a strange recrudescence of necromancy, which has been most marked in the so-called educated classes. But I believe this is only a transitory phase; and I see no reason why Christianity, the real Christianity, should lose any of its hold on the nation in consequence of the war. On the contrary, I believe that it will be strengthened. We have been brought in contact with hard facts; we have seen the ideals of the market-place destroyed; we have had an object-lesson in what unabashed secularism and materialism will lead to. We have discovered both the heights and the depths of human nature. The fountains of the great deep have been opened, and we can no longer live contentedly on the surface of things. On the whole, then, I believe that the conditions may be favourable for a great religious revival.

After speaking of the outlook for "Liberal Churchmen" and expressing the view that they ought to concentrate on the "essentials of Christianity as a distinctive view of the world and way of living," the Dean concluded with the following:—

As regards our attitude towards social problems, I do not wish to preach what I do not practise. But I am sure that any man who

LIVES IN VOLUNTARY POVERTY, does more to recommend Christianity on this side than twenty comfortably endowed rhetoricians who wax eloquent about the iniquities of the rich and the rights of the poor. And I do think that we ought all to make it a principle to live the simple life; I mean, to live more simply than we are obliged to live. The example is

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From Week to Week

It is altogether delightful to watch the progress of the young Prince of Wales as he moves from place to place receiving the glad welcome of a free and discerning people. To most Canadians he came as the son of the King of our empire and the heir to that great throne. We were prepared to greet him as became loyal subjects who had sealed their loyalty by their sufferings, privations, wounds and even death. But the welcome begun in this spirit has grown to be a whole-hearted tribute to the young prince himself. As time goes on the kingly heritage to which he is heir is less prominent in the minds of the people and the boy himself, the gentle, gracious wholesome youth has taken possession of the hearts of our citizens. We think of royalty receiving the homage of their people with tolerant courtesy. But here is a royal youth that positively seems to enjoy it. When he has taken two thousand people by the hand and has to desist to keep another engagement, he apologizes to those unsaluted, saying that "he has but two hands and can only use one at a time." He is cheerful, even gleeful at all times, and one can understand that this young, unattached officer at the front may have been one of the big factors in sustaining the fighting spirit of our men. It is manifest that the Royal Prince is making his own way and playing largely off his own bat. He is doing it so successfully, that his advisers very wisely leave him largely to his own devices. He is a telling speaker in an unpretentious way. His agreement on one occasion to receive an address without speeches on either side was strictly honoured by announcing the understanding and declaring that "he must play the game." What better motto or better example could the boys of Canada have than their future King, who says he must play the game. Yes, and he has played it and is playing it now. He has shared the dangers of the field, sympathized with the wounded, mourned the dead, appreciated the living, kept every appointment to the minute and honoured his conscience as his king. His courtliness of manner and his purity of speech should not pass unobserved by the youth of this country. As a son of distinguished lineage, as a prince foredoomed to greatness, as a young man full of manly charm, Canada delights to receive him, and is proud to call him her own.

Another prince seems to be holding court in Canada at this time in the person of Sir Arthur Currie. His reception by the Canadian people would be notable at any time, but it is doubly remarkable in the trail of the Prince of Wales. The writer knows nothing about General Currie personally, but his achievements in war are such that it seems impossible to express our gratitude with ample warmth. The record of the Canadian Corps is before the world and it is a proud one indeed. That great thing didn't happen by accident. It doesn't mean that Currie did all, nor does it mean that he was the only man that could have led our men to deeds of glory. Any one who has been in the army knows that when a commander of a battalion, or a brigade, or a division is weak and uncertain, no matter how brave the men or efficient the subordinate officers are, that weakness and uncertainty is felt all through the unit. In business the defects of a general manager may be covered up by the next in office, but not so in the army. A man without authority is powerless. No matter what the gainer may whisper, it is utterly impossible for an army to achieve success year after year unless its leader was a leader and organizer indeed. The situation is so evident that it really ought to be quite unnecessary to dwell for a moment upon the subject. What is really surprising in General Currie is the breadth and depth of his public utterances. His addresses in Montreal and elsewhere were such that few men in Canada can compete with him as an interpreter of the war and the ideals that stood behind it. There was a literary finish to his words that do credit to an English scholar. He used no cant and yet it was evident that the spiritual import of war and its issues were ever in his mind. It is altogether unworthy to attempt to rob this man of the glory of the achievements that have been his and it would be very surprising if the Canadian people listened to the voice of the traducer.

The Church can with fitness and propriety link the problems and principles of industry with the Gospel of Christ at this particular time. A day has been set apart for the advancement of the brotherhood of toilers. It was intended primarily for those who wrought with their hands, but

it should be broadened in its appeal, to all who may and should make their contribution to the world's welfare and progress by hand or head or personal gifts. Children of necessity must be largely receivers. So must the sick, the aged, the infirm, the mentally defective. But all who are physically fit, of whatever class or capacity, should have the command pressed home upon them that an obligation rests upon them to give of their gifts to the happiness and burden-bearing of the world. These gifts should not be of accident or merely incidental, but of purpose and effort.

The day for saying some plain things to labour organizations seems to have arisen and the true prophet will not shrink from delivering his message, no matter how unusual it may appear to do such a thing just now. Labour is setting up the pharasaic standard that capitalists are all brigands, and labourers all saints. Their claim for the control of industry is based on the assumption that justice and equity are their ruling passion, that honour and integrity as well as omniscience are their special blessings. They seem to be unable to see that industry's greatest tyrants are those who have recently emerged from labour's ranks and the natural inference is that there are a few more tyrants in embryo who await their opportunity. There is no certainty whatever that the golden age will have come when they have established themselves on the throne of the world's industrial kingdom. A deeper and more candid study of the human equation would be a wholesome exercise for the true-hearted labor leader. Again, the prophet of righteousness ought to have something to say on the scrap-of-paper ethics of labour that has become so prominent of late. Solemn covenants binding for a definite period are broken with a light heart, not because they prove unsatisfactory, but because another union has trouble with its employers. Mutual honor, integrity and good faith are surely the basis of society. Disregard for obligations with employers is but a training for chaos, when labour attains its desired goal. Finally, is there not room for a warning against the ambition for world-power on the part of labour? A certain gentleman in Berlin, backed by a great nation, thought he had paved the way for world conquest, but alas for his foolish hopes. Is there any hope that labour can succeed where all other aspirants have failed? Isn't the world a bit too big and too diverse to be ruled from one desk, however attractive the theory may be? "Spectator" feels that the defects of capital will be sufficiently dwelt upon at this time by others, and, therefore, he has confined himself to an aspect of industry that is not so desirable a theme just now.

"Spectator."

BROTHERHOOD OF ST. ANDREW.

Thirty-Fourth Annual Convention, Detroit, October 1st to 5th, 1919.

THE PRAYER FOR THE CONVENTION.

ALMIGHTY God, Who hast promised the power of the Holy Ghost to those who shall be true witnesses for Thee, bless we humbly pray Thee, the Brotherhood of St. Andrew; and inspire its coming Convention with the spirit of power, of love and of a sound mind. Strengthen its members to hold fast without wavering the Confession of their hope, and joyfully, as good soldiers, to endure hardness, through the might of Jesus Christ our Lord. Amen.

The work at the seven stations of the C.M.S. in Kikuyu has been materially affected by the recruiting of thousands of the men for service as porters during the campaign in German East Africa. Men who never thought of leaving Kikuyu have learnt that their country is only a small part of East Africa, and have come back to their homes with enlarged ideas and a desire to copy Europeans. Many attached to our Missions have returned with new ideas of fellowship and a greater regard for discipline. The events of the past are likely to stimulate educational work among the young men and to open the way for directly influencing them for Christianity.

THE HOUSE OF BISHOPS.

(Continued from page 585.)

The Bishops of Huron and Ontario were appointed a committee to prepare an Alternative Form of Evening Prayer and to submit it to the House of Bishops.

The House having sat for two full days adjourned at 6.15 p.m., Thursday, September 4th.

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

Fourteenth Sunday After Trinity, Sept. 21st, 1919.

Subject: St. Paul at Athens, Acts 17: 16-34.

AT Philippi, Thessalonica and Berea, St. Paul met with considerable success, but from each of these places he was driven by persecution. In Athens the results of his preaching were apparently small. There was no persecution such as he had experienced before, but his teachings were ridiculed and most of his hearers lightly turned away from him.

1. A city given to idolatry. It is said that Athens contained over three thousand public statues besides a countless number of lesser images. Every gateway and porch carried its protecting gods, so that a Roman poet remarked that it was easier in Athens to find gods than men.

St. Paul was always moved by the greatness of things. Rome fascinated him with its power in law, order and Imperialism. Athens stood for intellectual supremacy, for literature, art, architecture and philosophy. In the midst of much that was noble the spirit of the Apostle was shocked by the sense of the pervading idolatry of the place. This was the feature of the life of the city to which his interest turned. He would try to teach the true worship of the living God. His spirit was stirred by this great purpose.

2. Quiet work in Athens. St. Paul spent some days, perhaps several weeks, in Athens waiting for his companions to come. Verses 16-18 cover that period, while the remainder of the chapter deals with the events of one day.

There were four classes of people to whom St. Paul spoke during this waiting period: (1) The Jews. He went into their synagogue and spoke to them of Christ. (2) Devout persons. These were proselytes to the Jewish religion. They had given up idolatry and believed in God. (3) Epicurean Philosophers. Their teaching was that the object of living should be pleasure. They sought to restrain excess in order that pleasure might be more enduring. Their aim was a cultured enjoyment of life, believing that the soul perished with the body. (4) The Stoics. They thought of God as a living force embodied in nature, rather than as a person. They taught that virtue is its own reward and vice its own punishment, that pleasure is no good and pain no evil. They assumed a lofty freedom of soul and looked down with pride and contempt upon the common herd of humanity.

Among these four classes St. Paul worked daily, meeting their arguments and telling them about Jesus and the Resurrection. His teaching was positive. He preached immortality, personal resurrection, the personality of God as revealed in Jesus Christ. He was against sensualism, and pantheism, and fatalism.

3. St. Paul's speech on Mars' Hill. It is not clear whether this was simply a public address setting forth in a formal way that which he had already taught, or a statement made before the council known locally as "Arcopagus." It does not, however, affect the value of that address. Let us analyze it. (1) He seeks a point of contact with them and finds it in the objects of their devotion, particularly mentioning an altar dedicated to "an unknown God." (2) From this beginning he goes on to set forth his teaching regarding God who was unknown to them. He declares that God made heaven and earth, that He dwells not in temples made with hands, that He giveth to all life and breath and all things. (3) He shows that men should seek the Lord and declares that He is not far away. (4) He seems to invert their own pantheism by stating that in God we live and move and have our being, whereas the Stoics would have said that God is in everything or that God is the soul of the world. (5) He quotes in support of his argument the words of their own poets, Aratus and Cleanthes both of whom were Stoics. (6) He draws the conclusion that because we are the offspring of God therefore God cannot be like unto gold or silver or stone, etc. (7) He ends by stating that God has overlooked man's wrong conceptions but now the time has come for repentance, and he points them to Christ as the Judge Whom God hath raised from the dead.

4. St. Paul's Theology both as to natural and revealed religion may be seen in this passage. It should be compared with St. Stephen's speech before his martyrdom. St. Paul heard that address and in it, perhaps, found principles which he afterwards taught. A careful personal study and analysis of this and of St. Stephen's address will be more useful than any comments made by another.

Outlook
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London, England.

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THE PROPOSED BUILDINGS FOR TRINITY COLLEGE IN QUEEN'S PARK, TORONTO.

The proposed new buildings in Queen's Park for Trinity College, showing the Hoskin Avenue front on the left and the Garden front running north towards Bloor Street on the right. The Henderson Tower and the Memorial Chapel are to be seen to the right. From the sale of the original College property, with accumulations, there is about \$750,000 available for Building and Endowment. \$400,000 more is needed to establish Trinity College and St. Hilda's College on the new site and to make a beginning of the increases so urgently needed in salaries (including \$100,000 for St. Hilda's College Building, \$100,000 for the Memorial Chapel). A special campaign for funds is being carried on this fortnight under the general chairmanship of Chancellor J. A. Worrell. The Provost has announced that he expects work on the new buildings to be begun next spring. The new buildings will provide accommodation for 150 students.

The Primate at St. James', Toronto

AFTER what the Church had gone through during the past five years, during which our so-called Christian civilization has witnessed the most sensational episode in the history of the human race, an episode which had tested every organization of the Church, it would not only have been unspeakably sad, but would have been unspeakably short-sighted if the Church had gone on as if nothing had happened, the Most Rev. S. P. Matheson, Primate of All Canada, declared last Sunday morning at St. James' Cathedral in the course of his sermon, which, throughout, had relation to the great Forward Movement now in progress in the Church. The Primate, who preached from the text, Psalms 85: 10, "Righteousness and peace have kissed each other," said the Forward Movement was absolutely essential, as the Church had to do something in order to redeem itself in the eyes of the world. People may say what they will, but organized religion to some degree suffered and lost caste as the result of the war. The Church of the living God had not utterly failed in the crisis, but organized Christianity had not come up to the scale which might have been expected of it, for events of the past five years had revealed defects, weaknesses and shortcomings, on the part especially of those who professed Christianity. The Primate dwelt on three reasons why the Forward Movement was necessary. First, the Church had to live and act in such a way that its religion would satisfy the men who had found God during the great struggle, and the men whose religion had been quickened.

It was as clear as daylight, said the Primate, that denominational religion before the war was to some extent a mere profession. To-day, the mere calling ourselves Christians without living up to it would not do for such men. It would discourage them, it would amaze them.

THE INDUSTRIAL UNREST.

The Forward Movement was also essential because there could not be any real construction without the spirit of Christ. The Primate was satisfied that unless Christianity represented a strong standard of rectitude in the relations between capital and labour, unless Christianity went before, no scheme of reconstruction would prove a success. During the war there was national solidarity, and the analogy was that when peace came we would emerge an unbroken host. But instead, with the armistice there came a sense of relief, and the people relapsed once more into the enjoyment of luxury. Much of the comradeship of the five years of war seemed to be lost in the industrial and social strife which followed the greatest war the world has ever seen.

"We have," said the Primate, "all the ideals of reconstruction and the machinery to make progress, but the wheels do not move. It stands isolated from the things it was destined to do, and it will not move without that dynamic force which comes alone from God.

The years of peace would give the Church its real test, and, as Christ saved civilization in the war, Christ alone could save civilization in the time of peace, and Christianity ought to be up and doing as never before, said the Primate, whose third reason for the support of the Forward Movement at this time was because the opportunities created by the war

were rapidly passing away. Not only so, but Christian people were themselves moving away from the opportunities by stepping back into their old ways.

The Primate was convinced that if the spiritual side of the work ahead got moving properly, the hearts of the people would become inspired by the spirit of God, and then all the money necessary for the advancement of the movement would come. The Church had been challenged by the people, and, said the Primate in conclusion, "As Primate of the Anglican Church in Canada, I say to the laity throughout the Dominion, 'We take you at your word. Don't disappoint God, for His work cannot go forward without money.'"

Bishop Richardson at Holy Trinity, Toronto

THE Bishop of Fredericton preached at the morning service at the Church of the Holy Trinity, last Sunday a powerful sermon on St. John 8: 31, 32 and 36: "Then said Jesus to those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the son therefore shall make you free, ye shall be free indeed." These words were spoken to one particular class of Jews, those who believed in Jesus Christ. Not as we believe, but regarding Him as in some sense a prophet, realizing that His work was not done in man's strength. The belief was rudimentary and incomplete and coloured by their views.

"Ye shall be free." It was a warning which astonished His hearers. "We were never in bondage to any

man!" It was a slur on their national character. Strange! They had been under two foreign yokes and were then under the Roman power. Yes, but although they remembered the Egyptian bondage, they remembered also that God had proclaimed them free. Their servitude was political only. It was only on the surface, for God had chosen them. So in the Magna Carta it is proclaimed that "the Church of England shall be free." This sense of freedom was never lost. It was revealed in the founders of the Reformation.

Again, "Slavery could not exist in England." But it was there. Yes, by an infringement upon the constitution. Then to take a recent case, the Czecho-Slovaks had been the one in Austria, the other in Hungary, under the House of Hapsburg for three centuries, but they never ceased to hold their national spirit. Driven from their homes, deprived of their property, placed on the scaffold, put to the sword, they still looked forward to ultimate freedom.

And the same principle was in the Jews, so their's was no idle boast. But Christ was thinking of sin. It is not a single act of sin which enslaves a man, as Tennyson points out, it is not "the one dark hour which brings remorse," but the practice that "burns into the blood." It is only when evil becomes a law that one is enslaved.

The war swept away statecraft; has it made men free? Are Russia and Germany free to-day? Are the Bolsheviks, are the Spartacans, is Central Europe free? They are waiting for the truth to come closer home. The war has destroyed much of the England that we knew. The old conditions will not return. New demands are made upon capital, and upon labour too. Not by force, legislation, strikes and lock-outs can liberty come, but by truth.

(Continued on page 592.)

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(Established 1871.)

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Correspondence

A CORRECTION.

Sir,—Many thanks for your kind remarks concerning the writer in this week's issue, but my return to the "Mail and Empire" was not as "head" of the advertising department—merely in connection with that department.

Gordon C. Banks.

Toronto, Sept. 3rd, 1919.

HISTORIC MINISTRY.

Sir,—Mr. Whatham must have gloated over my error in placing "Anicetus" in the Roman See when he was a mere infant. It left a fine opening, of which I, had he been in error, would not have lost sight. However, the mistake was purely clerical. In copying from pen to typewriter I transposed "Anecletus" to "Anicetus."

But the point at issue was the Episcopate as known to Ignatius. The fact that we know almost nothing of Alexander's Episcopate does not weaken the evidence, which is preponderatingly in favour of the view expressed in my letter, and supported by the majority of modern scholars. As a letter does not permit of extended exposition, may I remind those who support the "Presbyterian" view, that Ignatius' own rigorous assertions re the authority of *episcopoi* have not been met. The conditions that Ignatius so obviously takes for granted undoubtedly prevailed in his day.

One more point. Suppose the critical judgment of Mr. Turner, Dr. Brightman and similar "broken reeds" to be astray, how are we to understand the statement with which Jerome follows up the sentences quoted by Mr. Whatham, viz., "What does a Bishop that a presbyter does not except ordination?" (Ep. CXLVII., "ad Evangelum"). Jerome is not merely describing the rule of his own day. An almost identical phrase comes from as far back as Hippo-

lytus, "The power of ordaining is not given to a presbyter."

Here Mr Whatham will forgive me if I correct a misquotation of his from the Canons of Hippolytus, as it is of some importance. He says, "These Canons state at the time of the ordaining of the Bishop, 'One from the bishops and presbyters is chosen, who lays his hand on his head.'" The phrase actually is, that "One of the Bishops and presbyters, who lays his hand on his head," is to say the Ordination Prayer. The fact that the same Canons state that a presbyter cannot ordain makes Mr. Whatham's interpretation untenable.

Eric Montizambert.

Little Current, Sept. 1st, 1919.

THE ANGLICAN FORWARD MOVEMENT.

Sir,—The article by Rev. Dyson Hague and the "Reflections of a Prairie Parson," appearing during the summer, illustrate the curious failure of many clergy to translate personal spiritual life into terms of active Christian work.

It is so easy to throw cold water, unintentionally, of course, upon any systematic religious effort to improve or meet existing conditions by insisting upon a religious revival before anything else is done. But are they, in this case, two separate things? Why should an effort to send the Gospel into the Far North, to pay living pensions to our clergy, and to give our Primate, our missionary society and our social agencies the ability to meet insistent or unexpected demands be considered as unworthy to form as integral a part as repentance and prayer in a spiritual campaign just because they need money to accomplish them?

Let us, in the great effort now being initiated, look our combined responsibilities in the face. They are not wholly responsibilities to ourselves, individually, but, at this hour, chiefly to others. They can only be discharged by organization and financial provision. In the present state of society these efforts are practically the only effective methods by which the ordinary Churchman can assist in national spiritual progress. But their exercise is a most helpful element in developing and strengthening his religious life.

I am at one with Mr. R. W. Allin in deprecating anything that may obscure the great truth that, in the face of opportunity and duty, faith without works is dead. Rather let us realize, with Canon Scott, that: "Prayer must quicken into resolution, and praise must pass into optimistic idealism. We have not come to this milestone on the road of the world's progress to sit down idly and contemplate the scene. We must be up and doing. Unless religion commends itself as one of the utilities of life, it will receive but scant consideration from the judgment of men."

Frank E. Hodgins.

Toronto.

The annual garden party, held under the auspices of St. George's Church, Pickering, took place on the beautiful lawn of Richview Farms, the home of Mr. Fred H. Richardson, on August 19th. Over five hundred persons were present. At the invitation of the incumbent of Pickering, the Rev. Arthur E. Bruce, and Mr. F. H. Richardson, the Hon. Sir Adam Beck gave a splendid address on the work of the Hydro Commission in general and Hydro Toronto Eastern Electric Railway proposition in particular. He promised that, should a favourable vote be given by the various municipalities concerned, the work railway construction would begin this fall.

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Honan—Right Rev. WM. C. WHITE, D.D.—Kaifeng, China
Mid-Japan—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

Preferments and Appointments

Archbold, Rev. Walter, D.D., Vicar of Weston, Ont., to be Rector of St. John the Baptist, Lakefield.

Clayton, Rev. F. W., Curate of St. George's, Toronto, to be Curate of St. Simon's, Toronto.

Gill, Rev. E. A. W., Minister-in-Charge of St. Martin's, Sevenoaks, Man., to be Canon of St. John's Cathedral, Winnipeg, and Professor of Pastoral Theology in St. John's College, Winnipeg.

Heywood, Rev. Percy, Minister-in-Charge of St. Alban's, Fort Rouge, Winnipeg, to be Incumbent of the combined Missions of St. Anne, West Kildonan, and St. Martin's, Sevenoaks. (Diocese of Rupert's Land.)

McGoun, Rev. Kenneth, Rector of Huntingford, to be Rector of Lucan, Ont. (Diocese of Huron.)

Ryerson, Rev. G. Egerton, M.A., Curate of St. Simon's, Toronto, to be Vicar of St. John's, Weston, Ont.

Smith, Rev. Leonard, B.A., Curate at St. John's, West Toronto, to be Missionary at Gore's Landing, Perrytown and Hinwood.

Warwick, Rev. A. J., Incumbent of Morden, Man., to be Incumbent of Shoal River Mission. (Diocese of Rupert's Land.)

ALUMNI CONFERENCES.

The Wycliffe College Alumni Conference will be held September 23rd to 25th, inclusive. The main residence, as well as the west wing, is again available. The Alumni sermon will be preached on the evening of September 23rd by Canon R. B. McElheran, of Winnipeg. Rev. R. H. A. Haslam will take the Quiet Hours. The luncheon speakers are Archdeacon Armitage and Rev. Dr. Renison. A special feature is the joint luncheon with Trinity and Victoria in the new Hart House at 1.30 p.m. on September 24th. Hon. Dr. Cody will be the speaker. A Commission on Rural Church Problems and a Commission of Military Chaplains will bring in reports for discussion. The meetings commence Tuesday, September 23rd, at nine o'clock.

The Trinity College Alumni meetings will commence with evening ser-

vice at six o'clock on September 22nd, followed by a social evening. The Bishop of Kootenay will be the chairman for the entire series. The speakers include the Bishop of Kootenay, Principal Shortt, Canon Broughall, of St. Catharines, Miss Cartwright, Canon Plummer, Col. McCausland, Major Baynes Reid, Capt. F. J. Moore and Rev. J. B. Fotheringham. The topics will be: "Our Message for To-day," "Lessons from Work in War," and "The Future of the Church." A joint luncheon with Victoria and Wycliffe College Alumni will be held on September 24th in Hart House, when Hon. Dr. Cody will speak. The meetings close September 25th.

All Over the Dominion

A conference of the clergy and lay delegates of all deaneries within the new diocese of Brandon will be held in Virden on September 24.

At a recent Greek funeral in Kingston, Canon Fitzgerald, of St. Paul's, and Rev. J. Pofarides, of the Greek Church in Toronto, read the service in Greek.

Special Labour Day services were held in St. Luke's, Burlington, Ont., on August 31st. The Rev. G. W. Tebbs, the Rector, preached on "Jesus Christ and Industry," and "The Christian Ideal of Labour," morning and evening respectively.

Dean Llwyd, of Nova Scotia, recently visited his mother and sister in Huntsville for a few days. He preached at the evening service in All Saints' Church on August 31st. The church was built by the Dean's late respected father, the Archdeacon of Algoma during his rectorship of the parish.

The little residential district known as Timberlea, situated on the St. Margaret's Bay Rd., near Halifax, has never had a building in which to hold religious services, but through the assistance of friends a building has been completed. The first services were held by Rev. L. J. Donaldson, Rector of Trinity Church, Halifax.

On September 7th, in the morning, the Bishop of Toronto dedicated an oak reredos in St. Matthew's, Toronto, which has been erected to the

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memory of the late Canon Farncomb, a former Rector of the parish, and also a memorial tablet to the late Lieut. Crossland. In the evening the Bishop preached at Emmanuel's Church, Hanlan's Point, Toronto Island.

Rev. Kenneth McGoun next month will take charge of the parish of Lucan. Mr. McGoun has been the Rector at Huntingford for over ten years. He was a combatant officer in the 168th Battalion, proceeding overseas in October, 1916. He was wounded in France and was invalided home. On his recovery he returned to duty in England where he was officer in charge of the distribution of the parcels for British prisoners of war in Germany.

On August 31st special services of praise were conducted in St. John's Church, York, Ont., by the Rector, Rev. T. H. Ibott, Ph.D. Since the Rector took charge, fourteen months ago, the congregations have more than doubled, the building has been decorated, and the financial position of the church much improved. At the last Confirmation service twenty-one candidates came forward, and another class, all adults, is ready for Confirmation.

The plans for the new church at Agincourt, Ont., have been approved by the Bishop and work has already been started. The basement excavation is complete and the foundation work put out. The congregation is very small but is too large for the present Mission Hall. By contribution up to the present the congregation has \$2,000 in sight, just half the cost of erection of the building. Any one wishing to help on this work will please communicate with the Rev. A. Clark (minister-in-charge), 14 Blantyre Ave., Toronto.

At Rockwood, Ont., recently a handsome granite monument to the memory of the men from the Township of Eramosa was unveiled. The monument is erected in the very centre of the village. The ground on which it stands was donated by the congregation of St. John's Church, being a corner of their church property, and the unveiling was performed by the Bishop of Niagara, who delivered an eloquent and inspiring address. The monument was erected by the municipality, and the cost of it will be borne by the rate-payers.

RUPERT'S LAND NOTES.

The Rev. R. E. Park, of St. Michael and All Angels, Winnipeg, is spending a holiday at Minaki previous to leaving for his new parish in the Diocese of Algoma. The Rev. G. H. Broughall is expected to resume charge of St. Michael's at the end of the month.

The Rev. C. H. Bristol, until recently incumbent of Langley, B.C., has returned to the diocese and is spending a holiday at Stockton before taking charge of the parish of Birtle.

Joseph Itoye, the native Catechist at the Sioux Indian Mission, may enter St. John's College this autumn with a view of preparing for Holy Orders.

In Christ Church, Winnipeg, a department has recently been established for the circulation of literature dealing with the problems of the present day. The Rector has secured a supply of "After the War Papers," published by the S.P.C.K., and also a very varied assortment of inexpensive booklets on current subjects. Several parishes have a similar plan in view, and its general adoption throughout the diocese is anticipated.

The Rev. G. W. Dawson has resigned the parish of St. Matthew's, Binscarth, on his appointment to a Junior mastership in St. John's College School.

The Rev. W. B. Singleton has returned from British Columbia, and will engage in supply duty for a few weeks before taking charge of a parish in the diocese.

The campaign for funds to meet the missionary needs of the Diocese of Rupert's Land is now in progress all over the province. Harvest services are everywhere being arranged, special preachers appointed, and in many parishes a house-to-house canvass made. For many years past it has been the custom of the diocese to use the harvest thanksgiving services as the occasion for a special appeal in behalf of the spiritual harvest of the world, both at home and abroad, and many thousands of Church people throughout Manitoba never fail to make a special thank-offering at this season of the year for "the kindly fruits of the earth." On account of the fact that the Anglican Church in Rupert's Land is just entering upon its Centenary year, the present campaign is of a greater interest and importance than usual, and every effort is being made to make the result the best in the history of the diocese. Thirty thousand dollars is the minimum amount required, but it is confidently anticipated that the final results will far surpass these figures, and will provide the means for a great extension programme in the Centenary year.

Church in the Motherland

The Bishop of London has been in camp at West Worthing with the members of the Church Cadet Brigade of the diocese of London.

Dr. Page Roberts will shortly retire from the Deanery of Salisbury, which he has held for the past twelve years.

Dr. E. A. Dunn, the Bishop of British Honduras, was the preacher in Westminster Abbey on the evening of August 10th.

Dr. Hicks, the Bishop of Lincoln, died at Worthing, Sussex, lately in his 76th year. He held the See of Lincoln for nine years only.

Dr. W. M. Furneaux has resigned the Deanery of Winchester, which he has held since 1903. He was formerly Headmaster of Repton School.

Prebendary Carlisle, the founder of the Church Army, has addressed a letter to each of the Bishops on the subject of a permanent diaconate.

Canon George Austen, who has been Rector of Whitby, Yorks, for nearly 45 years past, is intending to resign the living early next year.

The Rev. R. J. Noyes, who was Chaplain at Dusseldorf when the war broke out, is returning to Canada to make his home with his sons in the Dominion.

Dr. Henry Luke Paget, the new Bishop of Chester, is a brother of the Dean of Calgary and both of them are the sons of the late Sir James Paget, the famous London surgeon.

The Home Government has decided to erect a permanent cenotaph to the memory of "The Glorious Dead," which, it is hoped, will be surmounted by a cross, the emblem of the Christian Faith.

The Bishop of Durham has promised to preach the opening sermon at the forthcoming Church Congress,

IN MEMORIAM

HYDER—In loving memory of our dear son and brother, 2nd Lieut. Alfred William Hyder, killed in action September 2nd, 1918. His loving Mother, Father and Sisters.

"A Soldier of Christ."

which is to be held at Leicester next month. The sermon will be preached in Holy Trinity Church.

Dr. E. L. Hicks, the Bishop of Lincoln, who resigned his See on account of continued ill-health, on September 1st, after an episcopate of nine years, has issued a farewell letter to the clergy and laity of his diocese.

The Right Rev. H. M. E. Price, formerly Bishop of Fukieu, China, recently Episcopal Chaplain to the Forces in the East, has been appointed Assistant Bishop in the Diocese of Ely and Archdeacon of Ely.

The Archbishop of Canterbury recently dedicated a stained-glass window and a picture, both of which have been placed in Horsted Keynes Church in memory of the late Mrs. Benson, the widow of Archbishop Benson.

The C.M.S. have selected Bishop Azarich, the Bishop of Dornikal, South India, to preach the annual sermon in St. Bride's Church, Fleet Street, London, next year. He is the first native Indian to be raised to the Episcopate.

An invitation has been given by the Bishop of Chelmsford to hold the Church Congress next year at Southend, in Essex. It was to have been held there in 1915, but the idea of doing so was abandoned owing to the enemy air raids.

The new Bishop of Chichester, Dr. Burrows, was enthroned in the Cathedral on St. James' Day, the Archdeacon of Canterbury officiating. Later on in the day the corporation of Chichester presented the Bishop with an address of welcome.

A stained-glass window has been placed in the Abbey Church at High Wycombe in memory of the three sons of the Bishop of Buckingham, the Right Rev. E. D. Shaw, D.D., the cost of which has been defrayed by the clergy of Buckinghamshire.

The Rev. J. M. Steward, M.A., who has been at work in the Solomon Islands since 1902, is to be the new Bishop of Melanesia. He is a graduate of Magdalen College, Oxford, and was ordained in the St. Alban's diocese in 1900 to the curacy of Watford, Herts, which he held for two years.

The Bishop of London has offered the position of Vicar and Rural Dean of Paddington, in succession to Prebendary Grose Hodge, to the Rev. Ernest N. Sharpe, M.A., Rector of St. Mary Woolnoth, in the City of London, who has accepted the same. Mr. Sharpe is one of the ablest of the London clergy.

The Rev. C. T. Wallis, M.A., who was for two years prior to the war Vice-Principal and Chaplain at St. John's College, Durham, has now been appointed Principal of that College in succession to Dr. Dawson Walker. Mr. Wells is one of the Bishop of Durham's examining chaplains.

On a recent Sunday, by the permission of the Bishop of Carlisle, the Vicar of Askham conducted the services at Penrith Wesleyan Church. In the course of his sermon he said that he was present at the invitation of the ministers of the Church, as also with the consent and approval of the Rev. R. H. Law, the Vicar of the parish.

Canon Willink, Rector of Birmingham and the Dean-Designate of Norwich, who has been for the past seven years at Birmingham, was lately presented with a number of gifts by the members of the congregation and of the C.E.M.S. on his retirement from the Rectory of Birmingham. Presentations were also made to Mrs. Willink and to the Misses Willink.

During the 23 years' incumbency of Canon Joynt, now Archdeacon of Kingston-on-Thames, at Christ

Church, Gipsy Hill, Upper Norwood, S.E.—i.e., from 1895 to 1918, that church sent up to the C.M.S. gifts aggregating £37,078, or an average of £1,601 a year. In addition to this the congregation supported several missionaries in the Foreign field as well as beds in C.M.S. hospitals.

At an entertainment given to the parishioners of Brook, Isle of Wight, at Brook House, by Major-General Seely, the sports included a 100 yards' flat race, and both Dr. Woods, the Bishop of Peterborough, and General Seely took part therein. Dr. Woods was a visitor at Brook House at the time. The Bishop beat the General in the race and secured third place. The General ran unplaced.

Prior to the installation of Dr. David Walker as a Residentiary Canon of Durham Cathedral, which took place the other day, the Dean, Bishop Weldon, officiating, in accordance with an old custom, the Dean presented Dr. Walker with a bottle of wine and a loaf of bread. These were handed over a little later to an old man and an old woman by the Canon-elect, after which the ceremony of installation was proceeded with.

The Most Rev. J. B. Keene, the Bishop of Meath and the Premier Bishop of Ireland, died lately at St. Alban's, Herts, where he was spending a short holiday. He was ill but a little time. His See contains the Hill of Tara with all its historical associations. He held a position which was unique alone of Irish Bishops, he is styled the Most Reverend. Dr. Keene, who was consecrated in 1897, was a man of great intellectual gifts.

By the recent death of Mrs. Frederic North, the widow of a well-known Liverpool solicitor, an estate of the approximate value of £60,000, in which she had a life interest, is to be used, at the discretion of the trustees, for the purpose of church building in Wallasey, Lancs. Just a few hours before his death Mr. North approved the plans for the St. James' Parish Hall, New Brighton, Cheshire, and he gave the money necessary for the completion of the building.

A large number of people, estimated at 20,000, attended a United Thanksgiving open-air service in Christchurch Park, Ipswich, on July 27th. The arrangements were made mainly by Rev. S. Green, the Rural Dean, and he received most cordial support and co-operation. A choir of several hundreds, included members of about four-fifths of the places of worship in the town and there was in addition an orchestra of 85 pieces. Congregational and Baptist ministers took part in the service as well as several of the local clergy.

It is not often that a Bishop has the pleasure of witnessing the induction of his son to a benefice, but this, however, was the privilege of the Bishop of Liverpool, Dr. Chavasse, who was a member of the congregation on the occasion of the induction of the Rev. C. M. Chavasse, M.C., to the benefice of St. John, Barrow-in-Furness. Mrs. Chavasse and Miss Chavasse were also present. The Rev. C. M. Chavasse, M.C., is the twin brother of the late Surgeon-Captain Noel Chavasse, who won the V.C. and bar during the recent war.

The Church in U.S.A.

The centennial of the laying of the corner-stone of the Cathedral Church of St. Paul, Boston, was observed with special services on September 11th.

St. James' Church, Brooklyn, N.Y., has received from Mrs. Yawger a gift of \$7,000 as a memorial for her husband. The gift was made to the church on St. James' Day.

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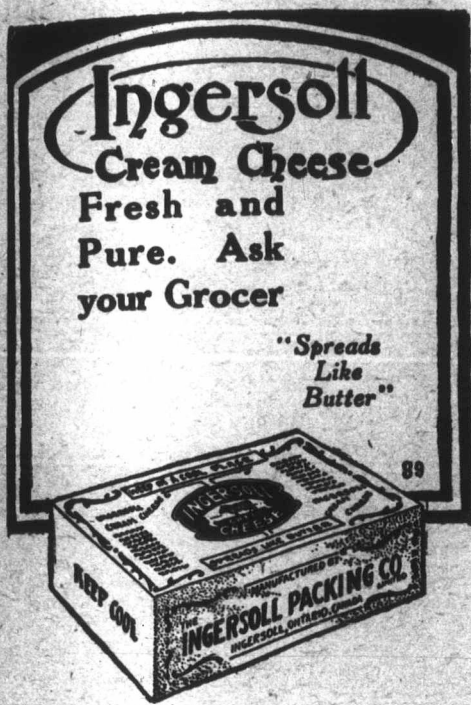
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Brotherhood

Canadian Brotherhood men, both seniors and Juniors, are urged to attend the nineteenth Convention of the Dominion Brotherhood and the thirty-fourth National Convention of the Brotherhood of St. Andrew in the United States. The Brotherhood in Canada and the National Federation of Church Clubs in the United States are participating. This great joint Convention will be held in Detroit, Mich., October 1st to 5th.

Keynote—"The Challenge of the New Day."

Scope—A Churchman's Congress—every man and older boy privileged to take part.

Personnel—Representative leaders and thinkers of the New Day, Bishops, clergymen and laymen of Canada and the United States.

Function—To discuss vital subjects of interest to every Christian man.

Special Features—The Nation-wide Campaign, the Boy Work of the Church, the Church's New National Policies, a Summary of Her War Work.

Usual Treasures—The features which have made thirty-three Brotherhood Conventions unique in their interest and power, viz., the Annual Corporate Communion, Devotional Services, Practical Conferences, Inspiring Mass Meetings.

For the sake of your country, your parish and yourself, because of its importance, because of its intense interest, go to this Convention.

For particulars, address H. L. Choate, Convention secretary, Hotel Tuller, Detroit, Mich., or Evelyn Macrae, 8 Sheppard Street, Toronto.

MEMORIAL BUILDING FOR ST. JOHN'S COLLEGE, WINNIPEG.

As a memorial to more than 50 St. John's College, Winnipeg, men who gave their lives for the allied cause, ex-students of St. John's College and Rupert's Land Ladies' College are planning the erection of a new building for St. John's College School at a cost of \$210,000. As part of the same fund, which is called St. John's College War Memorial Extension Fund, it is the intention to make proper financial provision for the three educational institutions, owned and operated by St. John's, namely, St. John's College and School and Rupert's Land College. The total sum required is \$310,000. The campaign to secure it has been postponed until next year, owing to the Church Forward Movement being set for this autumn. Appropriately enough, 1920 will mark the centenary of Anglican educational effort in the Canadian west. A canvass is being conducted among the Old Boys of the college with the object of providing increased accommodation made necessary by the rapid development of the college school. It has grown from an average attendance of 50 in the ten years from 1890 to 1900 to an average attendance of 128 since 1910. Last year the boys enrolled numbered 181, and 109 of these were in residence, while applications from many others had to be refused. This year there is another remarkable increase in the number of applications already received. The general committee of the extension fund is convened by the Most Rev. Archbishop Matheson, and includes the Hon. Chief Justice Perdue, the Hon. Chief Justice Mathers, the Hon. Mr. Justice McDonald, the Hon. Mr. Justice Galt, the Hon. Mr. Justice Mackay, the Right Rev. Bishop Richardson, the Right Rev. Bishop Gray, the Right Rev. Bishop Anderson, Hon. Sheriff Inkster, Sir Augustus M. Nanton, Edward L. Drewry, Donald H. McDonald, Eric W. Hamber, John Galt, Hon. Lieut.-Col. A. W. Woods, D.S.O., Hon. Major G. A. Wells, C.M.G., Brig.-Gen. W. A. Griesbach, K.C., M.P., C.B., C.M.G., D.S.O. During the war over 400 St. John's Old Boys, including every student of the College who was physically fit and every boy of the school who was of the required age served the Empire overseas. Of these, more than 50 gave their lives and 54 were decorated in recognition of their services.

DIocese OF QU'APPELLE.

The third Annual Conference of the Touchwood W.A. Deanery Association took place at Raymore on August 5th, 1919. There were fourteen delegates, representing various Parochial Branches, and several visitors. Holy Communion was celebrated by the Rural Dean, the Rev. H. C. Hackworth, assisted by the Rev. J. A. Horrocks, Vicar of Raymore. At the morning session, when the president, Mrs. Horrocks, presided, the Rural Dean gave a short address on the necessity of increased energy in our Church work. We had done well in the past, but the future required greater things still from us, both spiritually and financially. The president's address reminded us of the appeal to the Indian and Esquimo fund, which must be sent in at once, and how necessary it was that we should keep our pledges faithfully, so that the great work of our Woman's Auxiliary could be carried on; also the great necessity of prayer for our missionaries abroad and working among the Indian and Esquimo, especially for our own ministers in our own parishes; to be loyal and true to them, and help them by every means in our power; to train our children in the fear and love of

God, and not to neglect our Sunday services, unless we had an excuse that we should not be ashamed to tell our Master and Saviour. The afternoon session opened with prayer. At the election of officers Mrs. Horrocks, Raymore, was elected president; Mrs. Drake, Raymore, vice-president; Mrs. Hards, secretary-treasurer. The next annual meeting will take place at Nokomis the first week in June, 1920. The president gave a helpful talk on the Forward Movement. Votes of thanks were tendered to the Raymore W.A. for their hospitality, the Rural Dean and clergy for their presence and support. Two resolutions were voted to be forwarded to the Bishop: one, the necessity for a hospital, and the other, the necessity for a school, both at "Gordon's Indian Reserve," Punnichy. Evensong and sermon by the Rev. V. Morgan, Vicar of Strasbourg.

RUPERT'S LAND'S ADDRESS TO THE PRINCE OF WALES.

"To His Royal Highness Edward Albert Christian George Andrew Patrick David, Prince of Wales and Earl of Chester, in the Peerage of the United Kingdom; Duke of Cornwall, in the Peerage of England; Duke of Rothesay, Earl of Carrick and Baron of Renfrew, in the Peerage of Scotland; Lord of the Isles and Great Steward of Scotland, K.G., G.M.M.G., M.C.

"May it please Your Royal Highness:—

"On behalf of the members of the Church of England, in the Diocese of Rupert's Land, we extend to Your Royal Highness a most hearty welcome to Winnipeg, which is our See City and the gateway to the Canadian West.

"Eighteen years ago this month our Synod had the privilege of presenting an address to your illustrious father on the occasion of his visit to us. We desire to convey to you, and through you to our Gracious Sovereign, King George, our deep appreciation of the timeliness of this visit to one of the overseas Dominions of the Empire. We, who have lately been drawn together more closely than ever to that Empire by the compelling necessities of war, and are now passing into the freedom of peace, feel that the presence among us at this time of a representative of the Royal Family is not only a most gracious event, but one of profound significance to us as a people.

"We pray that your tour throughout may be a most pleasant one, and that God will vouchsafe to your journeying blessings and a safe return to the home land.

"We have the honour to be, Sir, "Your Royal Highness' Most Obedient "Servants.

"Signed with the Seal of the Diocese of Rupert's Land, in the city of Winnipeg, in the Province of Manitoba, this 9th day of September, 1919.

"S. P. Rupert's Land, "Archbishop of Rupert's Land and Primate of All Canada.

"C. N. F. Jeffery, "Secretary of Synod."

The address, in the unavoidable absence of the Primate in the east, was presented by the Very Rev. Dean Coombes, the Ven. Archdeacon Thomas and Mr. Chancellor Machray.

Australia sent abroad 336,000 men of a population of 5,000,000. Of that number the total casualties were 290,191. The dead numbered 54,431, while the prisoners numbered 3,401, and the wounded 156,000. The recruiting when the war ended was at the rate of 4,240 a month.

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The salvage operations on the Spanish galleon which sank several hundred years ago off Tobermory, Scotland, have been partly successful during the last few days. Spanish silver coins recovered from the deep have been treated with acid, and of five submitted to an expert, three have been declared to be in pieces of eight.



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CHELTENHAM, ENGLAND

Upper Norwood, to 1918, that he C.M.S. gifts for an average of lition to this the ed several mis-ign field as well pitals.
 mt given to the s, Isle of Wight, Major-General included a 100 both Dr. Woods, erborough, and art therein. Dr. at Brook House Bishop beat the and secured third ran unplaced.
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 f people, estimat- ended a United air service in Ipswich, on July ments were made Green, the Rural ived most cordial ration. A choir s, included mem- ifths of the places town and there orchestra of 85 onal and Baptist in the service as he local clergy.
 hat a Bishop has nencing the indu- benefice, but this, privilege of the ol, Dr. Chavasse, of the congrega- n of the induction Chavasse, M.C., to John, Barrow-in- avasse and Miss o present. The s, M.C., is the twin Surgeon-Captain ho won the V.C. recent war.
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 the laying of the Cathedral Church on, was observed ces on September
 h, Brooklyn, N.Y., Mrs. Yawger a girl torial for her hus- was made to the es' Day.

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THE CANADIAN BANK OF COMMERCE

BISHOP RICHARDSON AT HOLY TRINITY, TORONTO.

(Continued from page 588.)

And the truth will set our appetites free. Take one example—temperance. Is it free? The strong arm of the law has been tried and so have prisons for centuries without success. Civilization covers with a gloss the evils of intemperance, but it does not bring sobriety. Our efforts only substitute a lesser tyranny for a greater. Freedom belongs to the will. The message of Christ to the world is the same now as ever it was, "the truth shall make you free." The Church has been shaken. Her eyes have been opened as they have not been for centuries. She is recognizing all sorts of petty tyrannies pressing upon the souls of the people. But there is no way of forcing men to come together. You cannot force a Churchman to become anything else, nor can you coerce a Methodist, or a Presbyterian. Possibly, a concordat might be of service in a sense, but there is only one way: "Ye shall know the truth and the truth shall make you

free." The mathematician finds his solution in the truth; the musician finds harmony in the truth. That religion means restraint is the first idea of religion which strikes a man as he looks at it. To him it means a lessening of liberty, and this is not all untrue, else what means Christ by the cross and the yoke. It is all important to remember that "restraint is the first step towards liberty." How did we obtain the liberty of manhood and womanhood? All the restraints imposed upon us, all our disciplining was towards this later liberty.

Suicides among the German officers are increasing alarmingly, especially in Prussia, where the number of suicides is thirty-eight per cent. more than before it became known that former Emperor William was to be placed on trial by the allies, according to Munich newspapers. The wives of officers are also reported to be taking their own lives. The increase in the number of suicides is attributed not only to patriotic despair, but to the loss of the officers' past social position.

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THE LOVE OF CHRIST.

(Continued from page 584.)

the profiteers, the miners, or whoever else it may be; we think of those who suffer through the continuance of their strife. Not one of them is separated from the love of God. If only each one could be brought to realize that love till his heart went out in answering love, and could then be brought to realize that the same love Divine works and waits and suffers for every soul of man, all hatred and bitterness would vanish from the earth. How can I hate or despise another man, even though he be my own or my country's deadliest enemy, if I realize first that Jesus Christ my God died on the Cross for me, and then remember also that He died quite equally for the man whom I am tempted to hate or to despise? If we love God, we cannot be indifferent to those whom He loves. In His eternal love and our answering love is the healing for the whole world's wounds.

CHRIST THE SURE FOUNDATION.

Some day men will turn their eyes to the Cross of the Risen Christ, to the ascended throne of the Crucified, to find in Him their King as well as their Saviour. In His triumphant sacrifice all history finds its pivot and all hope its fulfilment. While we neglect what He has wrought, all our politics and diplomacies can only shift, but never remove, the world's load of evil. There, and there alone, shall we find the sure foundation on which the ideal civilization can rest. And we know that later, if not sooner, "The ends of the world shall remember themselves and be turned unto the Lord; and all the kindreds of the nations shall worship before Him." Then will be fulfilled the promise of the angels' song, and the glory of God in the highest heaven will have its counterpart in true and lasting peace among men of goodwill on earth. That peace cannot be shaken, and that glory cannot pass away. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

THE RELIGIOUS OUTLOOK.

(Continued from page 586.)

badly needed, and we shall do a real service to our country by helping to show it. We have to make our protest against all luxury, all idleness, all slackness in production, all dishonesty, all useless work. In one way or another it is the duty of every Christian to endeavour to put into the common stock a little more than he takes out of it. It is impossible to exaggerate the importance of this principle in the present critical state of the country. And we base this principle on the cross of Christ. We believe that, in the words of a French writer during the war, "No good conquests are made but those which are founded on sacrifice." We believe that this law of gain through pain, of victory through defeat, is the open secret of the universe, and that all the humiliating failures of civilization are due to the neglect and the denial of it. Want of character, even more than want of intelligence, is the reason why all schemes of human government refuse to work.

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Our central conviction and our chief message is that Christianity is,

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A MOTHER'S HELP is wanted in a Toronto clergyman's family by Sept. 1st. Two young children. Apply by letter to 1A Langley Avenue, Toronto.

ONE OR TWO invalids or convalescent patients received in Nurse's quiet cottage home S. Ingle-Neuk, Aurora, Ont.

PROBATIONER NURSES WANTED for the General Hospital, Medicine Hat, Alberta, in order to increase staff to provide for new wing and the establishment of the eight hour system of duty. Full General course of three years instruction given. Graduates eligible for registration. Commodious separate residence for students. Hospital of 150 beds.

CURACY or Rectory wanted by young priest. Box 65, Canadian Churchman.

ENGLISH or French Governess wanted middle of September by English family, two children, willing to help in home. State age and salary. Box 67 Canadian Churchman.

WANTED, young Clergyman for new work along Railway Line, Northern Ontario. Reasonable terms. For particulars write Box 66, Canadian Churchman.

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THE CHURCH AND THE YOUNG MAN.

(Continued from page 585.)

teachers; but much of it can be laid to the modern tendency to substitute ethical culture for religion, which bewilders and bemuses the ordinary man.

"This same tendency, combined with clerical overestimate of the intellectual complexity of the man in the street and clerical thinking in terms of abstract ideals rather than in those of personal relations, seems to be the explanation of a common resentment at sermons. Men hate them, not because they are uninterested in God, but rather because most sermons tell them nothing much definitely about God.

"The Christian religion is not at all a difficult and complex thing, requiring great intellectual gifts for its comprehension. The Apostles were unlettered and untraveled men. Most of the saints have been quite simple folk. It must be, then, if men to-day so generally find it hard to discover what Christianity is, that the preachers are not good preachers and the teachers are poor teachers.

"After much talk with the men, the following simple line of thought was propounded to a Roman Catholic priest and to Methodist, Lutheran, Presbyterian, Baptist, Disciples, and Episcopalian clergy, all at Great Lakes, and inquiry made as to whether in their judgment it was a correct expression of the essence of Christianity.

"Man grows great by sacrifice willingly undertaken, and small by selfish acquisitiveness. To succeed, a man must become an unselfish sacrificer. To live a sacrificing life is difficult, since it requires power to control a body full of selfish impulses, and also an ability to tell the canny, cautious, compromising world that its wisdom is folly. In fact, this is so hard to do that the ordinary man cannot accomplish it unless he is conscious of God, the Great Heart of Things, back of him, with him all the way. To know and feel God is necessary for moral achievement, at least with most men. Some exceptional people get this contact with Deity by a sort of subjective mysticism; but most men find this normally impossible. God, therefore, knowing that man must have a Deity expressed in those human terms which alone are comprehensible to him, became man. Jesus Christ is God, the only God that can be real to most people. In the light of Him and through Him, alone, are the eternal Creator, called the Father, and the mystical God who speaks within human hearts, called the Holy Spirit, understandable and knowable. The Father, the Christ, and the Spirit are One God, and the point of contact is the Christ, met in prayer and sacraments."

"The various ministers consulted all agreed that this was, in very essence, the Christian religion. Admitting that it is, why have the great mass of young men never grasped it? Apparently our teachers are to blame, in that they have beclouded the simple faith in mazes of intellectual liberalism and oceans of words. If we are not to continue to lose young men, we must return to the teaching, in concrete definite terms, of the essence of Christianity.

IV.

"Lack of friendly fellowship in the churches is another great difficulty. The men feel that many congregations are maintaining religious clubs for their own pleasure, instead of houses of prayer to God and places of spiritual inspiration to all men. These clubs are of two sorts, equally to be avoided. One variety gives the chance visitor the impression that the people who belong to it resent his coming in without first giving them the chance to 'black-ball' him if they desire. The other sort is so anxious

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for more members that it effusively canonizes him the instant he enters the doors. When he goes to church, he would like to have people make him feel that, as a child of God, the place is his to use—that he is already a member of the congregation simply by virtue of his desire for worship and instruction. Of course, he does not like rented sittings. They are to him patent evidences of the club idea. *He misses that casual, quiet friendliness which he instinctively feels is what Jesus Himself really stands for. He wishes that with God's people, as with God, there were less respect of persons in God's House.*

"Probably the most difficult criticism to meet is that professing Christian people are not really in earnest in their desire personally to imitate Jesus. It seems to many men, and those the most worth while, that the moral standards of church people are too low. Not that men desire more negative morality, more 'Thou shalt not's.' Far from that! It is positive morality that seems to them defective. Christians do not strike them as conspicuously more kind, more charitable, more loving, and more sacrificing than other men and women—particularly, more sacrificing. They see prominent church people quite content to live in luxury, to enjoy the good things of the earth, to enjoy the good things of the earth, earthly, even while thousands of well-meaning, honest, hard-working men, women, and children have too little; carefully and cannily to take thought for the things of to-morrow.

"Clergy as well as laity seem to them equally guilty. That a minister should live at ease while his neighbouring fellow minister half starves seems strange to them. That a clergyman should ask and get six weeks or more in which to play in the summer does not to them seem an evidence of zeal for souls. They find 'gentlemen-parsons' somehow incongruous with the worship of a penniless Christ.

"Of course, a good deal of this criticism of ministers and people is harsh, cruel, unjust. Most of it, however, is honest and ineradicable.

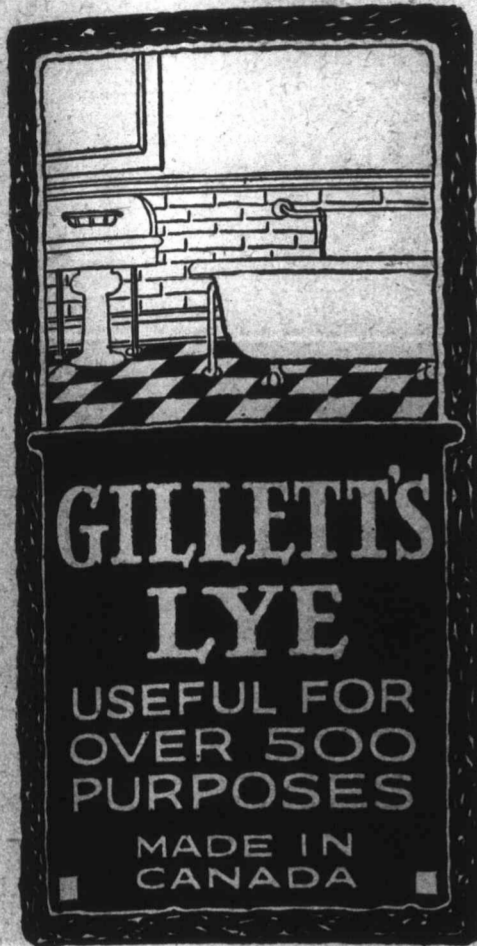
"No one thing, save simple teaching, is so necessary for the holding of young men to Christianity as the revival, in very real, apparent, and concrete terms, in the twentieth century, of the spirit of Franciscanism.

VI.

"Last, but not least, young men wonder why it is that Christian people are unwilling to tell to others the strength and joy that there is in their faith. Does one who finds a new brand of very good cigars at the canteen keep the discovery to himself? On the contrary, he gladly commends the brand to his comrades. If he sees a good show while on liberty, he passes the word along. If indeed Christians have discovered the greatest thing in life, a faith which makes God real and kind and near and human and helpful, which makes, with power from Him, weak men strong to attain to real manhood instead of mere educated beastliness, how can they keep quiet about it? To professing Christians their reticence may seem an evidence of reverence. To the man in the street it signifies merely disbelief.

"Such are the charges leveled at church people by actual young men. Some of them were college men. Others could scarcely more than write their names. They came from every profession and trade—and from none. Most of them were from seventeen to twenty-five years of age. Some were from great cities, some from small towns, some from villages, some from farms. They were a cross-section of American civilian young manhood.

"They were not irreligious. They were pathetically ready for spiritual leadership. They threw no bitter slurs at the faith that has made saints and heroes of men like them in the ages past. One could not help but feel that many of them might become simple and happy Christian men, and that their younger brothers might never drift away at all, if only Christians might with penitence reconsecrate themselves, clergymen and people, to definite preaching of the fundamental faith, social worship of an objective Jesus, quiet fellowship in devotion, humble seeking to live a Christ-like life, and unaffected utterance of the faith that is in them."



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CHAPTER XIII. (Continued.)

Nan's Departure.

Theodore found Nan sitting by the window in the dark. She had rocked the baby to sleep, and was thinking over the happy afternoon that seemed now so like a beautiful dream. She lighted her lamp when Theodore came in, and brought out the food that food that she had put aside for him, and while he ate she told him of all that had happened. He did not eat much and he was very silent, so silent that at last she paused and said, anxiously,

"You aren't sick, are you, Theo?"
"No," he replied, gravely, "an' Nan, I'm real glad you're goin' to such a nice place." But though he spoke earnestly, there was in his voice a ring of pain that Nan detected instantly, and guessed its cause.

"I'm going to miss you dreadfully, Theo," she said, quickly, "and I don't know what Little Brother will do without you. That's the one thing about it that I don't like—to think of you all alone here with no place to stay evenings."

"Mr. Scott says I can have a room where he lives—at Mrs. Rawson's," answered Theodore. "It's a fine room—bigger'n this, an' it's got checked straw carpet an' three windows."

"Oh, Theo, how glad I am!" cried the girl, delightedly. "That's just splendid. Don't you like it?" she added, as the boy still sat with serious eyes fixed on the floor.

"Like it? The room you mean? Oh yes, it's a grand room, but I don't think I'll go there," he answered, slowly.

The gladness died out of Nan's face. "Oh, Theo, why not?" she exclaimed, in a disappointed tone.

He answered again, slowly, "I think I shall stay here an' take this room o' yours 'stead o' my little one."

"This is ever so much better than yours, of course, an' if you do that you can keep my furniture, and I s'pose you'd be comfortable, but 'twould be lonesome all the same, and I shouldn't think you'd like it half so well as being with Mr. Scott."

"Course I wouldn't like it half nor quarter so well, Nan, but this is what I've been thinkin'. You know there's a good many boys in these two houses that don't have no place to stay evenin's, 'cept the streets, an' I was thinkin' as I came home to-night, how fine 'twould be if there was a room where they could come an' read an' play games an' talk, kind of a boys' club room, don't ye know, like the one Mr. Scott was tellin' 'bout they're havin' in some places. I think he'll help me get some books an' papers an' games, an' maybe he'll come an' give us a talk sometimes. It would be grand for fellers like Jimmy Hunt that ain't bad yet, but will be if they stay in the streets every evenin'."

"Theo, I think it's a splendid idea, only there ought to be just such a room for the girls. They need it even more than the boys do." Nan hesitated a moment, then added, earnestly, "Theo, I'm proud of you."

Theodore's face was the picture of utter amazement as he gazed at her. "Proud—of me?" he gasped. "I'd like to know what for."

"Well, never mind what for, but I want to say, Theo, what I've thought ever so many times lately. When I first knew you, you were good to Little Brother and me, so good that I can never forget it, but you weren't—"

"I was meaner'n dirt," interposed the boy, sorrowfully.

"No, but you'd never had any chance with nobody to teach you or help you, and I used to hate to have you touch Little Brother, because I thought you were not good."

"I wasn't," put in Theodore, sadly. "But since you came back from the bishop's you've been so different, and it seems to me you're always trying to help somebody now. Theo—if Little Brother lives, I hope he'll be like you."

Theodore stared at her in incredulous silence. "Like me. Little Brother like me," he whispered, softly, to himself, the colour mounting in his cheeks. Then he arose and walked over to the bed where the child lay, with one small hand thrown out across the bedclothes. The soft, golden hair lay in pretty rings on the moist forehead, but the little face looked waxen white.

Theodore stood for a moment looking down at the baby, then suddenly he stooped and kissed the outstretched hand, and then without another word he went away.

Nan's eyes were full of tears as she looked after him.

"How he does love Little Brother," she thought. "He's going to miss him awfully."

Monday was a busy day for Mrs. Rawson. She had engaged a seamstress to finish off Nan's dresses, and having seen the woman settled to her work, she set off herself for the tenement house, a boy going with her to carry a small valise.

She found Nan busy baking bread. The place was very warm and the girl looked flushed and tired. Mrs. Hunt had carried the baby off to her cooler rooms.

"Nan, child, you've not taken up the cooking again?" exclaimed Mrs. Rawson.

"I had to do some—not very much," replied the girl, gently.

"But, my dear, I thought you understood that we didn't want you to do this any more."

Nan only smiled as she set the last loaf in the oven.

The lady went on, "Nan—we want you to go away to-morrow."

Nan looked up with startled eyes. "So soon!" she exclaimed as Theodore had done.

"Why should there be any delay about it? Every day that you stay here is so much actual loss to you and to the baby, too," added Mrs. Rawson.

With a bewildered air Nan dropped into a chair, saying, hesitatingly,

"But how can I get ready to go to-morrow?"

"Easily enough, if you let the cooking go. I was wondering as I came along what you would do with your furniture."

To Mrs. Rawson's eyes the few poor bits of furniture looked worthless enough, but she realized that it would seem quite otherwise to the girl who had bought them with her own hard earnings.

But now Nan looked up with shining eyes and in eager words told of Theodore's plan and the lady's face brightened as she listened.

"It's a fine plan," she replied, heartily, "and it means a deal for such a boy as Theodore to have thought of it."

"And when he might have gone to your house, too," added Nan, softly. "Mrs. Rawson, he'll be very lonely when Little Brother is gone."

"Yes, he'll miss you both sadly, but Nan, you mustn't worry about Theodore. Mr. Scott loves the boy and will look out for him, you may be sure of that. But now we must talk about your journey. I've brought the things that I thought you would need on the way, and I'd like you to try on this dress."

She lifted the pretty wool suit from the valise as she spoke, and Nan began to take off her faded calico. The colour rose in her face as she did so, for she hated to have Mrs. Rawson see her poor under garments, but the

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lady seemed not to notice, as she chatted away about the dress.

"Fits you beautifully. I was sure it would, for I had all the measurements. I don't believe you will need to carry many of the things you have, for there are plenty of the new ones," she said. "I put into this little valise everything that will be needed for the journey, and the other things can go with mine."

Nan looked up quickly, crying out joyfully, "Oh, Mrs. Rawson, are you going with us?"

"To be sure. Did you suppose I meant for you to travel alone with a sick baby? I'm going to stay a week."

"That's lovely!" exclaimed the girl, with a sigh of relief. "I did dread to go among entire strangers alone."

"Mrs. Hyde won't be a stranger two minutes after you meet her. You couldn't help loving her if you should try. Now then, let me see. You are to be ready at half past nine to-morrow. The train goes at 10:15. I'll stop here for you. Now, child, don't work any more to-day. Just rest so that you can enjoy the journey. Oh, there's one thing I came near forgetting—shoes. Those will have to be fitted. Can you come with me now and get them?"

"Yes, if Mrs. Hunt can see to my baking," Nan replied.

Mrs. Hunt was very ready to do so, and Nan and her new friend were soon in a car on their way to the shoe store.

When she returned to her room alone, the girl took out the pretty serviceable garments from the valise and examined them all with mingled pain and pleasure. It was a delight to her to have once more such clothing as other girls wore, but to receive them from strangers, even such kind strangers as Mrs. Rawson and the girls, hurt Nan more than a little. But she did not feel quite the same about the dainty garments for her little brother. Over those her eyes shone with satisfaction. She could not resist the desire to see how he would look in them, and when he was dressed she carried him in for Mrs. Hunt to admire, and the two praised and petted the little fellow to their hearts' content.

Theodore had looked forward to a quiet evening with Nan and the baby—that last evening that they were to spend together for so long—but it proved to be anything but a quiet one. It had leaked out that Nan was going away, and all through the evening the women and girls in the house were coming to say "good-bye." Nan had not expected this, for she had never had much to do with any of them, and it touched her deeply when in their rough fashion they wished her a pleasant summer and hoped that the baby would come back well and strong.

Theodore sat silent in a corner through all these leave-takings, and some of the women, as they went back to their own rooms, spoke of the loneliness the boy would feel without the baby that they all knew he loved so dearly.

When the last caller had departed, Theodore stood up and held out a little purse to Nan.

"Ain't much in it, but I want ye to use it for anything 'e wants," the boy said, with a gesture toward the child.

Nan hesitated. She would not have taken it for herself, but she knew that it would hurt Theo. sadly if she refused his gift, so she took it, saying, "You've been so good to him always, Theo. I shan't let him forget you ever."

"No—don't," muttered the boy, and unable to trust himself to say more, he turned away in silence, and went to his own room. The little purse he had given Nan contained five dollars.

"The dear boy! How good he is to us," Nan murmured, as she put the bill back into it, "but I hope I shall not need to use this."

Theodore ran in the next morning for a hasty good-bye before he went

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out to his work. He had waited purposely until the last moment, so that his leave-taking might be a brief one, and he said so little, and said that little so coldly that a stranger might have thought him careless and indifferent, but Nan knew better. Now that the time of departure was so close at hand, she shrank nervously from it and almost wished she had refused to go, but still she dressed Little Brother and herself in good season, and was all ready when at nine thirty, promptly, Mrs. Rawson appeared. The lady gave a satisfied glance at the two, and then insisted upon carrying the baby downstairs herself, while one of the Hunt children followed with Nan's valise. A

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cab was waiting at the door, and cabs being rarities in that locality, a crowd of curious children stood gaping at it, and waiting to see Nan and the baby depart in it.

"It is going to be a warm day. I shall be glad when we are fairly off," Mrs. Rawson said, with an anxious glance at the baby's face, as the cab rattled over the rough stones.

As the little party entered the station, there was a flutter of light raiment and bright ribbons, and Nan found herself fairly surrounded by the eleven King's Daughters. They took possession of the baby, who brightened up wonderfully at the sight of them, and they seized the valise and Mrs. Rawson's handbag, and they trooped altogether through the great station to the waiting train, and instead of saying, "Can't go through yet, ladies—not till the train's made up," the gatekeeper smiled in genial fashion into their bright faces and promptly unlocked the gate for them. That was because one of them was the daughter of a railroad official, but Nan didn't know that.

(To be Continued.)

ORDER OF THE BATH.

The quaint title of this well-known institution has become so familiar that it has ceased to arouse much curiosity.

Many people even take it that the Order has some connection with the city of Bath.

Originally, however, a Knight of the Bath was literally knighted in his bath. The bath was placed under a canopy in one of the upper chambers in the Tower of London, and, after the knight-designate was in his bath and had well washed himself, the King came in, and, dipping his finger in the water, made a cross on his back, and, bidding him be good and true and brave, appointed him a Knight of the Bath.

It was after this ceremony that he donned a hermit's garb and watched his arms all night, as is so finely portrayed in "The Vigil" in the Tate Gallery.

COUNTERED.

Tommy announced his intention of going to the river for a bathe, and his mother was rather scared. But she was wise, and decided to try a new method.

"I was reading in the paper this morning," she said, "about a little boy who was drowned while he was bathing."

Tommy smiled cynically. "Was he any relation, I wonder," said he, "of the little boy who was killed last week on his way to school?"

CURIOUS CUSTOM IN ENGLISH VILLAGE.

A curious custom, the Hocktide festival of Kissing Day, is observed in Hungerford. With the exception of three years of the war, it has been observed every year since the days of John of Gaunt, and was revived this year. With a trumpet 300 years old, the trumpeter opens the day, blowing it on the balcony of the court house. The town crier, in red-face suit rings his bell and calls all commoners to court. The tuttimen, two villagers, start on their round carrying poles to which are affixed large bouquets. They enter each shop and house to collect a one penny fine and falling in this exact a kiss from the wife and daughters of each commoner. Signs of struggles are frequent, but each time a kiss is obtained, an orange is thrown by a follower to the big crowd of children that trails along and the oranges disappear rapidly.


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