

August 12, 1920.

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Oil of creosote.
Hot water bottle or
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Aromatic spirits of
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TER OPENER.

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LICATIONS.

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d by Mr. W. Douglas
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OP'S INCOME.

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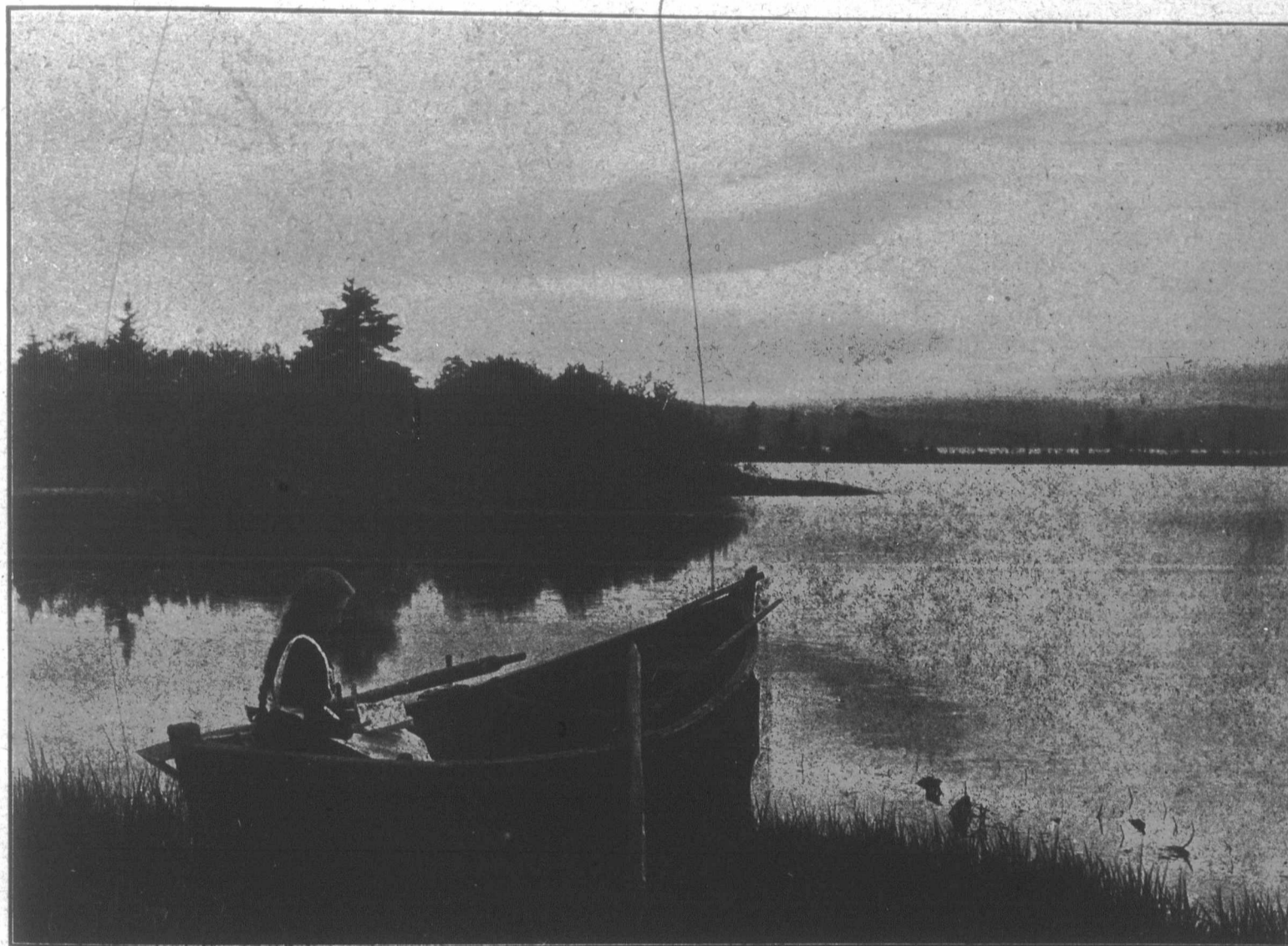
The Canadian Churchman

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TORONTO, AUGUST 19th, 1920

NO. 34



THE SUMMER DAYS

Beautiful things in the world around,

Lord, open our eyes to see,

For the earth that we tread on is holy ground,

And rich with thy gifts, and Thee.

The sun in the blue of the heavens above,

And the fragrant summer air,

Are speaking to us of a Father's love,

Which fashioned a world so fair.

Each joy in our lives is a gift of Thine,

And we lift our hearts in praise

To the beautiful light of a love divine

Which shines through the summer days.



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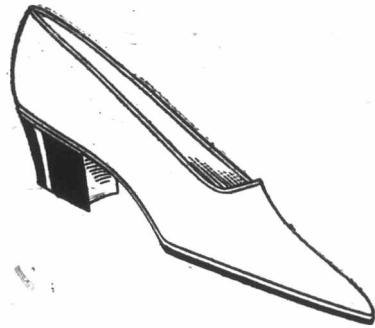
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Personal and General

The ladies of All Saints' Church, Cannington, have been instrumental in paying off a mortgage on the rectory.

According to the official report, there have been actually 252 Bishops taking part in the Lambeth Conference this year.

The official banquet of the Lord Mayor of London to the Archbishops and Bishops in the Guildhall was attended by 250 of the Bishops in communion with the See of Canterbury.

About 130 Bishops attended a reception at the C.M.S. House, Salisbury Square, Fleet Street, London, on July 27th. Amongst those present were the Primate of All Canada and the Bishop of Athabasca.

Canon Troop is returning to Toronto from Halifax this week, and he will (D.V.) preach both morning and evening on August 22nd in the Church of the Messiah.

Playing recently in the final House cricket match at Tonbridge School, Kent, for the School House, C. H. Knott made 372 out of a total of 520 runs. This score was made in 3 hours and 20 minutes, and included eight 6's and fifty-eight 4's.

The Rev. T. G. Beal, secretary of the Archbishops' Western Canada Fund, has been appointed by the Archbishop of Canterbury Rector of Sandhurst and Rector of Newenden, Kent, the two parishes to be held in plurality. Mr. Beal is an honorary Canon of Qu'Appelle Cathedral.

A specially warm greeting was given to Sir Gilbert Parker the other day, when a degree honoris causa was conferred upon him and three other members of the Imperial Press Congress by Toronto University, from the fact that he is a graduate of Trinity College, Toronto.

At the annual meeting of the Grand Lodge A.F. and A.M. of British Columbia recently held in Nel-

son, Rev. F. A. P. Chadwick, Rector of St. John's Church, Victoria, B.C., was unanimously chosen as Grand Chaplain of the Grand Lodge of British Columbia.

Mr. and Mrs. Edward Hawes, well-known members of St. Anne's, Toronto, have returned home after spending a short, but a very pleasant time in England.

Mr. W. E. Fuller, student lay reader from Wycliffe College, Toronto, while crossing the road in front of St. Bartholomew's Church, Coldbrook, N.B., lately, was run down by a motor car and hurled into the ditch. Fortunately, no bones were broken, though his face was badly bruised and cut. After a few days' rest, Mr. Fuller is once again able to "carry on."

Rev. G. F. Saywell, M.A., who has been Chaplain at Christ College, Cambridge, is to be the C.M.S. secretary for China and Japan. He expects to go over these fields next winter. Some years ago Mr. Saywell was Curate at St. Anne's and the Church of the Redeemer, Toronto. During this last winter he was the moving spirit in the United Mission, which was carried on in the Cambridge Colleges. His present address is 10 Parker Street, Cambridge, Eng.

Rev. E. W. Gardner is to take up work in the Diocese of Keewatin. He will be at York Factory for the coming winter, but the Bishop hopes that he will go to Trout Lake, a large Indian Mission, next spring. Mr. Gardner came out from the Labrador a few years ago, where he had yeoman service in a hard post. For some time he has done some difficult mission service at Apsley, Ont. His efforts for the "Canadian Churchman" have made him many friends, who will follow his work with their prayers.

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Lambeth Conference Notes

Bishops See Grave Dangers in the Tendency to Make a Religion of Spiritualism—Theosophy and Christian Science Are Also Criticized.

AN official report of the Lambeth Conference of Bishops of the Anglican Communion, issued recently, in discussing "Modern Movements," attacks spiritualism as "incompatible with fundamental Church doctrines." In this category is also included Christian Science and Theosophy.

On spiritualism the report says: "While prepared to expect and welcome new light from psychical research upon the powers and processes of the spirit of man, we urge strongly that a larger place should be given in the teachings of the Church regarding the explanation of the true

First—The Scriptures as God's revelation of Himself to man.

Second—The Nicene or Apostles' Creed.

Third—The Sacraments of Baptism and Holy Communion.

Fourth—A ministry acknowledged by every part of the Church.

The London "Times" considers the appeal a great advance toward reunion. It is necessary that the Bishops insist that the reunited Churches must be Episcopal in government. It says: "That necessity, the 'Times' believes, is recognized by practically all leaders of non-Episcopal Churches



THREE CANADIAN BISHOPS.

LEFT TO RIGHT—The Bishop of Montreal, the Bishop of Ontario and the Bishop of Edmonton at the English Garden Fête at the Botanic Gardens.

grounds of Christian belief, in eternal life and immortality. While recognizing that the results of investigation encouraged many people to find spiritual meaning and purpose in human life and led them to believe in survival after death, grave dangers are seen in the tendency to make a religion of spiritualism. The practice of spiritualism as a faith involves subordination of the intelligence and will to unknown forces of personalities, and to that extent is an abdication of self-control."

APPEAL FOR REUNION.

The London "Times" says appeal for reunion is a noble challenge to the Non-Episcopal Churches.

The daily press shows considerable cordial interest toward the appeal for reunion issued by the Bishops now separating after the Lambeth Conference. The following are the main propositions in which it is submitted. All Christians can find common ground:—

who have shown any interest in the question."

The "Times," with other critics, emphasizes the need for patience.

"The Bishops' appeal is a noble, brotherly challenge to the leaders of the non-Episcopal Churches. They cannot ignore it, and it is inconceivable that they will roughly reject it," it says.

The World Christian Congress concluded its week's sessions on August 14th, and to-day (Sunday) the 150 Archbishops, Bishops and clergy are leaving, except three of the clergy who preached in the Geneva Cathedral and English and American Churches.

The Congress discussed the various diversities existing between the various communions. As Bishop Brent, of Western New York, declared, the first conference already has proved that the Congress is a co-operative body. English, French and German are the main languages, but seventy-one other languages are also used.

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Foreword by BISHOP BRENT

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FROM WEEK TO WEEK

"Spectator's" Discussion of Topics of Interest to Churchmen

THE turmoil and tumult in Russia, Poland and many other European countries are causing our imperial statesmen untold anxiety. One cannot but feel that our old enemy stands like an evil spectre behind all this. The Teutonic mind seems to be constituted on the lines of that of a bad boy. If he cannot win out himself, he must inflict all the injury he possibly can on those who have thwarted his will. Germany has manifested this disposition throughout the war, and is still pursuing its devious and desperate course. If she cannot be victor she will direct her energies to the overthrow of everybody else. What satisfaction, full-grown men can find in this, is extremely hard to see. Utter poverty and ruin is her plea when indemnity for the damages she inflicted upon the world is suggested, but she has millions to sustain an army of agents throughout the world, to set nation against nation and citizen against citizen. She complains that she has no money to revive her industries, but it requires all the pressure of the Allies to keep her from maintaining an enormous standing army at an enormous cost. It may safely be assumed that her agents are at this moment working not only in Russia but in Poland, not only in Ireland but in England, not only in the United States but in France, not only among statesmen but among workmen, not only among the advocates of war but the apostles of peace and brotherhood. A whole fleet of trains and motor cars is about to carry thousands of "Christian men" to Washington, from all parts of this continent, to discuss the subject of brotherhood in the world. Here is a field plainly marked out for their first operations. Germany needs them, needs them in the worst possible way. Will they hear and obey this manifest call to a duty that they feel to be paramount at the moment? It is said to be a foolish expenditure of energy to carry coal to Newcastle. Isn't it a similar folly to go up and down a country convincing people of what they already believe, while another country steeped in militancy is strangely avoided? We send delegations to England to teach Englishmen how to be sober. "It is a part of our world responsibility to do so," it is said. Can our apostles of peace and goodwill see no responsibility resting upon them to send missionaries of their gospel to Germany to heal the waters of strife at their very source? It is surely folly to spend time teaching the lamb to be kindly and affectionate while the lion goes ramping and roaring about. There are many simple-minded, well-meaning people on this continent doing this very thing. After all said and done the seat of war, and strife, and hatred, and tyranny, doesn't lie on this continent, nor in the Anglo-Saxon race. Let us recognize this frankly, and if we have not the courage to meet the trouble we deplore where it really exists—well, the reader can express his own opinions.

There are strange currents of thought floating through the Christian atmosphere to-day. Just as ecclesiastical opinion had almost finally set aside the miraculous in the operations of the things of earth past and present, we are challenged with a bold call to a revival of the miraculous in the way of spiritual healing. What the Master did His

Church can do, aye and greater things than these. The gospel narrative of our Lord's birth is practically declared impossible by men of learning and integrity of thought, but the gospel narrative of His words must be regarded as unimpeachable. The teaching of our Lord was for all men, everywhere, but the presentation of that teaching must be modified as the intellectual and moral development of humanity can best receive it. One day our duty to God is all in all. Another day demands the supremacy of our thought for our neighbour. The opinions, judgments and affirmations of the authors of the Gospels may be challenged or even set aside, but what they give as the very words of Christ must be accepted. In other words, you may challenge the accuracy of reporters save on one subject. We seem to be in a state of spiritual flux. We affirm and deny. We travel a path bravely until some barrier is reached and then we turn back or slip round it unseen. The theology of to-day seems to be conceived on the lines of to-day only. Yet no sound handling of eternal truth can have such a limited vision. Those who are thinking and are worth convincing must see clearly where our exegesis is leading us. Unquestionably, we all desire our faith to square with our intellectual requirements. We don't want to reason in one way about the ordinary things of life and then apply loose reasoning to higher things. If we cannot reach finality we ought to say so frankly. Unitarianism long ago met quite frankly most of the intellectual difficulties that were supposed to beset the path of the Christian disciple, but its spiritual sovereignty has not been attained. People have not said: "Here is what we have been yearning for." Those who set out to satisfy people to-day only, are chasing a rainbow. Our consideration of spiritual things must begin, continue and end in truth.

"Spectator."

DIocese RUPERT'S LAND NEWS.

A city-wide mission to be held in every Anglican church in Winnipeg during Lent is a proposal which will be placed before a combined meeting of the Deaneries of Winnipeg and St. John's in the near future. The matter has been under the consideration of a special committee for some time, and a report has now been made strongly endorsing the idea.

The original proposal that the mission should be held during Advent was not favoured, owing to the fact that it would not leave sufficient time for preparation. As a preparatory step it has been urged that the two Deaneries should meet for a "Quiet Time" early in the autumn, the place suggested being Fava. The last event of this character in the Anglican Church in Winnipeg was the "Mission of Help," which was held in 1912.

To the query, "Will you be glad to get back?" Archdeacon Faries, on the eve of his return to the north, answered: "Yes, for I know the Indians need me. I like the North for its solitude and its quiet, but above all, is the call that some men feel to minister to the wants and needs of those who are less fortunate than ourselves."

The General Board of Religious Education ANNUAL MEETING

Preliminary Notice

The Annual Meeting of the General Board of Religious Education will be held in Winnipeg on Tuesday, October 19th, 1920, the week following the Centenary Celebration.

Members of the Board requiring hospitality are requested to make application to Canon Jeffery, Synod Office, 901 Somerset Building, Winnipeg, as soon as possible, and not later than September 15th.

R. A. HILTZ, General Secretary

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Canadian Churchman

Thursday, August 19th, 1920.

Editorial

It would seem that those sons of Jacob were quite right in their sinister conclusion. At first glance it might appear that those shrewd ancestors of a shrewd race were unreasonably exercised over the dreams of their boy brother, Joseph. Practical men give very little attention to dreams and dreamers, so why should these men embark upon a scheme whose logical conclusion seemed to be fratricide. But it is one thing to be an idle dreamer of dreams, it is quite another thing to dream dreams and believe in them: to be so sure of their divine origin that one is willing to stake the full energy of a life upon their fulfilment. Dreams and ideals mean nothing if no one believes in them, but they are all-powerful if behind them stands a dedicated life. So the brethren of Joseph had some reason to be alarmed, since it was apparent that in his simple boylike faith he believed in his dreams and would assuredly surrender himself to the Divine Call that would usher in their fulfilment.

Here is one of the greatest truths in the world. Real power only comes when high ideals are wedded to the energy of an actual life. You can have a king, like the late Tsar of Russia, generously endowed with high ideals, but lacking the fusion of the same with the common clay of life, producing only chaos which ushered in destruction. Again, you can have the much applauded energy of life without the high ideals of the kingly office, as illustrated in Nero with his fiddler's skill, which likewise will fail to produce the ideal state. History teaches, notwithstanding the philosophy of Plato with its ideal king as one who "most excels in philosophy," or the demand of the western world to crown the man with energetic business ability, that the best and wisest ruler is one in whom high ideals bear fruit in the active energy of life. Such in a measure was the life of David who not only dreamed of a temple to God but set about the details of preparation to make such a dream actual. This has been the outstanding characteristic of the reigning family of England which has so endeared them to the hearts of the people and made their lives a real power in the land.

As with kings, so with all leaders, especially Christian leaders. (And please bear in mind that every Christian is a leader—"Ye are the light of the world," etc.) Much philosophy has made the world mad. There is more philosophy of a kind floating chaotically through the minds of men than ever before in the world's history. Men everywhere are placing too much confidence in choice phrases and theories of world betterment. These cannot save the world, and have no power in themselves. As Dr. Grenfel says, in his recently published biography under the title "A Labrador Doctor," "Unless a Christian is a witness in his life, his opinions do not matter two pins to God or man." Is not, then, this cry of the age the old cry for the Truth of the Incarnation? That the first proclamation of salvation must be "The Word was made flesh."

But it is just here that Christianity faces a peculiar problem which critics fail to notice. The Gospel is good news for all time, not only for this age but for every age. And further we know there must be "first the blade, then the ear, after that the full corn in the earth" in the world's development. This constant looking forward has caused a certain contentment with the present, and a peculiarly graceful method of un-

consciously leaving the burden of responsibility to future generations. Many good and saintly men and women, while burning with fiery zeal for the cause of the Christ, failed to do the simple task at their very hand, which if done would have been a preparation for such a new era. The unconscious, as well as the expressed cry of this age, is for lives that actually embody the truths of Christ. Too much emphasis cannot be placed on this. We must have a new demonstration of the mind of Christ in the work-a-day world. It is a call to all. To the merchant to show forth in his line the power of the Christ life. The professional man must do the same, and likewise those in other walks, each in his own way showing forth the worth and value of the Faith in terms of actual life.

This gives a new and more glorious conception to the organized life of the Church. This Divine society will then give the best atmosphere for building up and perfecting such a life. Her chief concern will be to recognize and encourage the struggling efforts of those who would show forth the Christian virtues. Sympathy will be the keynote of all work, and organization will be for the purpose of educating or drawing out the Divine in men and women. Our ancient and godly method of admitting the tender infant into the Church will mean that the whole Brotherhood will stand pledged to give the child the right of freedom to develop to the fullest degree the best within him. This is practical, and you can test it for yourself. Resolve to-day that you will search out the best, the Christ-like virtues in others, and show by kindly tact and sympathy that these are priceless in your sight, and see what a change it will make in your circle of friends. The Church must stand four square for her own standard of right living. She must know what she wants and value it when found.

HARVEST Days bring the Harvest Call for more labourers in the vineyard. The most urgent call comes from the west, and must not be heard with indifference. Athabasca is appealing for more men as new fields are being opened up. Our correspondent writes in last week's notes:—

"The Bishop, who is expected home from England in a few weeks' time, is anxious to engage more young men for district work in new country, which is fast settling up, and now that the Edmonton and Dunvegan and B.C. Railway has been taken over on an operating lease by the C.P.R., new districts will be soon opening up for thicker settlement."

In Saskatchewan notes likewise we read:—

"Teachers are wanted for the following Indian schools: Grand Rapids, Big River Reserve, Fort a la Corne and Red Pheasants. A senior teacher and girls' matron are also wanted for Onion Lake boarding-school. It is hoped that Red Pheasants will be provided for shortly. The Indian Department is now giving increased salaries to certificated teachers. The Bishop's Commissary would be glad to hear of likely persons for this important work, male or female."

Likewise comes the appeal, from Ven. Archdeacon Dobie, Regina, as Bishop's Commissary, for the southwestern part of the Diocese, comprising the district between Amulet and Assiniboia to the international boundary, which a travelling missionary has made a survey of during the summer months, and whose report we will print in full in next issue. "Pray ye the Lord of the Harvest that he will send forth more laborers into his harvest."

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.
(Church of the Messiah, Toronto)

"THE GREAT WHITE THRONE."

CHAPTER XX. of the Revelation is such a battleground of interpretation, that in this devotional column it would seem wiser to confine ourselves to the general statements of fact. The binding of Satan for a thousand years, however we may interpret it, is a glorious symbol of the victory of the Lamb over this dread Adversary; and his final doom is to be cast with the Wild Beast and the False Prophet into the Lake of Fire. As to the lake of fire itself, it is obviously no material fire; for in verse 14 we read that "Death and Hades were cast into the lake of fire." Death and Hades are here personified. St. Paul says that the last enemy of all to be destroyed is Death. Thus when Death and Hades are said to be cast into the lake of fire, we are clearly meant to understand that their power is brought utterly to an end for evermore.

In glorious contrast to the words of doom we should treasure up the glowing description of the first Resurrection. "Blessed and holy is he that hath part in the first Resurrection: over these the second death hath no power; but they shall be priests of God and of Christ and shall reign with Him a thousand years."

The chapter closes with the vision of the Great White Throne. "I saw," says St. John, "a great white Throne, and Him that sat upon it, from Whose Face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the Throne; and books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and Death and Hades gave up the dead which were in them. . . . And if any was not found written in the Book of Life, he was cast into the lake of fire." Which we are told with dread significance is "the Second Death."

Thus is solemnly pictured the final Judgment. How full of sweet and inexpressible comfort is the assurance that believers in Jesus have no part in this dark scene! He who sits upon the Great White Throne is none other than our Redeemer; for "the Father Himself judgeth no man, but hath committed all judgment unto the Son." It is the voice, then, of the Judge Himself that reassures our trembling hearts: "Verily, verily I say unto you, He that heareth My Word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (St. John V., 24, R.V.)

A comparison of Scripture with Scripture shows clearly that Christ does not judge all the human race at one and the same time; but that He deals with us in separate divisions. But whatever may be the scenes of judgment, it is surely most comforting to bear always in mind that in every case *the Judge has died for the criminal at the Bar*. Every trembling human being, looking up into the Face of the Judge, will see the Lamb of God that hath taken away the sin of the world. It was an awful perversion that pictured Satan tormenting lost souls. Satan is himself the punished, not the punisher. He who consigns us to heaven or hell is the Redeemer, who "tasted death for every man." And I, for one, see in this fact a light shining in the darkness.

**"Peace Hath Her
Perils-----"**

Rev. Prof. H. T. F. DUCKWORTH, M.A.
Trinity College, Toronto

PART I.

"WE go to war," wrote Aristotle, some 2250 years ago, "in order that we may have peace." "This war," many hoped and believed when the German nation made its furious spring for world-empire six years ago, "is the war that is to make an end of all war." A covenant, by which a number of nations pledged themselves to avoid and avert the resort to arms for the settlement of their disputes, was incorporated in the Peace Treaty signed at Versailles last summer. Nevertheless, the course of events since that treaty was signed has been such as strongly to suggest doubt whether the Covenant of the League of Nations made in 1919 will prove to be in any degree more effective for the preservation of peace throughout the world than the Quadruple Alliance of 1814 and Czar Alexander's Holy Alliance of 1815 were for the preservation of peace in Europe. The very nation, whose chief magistrate was the leading advocate of the design of a universal league to avoid war and preserve unbroken peace in the world, has yet to be included in the League. The Russians are at war with the Poles and the Greeks with the Turks. The relations of the Italians and the Yugoslavs are anything but friendly. Irish Nationalism is at war with Great Britain. The fires of disaffection and enmity towards Great Britain are still smouldering in Egypt and India, where not very long ago they were in open conflagration. Besides these hostilities, and, indeed, to some extent involved in them, there is the hostility of wage-earners towards employers, the war of Labour and Capital, the "class-war," agitating the New World as well as the Old.

The July issue of the "National Review" contains the text of an address on the subject of "Nationalization," delivered by the Duke of Northumberland to the Midland Branch of the National Union of Manufacturers at Birmingham on the 18th of June. In these days dukes are by many supposed to be "duds"; at any rate, laudation of dukes is not a common device of popular oratory. But, however the case may be with dukes in general, the Duke of Northumberland is no "dud," and his address to the National Union of Manufacturers ought to be put in circulation throughout the Empire. It sounds a much-needed note of warning.

The address contains a reminder that what is generally known as "the Labour Party" in Britain is not a political party in the sense in which the Conservatives are a political party. "It is," says the Duke, "a collection of groups which differ fundamentally as to policy, but are combined for the sole purpose of destroying the existing organization of society, industry and government." The "policy of Nationalization" does not mean the same thing for all these groups. In the mouth of one "representative of Labour" Nationalization means national ownership administered by the Government. This is "bureaucracy"; but there is, in this theory of Nationalization no demand that the bureaucrats shall be drawn exclusively from any one class of society. Members of the "bourgeoisie" may become "bureaucrats" as well as members of the "proletariate." Over against this theory of Nationalization is the theory which makes of it the establishment of a bureaucracy recruited exclusively from the ranks of the "workers" (i.e., members of the Trade Unions), administering, not national or State ownership, but ownership vested in (or, as the profane would put it, usurped by) those who are now employees. "It is perfectly obvious," says the Duke of Northumberland, "that the Labour politician's description of the present Government as 'a soulless bureaucracy' is not really due to any dislike of bureaucracy in itself, but simply because our present Government departments do not happen to be recruited from the ranks of industrial democracy." The difference between the "Moderates"

and the "Extremists" is stated as follows: "The so-called Moderates, so long as they can make Parliament and the Constitution serve their turn, are content to devote their efforts towards capturing the Government machine. The Extremists regard Parliamentary institutions as part and parcel of the capitalist system, which is doomed to destruction. If Parliament is to continue to exist it must be dominated and coerced by the workers through Trade Unions, Workers' Councils or Soviets, and thus made to conform to the will of the proletariat. This is Syndicalism or Bolshevism, and is the most glaring form of class domination." However moderate and reasonable the utterances of such men as Mr. Clynes or Mr. Thomas may be, the official programme of the "Labour Party" or "Labour Groups" corresponds much less with those utterances than with the activities of firebrands like Mr. Smillie and Mr. Hodges or Mr. Tom Mann and their adherents and supporters, for that programme defines Nationalization as "securing for the producer the common ownership of the means of production and control of each industry or service," and while the term "producer" may be so extended in denotation as to include bill-stickers, garbage-removers and chore-boys, it will not be allowed to include bankers, financiers and such like "parasites of Labour." The Labour Party, so Mr. Clynes assured the House of Commons not long ago, is 'anxious to inflict as little irritation as possible, and no injustice, upon business men.' But the official programme of the Party calls for "the public appropriation of all surplus wealth above a certain national minimum." This appropriation is to be made "for the service of the community." But what is meant by "the community"? Who are "the community"? "It is worth noting," observes the Duke of Northumberland, "that the impending demand of the miners that the surplus profits of the coal industry shall be divided amongst them shows that in practice the 'service of the community' means the pockets of the workers." When this appropriation of surplus profits for the benefit of the employees alone—or rather, of a certain class of employees—has once begun, it is fairly certain that the next move will be for a similar appropriation of all profits. A cheerful prospect for those who have invested their money in industrial enterprises!

The Duke allows that the number of actual revolutionaries, of men deliberately bent upon overturning the existing social order and erecting what they are assured will be a perfect Workers' City upon its ruins, is far from being considerable—as a number. But he goes on to point out that revolutions are wrought less by great popular movements than by well-organized conspiracies. The "popular movements," in fact, may be compared with those of a great herd of cattle rounded up by a relatively insignificant number of cowboys. A small minority, acting in execution of a definite plan and working for a well-defined purpose, may intimidate and coerce a great majority of "men of good-will," men of moderate counsels, who are not organized and are unable to work together. Furthermore, human nature, being what it is, those who make their appeal to discontentment, to envy, greed, scepticism and the other evil forces that come "from within, from the heart of man," find only too many predisposed to hear them gladly, and to take action in accordance with their evil counsel.

(To be continued.)

The angel of little sacrifices has received from heaven the mission of those angels of whom the prophet speaks, who removed the stones from the road lest they should bruise the feet of travellers. There is some work to be done, and she presents herself for it, simply with the joyous manner of one who finds her happiness in so doing. How many oversights repaired by this unknown hand! How many neglected things put in their places, without our seeing how they came there! How many little joys procured for another without his ever having mentioned to any one the happiness which they would give him! Who has known thus how to do good in secret? Who has known how to divine the secrets of the heart?—"Golden Sands."

The Bible Lesson

Rev. CANON HOWARD, M.A.,
Montreal, P.Q.

Thirteenth Sunday after Trinity, Aug. 29, 1920.

Subject: St. Paul in Jail, Acts 16:16-40.

1. Power Over Evil Spirits.—Possession of the human soul by demons was one of the strange manifestations of evil in those days. It is maintained by some that there are such manifestations of evil in heathen lands still, and that, even in Christian countries, there are cases in which the soul seems controlled by a personal evil agent. No one seems able to satisfactorily decide the question for us as to whether these conditions are still found in the world under, perhaps, other names, or whether Satan's power has been so limited that devil-possession, in the old sense of the term, is not now possible.

The fact remains, however, that demon-possession was a very real thing in our Lord's day, and one of the powers which He gave to His Apostles was that of casting out devils. It was this power which St. Paul used, in the name of Jesus Christ, to bring freedom to the stricken soul of the sooth-saying girl of Philippi. Why there was delay on the part of the Apostle in commanding the evil spirit to depart is impossible to determine. It may be that this kind was not to be expelled "but by prayer and fasting." "Being grieved" may indicate the agony of spirit in which St. Paul strove against the power of evil before he gained strength to command with authority.

The outstanding truth is that Christ's power prevails against all evil, and it is for us to draw upon the unlimited stores of Divine Power.

2. The First Heathen Persecution.—It was from the Jews that previous persecutions had come. Now, at the first preaching of the Gospel in Europe, there came persecution at the hands of Roman magistrates, instigated by people who were not Jews. In fact, the citizens of Philippi generally did not distinguish between the Jews and the Christian company which surrounded St. Paul. Paul and Silas seem to have been the only two put into prison. They were unlawfully beaten before being locked up, but either they made no protest, or in the confusion their protest was not heard. After their shameful treatment, bruised, bleeding; and in a posture that must have denied sleep, they were able not only to pray, but also to sing praises to God. Their trust in God and their sense of fellowship with Him was not disturbed by the hard experiences of the day. They were free in spirit to commune with their Lord.

3. The Philippian Jailer.—God heard the prayers of Paul and Silas and answered them in a most unexpected way. The earthquake came, and the prisoners might have escaped, but that they did not do so impressed the mind of the keeper of the prison and restrained him from suicide. Suicide was a matter of indifference to the Romans. It was a way out of difficulties. Christianity first taught men to view life and death rightly, and that suicide is sin.

It was this encounter with the jailer which gave St. Paul the opportunity of teaching him about Christ. The Apostle, apparently, made faith the main point in his teaching to this man. The account we have is only a brief record of what was said and done that night. We may be sure St. Paul showed him fully all that was necessary to call forth the faith required. "Believe on the Lord Jesus Christ and thou shalt be saved."

We have before this observed the strict way in which the Apostles regarded the necessity of the Sacraments of the Church. Here is a striking instance regarding Baptism. One would think that in the excitement and confusion of that night the reception of baptism might have been quite properly delayed. But that was not the apostolic way. Straightway he was baptized.

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"Some Phases of Church Life"

Rt. Rev. E. A. DUNN, Bishop of Honduras

THERE are two or three matters concerning Parochial Life to which I desire to draw attention quite briefly. I rejoice to notice two things as I travel through the diocese—an increasing spirit of reverence in our Churches and a growing spirit of service. The one is the mainspring of the other, for real reverence is the outward sign of a personal love for Jesus Christ, and this love, when it is real, can only result in a consecrated life of loving service for His Sake. The spirit of service and of "sacrifice for a cause," engendered by the war, needs now to be cultivated in all the activities of the Church. The sense of responsibility needs to be developed, and whether workers give their services voluntarily or receive any slight remuneration for them, they should learn to persevere in what they have undertaken and not need to receive continual reminders of their duty. It is a case of putting "GOD FIRST" and also of remembering to go regularly to God for grace that there may be the power to perform.

In the past, while much service has been rendered by and accepted from women, they have not usually been granted any official position in Church administration. Times are changing in this as well as in other respects, and women have proved, at any rate in the great countries of the world, their ability to organize and to work for the social regeneration of the human race as effectively as men. While we should endeavour gently to guide these new aspirations of women, we men must remember that women will do their best work only if they are permitted a large measure of freedom.

I wish it were possible to find time to enlarge upon another subject, in which the Church needs to be awakened to her responsibility. I refer to "Spiritual Healing." Our Saviour "Commissioned His Church to build up His Kingdom not only by preaching His Gospel but by healing the sick." He is depending upon us to do His work and to lay hands on the sick in His Name, and so to be the humble channels of the bestowal of His Blessings. Spiritual healing is not in the least degree in opposition to Medical Science but co-operates with the doctors in their great work for humanity. I have only referred to this subject in the briefest manner possible in order to show first that I am convinced we ought to be far more diligent and definite in regard to our intercessions for those who are sick in body, mind or spirit, and secondly that I am in sympathy with those who would lay hands on the sick "in the Name of Jesus Christ of Nazareth." Moreover I would be glad to see some step taken in our province to restore to its proper place the "Unction of the Sick" as practiced in the early Apostolic Church.

Then as a Synod and as a Church we ought to get into line as a moral and spiritual force to combat the evils of intemperance, gambling and impurity. It is not sufficient to condemn sin in others but we must labour to produce the conditions of life under which such sins shall become unnatural. Different parts of the diocese require different treatment. But surely we could commence our efforts in the colony and endeavour to get an aroused conscience in these matters. Possibly this Synod would deem it wise to bring into existence a Social Service Committee which would be prepared, as has proved successful in Canada and elsewhere, to co-operate with similar Committees appointed by other Christian Communions.

Realizing what far greater opportunities would open up before us if it were not for the diversity and multiplicity of Christian Communions in the world, I want to emphasize the fact that we should welcome all constitutional efforts that are being made for the realization of the oneness of the Holy Catholic Church. It would be inadvisable for us to discuss here the various proposals for unity emanating from different Bodies in recent times or to refer to the

ill advised action here and there of some of our leaders, but we can rejoice that for several years now preparations have been going forward for the holding of a great Conference on Faith and Order, at which all Christian Communions which confess our Lord Jesus Christ as God and Saviour shall be represented, and our part is to pray that those who have been appointed as Commissioners of the Bodies to meet at the World Conference may be so led by the Spirit of God that some real step forward will be made towards attaining the unity for which Jesus Christ himself prayed. It is interesting to note that the first great preliminary meeting for this purpose was summoned to gather in Geneva on August 12th of this year.

We must continually remember that the foundation upon which we are to build God's Kingdom is Jesus Christ Himself. We are so to plan that His Divine Life shall permeate the whole Body, uniting all its members with Himself and one another in Holy Fellowship, and planting in them the health and power, which shall make them willing and able to give themselves with utmost sacrifice and self-denial to His Service.

Everything depends upon the spirit, the motive, the outlook which Church people throughout our diocese adopt at this time, whether the Church will rise to her high calling or not, and it is for this Synod by the earnestness with which it takes up and carries through its work to stir men's hearts to their very depths. Only by loyalty and love, co-operation and forbearance

amongst ourselves shall we rise as a Synod to a position in which we can inspire others in our diocese.

Let us then resolve to rededicate all our powers of mind and heart to God's service and pray the Holy and Lifegiving Spirit to breathe upon us and fill us all with Pentecostal Wisdom, Love and Power.

The above extracts are taken from the Bishop's weighty charge to the Synod. The 13th session of the Diocesan Synod of British Honduras, and the first of the Episcopate of the Rt. Rev. E. Arthur Dunn, D.D., was held at Belize. There had been no ordinary Synod since 1914. Eleven clergy out of 18, seven from the colony, one from Guatemala, two from Spanish Honduras, and one from Costa Rica and 16 lay representatives assembled to deliberate with their Bishop—the largest gathering yet known in this difficult diocese.

A large proportion of the Synod's time was devoted to the revision of the Constitution and Canons of the diocese. Probably the most important step taken was the decision to ask the Primate to permit, and the Provincial Synod to appoint an Assistant Bishop for the diocese. Proposals were made for strengthening the position of the clergy, and other matters of interest were the endorsement of the need of a diocesan boat, the formulating of plans for a boys' high school in Belize, the extension of the franchise to women, allowing female communicants to serve on church committees and giving to all church members over the age of eighteen the power to vote, and the appointment of special committees for social service, for education, for Sunday School work, a committee on the state and needs of the Church in the diocese, and another to raise the Episcopal Endowment Fund. In connection with this a proposal has since been made to raise a large capital fund for several purposes, including the Episcopal Endowment Fund. Plans for the training of catechists at various centres were discussed, and provision was made for testing and grading them.

The Doctrine of the Church and Christian Reunion

being the Bampton Lectures for the year 1920

By Rev. H. SYMONDS, Vicar Christ Church Cathedral, Montreal

By the Rev. ARTHUR C. HEADLAM, D.D., Canon of Christ Church, and Regius Professor of Divinity in the University of Oxford.

THE Bampton Lectures for 1920 form a notable contribution to the investigation of a great subject. They will, in all probability, mark an epoch in the long enquiry into the origin and significance of the Christian Church and its ministry, and for this reason it demands a somewhat longer notice than usual. Even so the reviewer must omit many points of interest in order to deal fully with Dr. Headlam's treatment of the crucial points at issue in the Church to-day.

Dr. Headlam quite definitely rejects what may be called the Tractarian view of Apostolic Succession. He is on the side of Lightfoot, Hort and Sanday. Episcopacy is neither an essential note of a Church, nor is it necessary for the validity of Sacraments. There can no longer be any doubt as to which view of the ministry will prevail in the Anglican Church. Had the Oxford Tractarians entertained Dr. Headlam's views, the history of the English Church during the last eighty years would have been very different. The general acceptance of Dr. Headlam's position will open the door for a union of the scattered forces of Reformed Christendom, nor, in spite of all that is said, do I think the reunion of Protestantism will hinder the chances of a rapprochement with the Roman and Greek communions.

Dr. Headlam follows the historical method of enquiry, and he seems to me to have divested himself of preconception and prejudice so far as it is possible for a man to do so. He is severe in his condemnation of the common method of stating one's conclusion first and then supporting it with selected proof texts. He finds Bishop

Gore a serious offender against the historic method. Episcopacy has its roots in the New Testament, its development came naturally and at an early date. It is venerable with age, it is the form of Government of the vast majority of Christians. It is to be retained on these grounds, and may well become the form of Government of a United Church. More than this cannot be claimed for it, and this after all is the old theory of episcopacy as of the *bono esse* but not of the *esse* of the Church.

In any thoroughgoing application of the historical method of enquiry into the origins of the Church and the Ministry, an investigation of the meaning of the phrase "the kingdom of heaven" in the teaching of Jesus is essential. What did Jesus mean by it? What did the Apostles understand by it? What is its relation to the Visible Church? On the first of these questions the last word has yet to be said. Dr. Headlam seems to hold that our Lord anticipated a long period before His second coming, but he admits that the Apostles looked for His almost immediate return. He seems to me somewhat too positive when he writes that "again and again in His parables He taught that the coming of the Kingdom in its completeness was a long process." Some of the parables will bear such an interpretation, but do they compel it? They must be confronted with such plainer statements as that "There be some of them that stand here, which shall in nowise taste of death

¹ pp. 4 and 5, note 1, and p. 127.

² p. 27.

(Continued on page 541.)

Jottings from Japan

Rev. J. COOPER ROBINSON.

SUNDAY SCHOOL WORK

THE National Sunday School Association of Japan reports for 1918 an increase of 159 schools, making the total number of schools connected with the Association, at the end of the year, 759, with an enrolment of 150,000 scholars.

The Japanese have often been charged with fickleness and unreliability, but the S.S. statistics show that among both children and teachers there are many who are not open to this criticism, as no less than 3,363 scholars are reported as having attended every Sunday during the year. Forty-nine of these had not missed a Sunday for five years. The number of teachers who attended every Sunday for five years is 51, of whom 19 have not missed a Sunday for ten years. Not all the Japanese are unreliable and not all the unreliable people live in Japan.

During the past two years collections have been made in Japanese Sunday Schools for the relief of distressed children in Bible Lands. The amount for 1917 was \$500 and for 1918, \$826.

A WORLD CONVENTION IN TOKYO.

The next World Sunday School Convention is to be held in Tokyo in October this year, after having been postponed for several years on account of the great war.

The invitation to hold this Convention in Japan was issued by the Mayor of Tokyo, Viscount Tajiri, who does not profess to be a Christian but who wrote, "I hope that the enthusiasm and inspiration of your World Convention will give a great stimulus to the moral and religious education of the children of Japan."

There can be no doubt that there is much anxiety among the Japanese national leaders and thinkers about the results of the purely secular education that has prevailed in the past and that they recognize Christianity as perhaps the most potent means of bringing about improvement.

A Patrons Association for the Convention has been formed. It consists for the most part of Japanese who do not profess to be Christians but who still place great value on Sunday Schools and other forms of Christian work. Two of the most prominent of these men are Marquis Okuma and Baron Shibusawa. Marquis Okuma has twice held the office of Prime Minister and Baron Shibusawa, a great financier, is a fine example of an increasing number of high-principled and successful business men. This Association is providing a fund of \$100,000 to entertain the delegates to the Convention.

Regarding the Convention one missionary who is devoting his time to S. S. work expresses the opinion that "We shall have the greatest opportunity in the history of Christian missions, in the next decade, to show the world what can be done towards winning a nation to Christianity by using proper scientific methods in reaching the children and young people."

Let all God's people pray much for the Convention in every way.

THE Y.M.C.A. IN JAPAN.

The work of the Association is carried on by 16 foreign and 38 regular Japanese secretaries with 40 assistants and clerks. The number of associations is 80, of which 59 are for students and 21 are city associations for all classes of men. All the Associations with the exception of four are self-supporting. The total membership is about 11,500 and the value of land and buildings \$600,000. The sum of \$200,000 was raised by the Japanese for work during the year and the enrolment in the educational department was 9,500. Being requested by Dr. Mott to co-operate to the extent of \$70,000 in the American United War Campaign of 1918, the Japanese set to work and raised \$275,000 and afterwards secured through the Government the "special sympathy fund" of \$215,000, making a total of \$490,000.

CHINESE Y.M.C.A. IN TOKYO.

For several years there has been an Association of Chinese Students in the Capital of Japan. Attention has frequently been drawn to the magnanimity of the Government of the U.S.A. in returning the Boxer Indemnity to China on the condition that it be spent on the education of young Chinese in American Colleges, but comparatively little has been said about the splendid action of Japan in opening her schools and colleges to Chinese students when she had not sufficient accommodation for her own young people. As many as 16,000 Chinese students have been in Japan at one time during the past 20 years and the number has seldom been less than 5,000 or 6,000. This means that corresponding numbers of young Japanese have been deprived of educational opportunities for the benefit of their Chinese neighbours, a sacrifice for which they have received small thanks from the Chinese who have benefitted thereby and little praise from those who might have been expected to observe what has been going on.

The parliaments of Peking and Canton are composed largely of men who have studied in Japan and who went thither from every province in China. A short time ago, of 522 students who had returned from Japan to Peking, 85 per cent. were in Government service. Former President Li was once a student of military science in Tokyo. During the excitement which arose over the now famous "military agreement" between Japan and China over 3,000 students left Japan for their native land, but later on some of these returned and many new ones came.

Reform of the Greek Church

IT may be of interest to our readers to know that a very definite step in reform is being taken at this time by the Greek Church. It is quite well known that the Church of Greece has been very closely allied to the Government, and we might expect that the political reforms under Venizelos would lead to Church reform. The new Metropolitan, Mgr. Meletros Metaxakis, has been a student and seems to have an intelligent grasp of the shortcomings of the Church.

The Metropolitan of Athens, imbued with these ideas, has drawn up a striking memorandum of reform in an endeavour to bring, by the experience of all Christian Churches, the Greek Church into harmony with the "Holy Canons" and the spirit and practice of the first Christian era. We trust that the proper authorities will give their approval. These suggested reforms might be summarized as follows:—

1.—To free the Bishops from the irksome control of the State and thus give them full initiative of action in their own dioceses, of course, within the Canon law and Synodical control.

2.—To reduce the number of Sees and appoint an Executive or Episcopal Council of six clergy and six laymen for each. These enlarged Sees to be divided into "districts" of not less than thirty parishes each, with a Commissioner in charge.

3.—Parishes are classified as urban and rural. "Each of the former shall comprise, at least, five hundred families, while in the latter none should contain less than thirty families. The age limit for Ordination is reduced in the case of deacons from twenty-five to twenty-one and in the case of priests from thirty to twenty-five.

4.—A radical reorganization of Greek monasteries which, under Turkish rule, almost ceased to serve any useful purpose.

5.—A new organization of ecclesiastical courts of discipline.

It is also of the greatest interest to notice that he advocates the abbreviation of the service so as to allow time for regular sermons, which are considered indispensable for the Christian education of the people, the establishment of Sunday Schools, the translation of the Scriptures, etc. This appears to be a very broad-minded and progressive scheme of reform indeed, and if put in force should bring the Greek Church into closer touch with the western world.

The Lord's Prayer

Rev. T. W. SCOTT, L.Th., Edmonton, Alberta

PART II.

NO philosophy can escape certain problems of living, and in the rest of the prayer we are brought face to face with what are the great, practical problems of life, and the only way in which they can be solved. They have, of course, to be solved in the light of our universal conception of life; in other words, the problems are dealt with on the basis of the acceptance of the principles of the earlier part of the prayer. This fact must be clearly recognized.

The first problem is that of our own individual material needs. The Kingdom of God is spiritual, of course; and in assenting to it we acknowledge the supremacy of the spiritual conception of life. "The Kingdom that came in with Jesus is an unworldly, spiritual force."

In that Kingdom no man lives to himself, but God is to be all in all, and in all the personal needs of his life." But life, unfortunately, does not easily lend itself to this conception. In its most obvious aspects the material side strikes us first and makes the strongest appeal. Our bodily needs are strongly insistent and our appetites clamour for satisfaction. Material things, accordingly, thrust themselves on our attention. And so tremendous is the urgency of bodily claims that we are prone to regard the ministering to these needs and claims of our physical life as the essential of life. So, by easy degrees, we come to regard money, which is so closely associated with ministering to these claims, as the great and sufficing factor. It means simply this, that we have come so much under the power of the material that the spiritual has little or no appeal for us. We forget, under the pressure of material ideas, that man is more than body. The problem is to strike a right balance, which is done only as we have the power to see the right relation between the material and spiritual. In other words, the primary importance of reverence must be recognized.

It will, of course, be recognized that Jesus was not by any means indifferent to bodily needs; nor, as He insisted, is God. But He was certain that spiritual needs are far more important, and that if we put them first we shall find that we have the necessary things for right physical living. So the spiritual must come first, and in the light of the spiritual we are simply to ask our daily bread—the things needed for the proper functioning of the spiritual within us. The solution of the matter is to be found, not in considering the material alone, nor in asking the relation of the material to the spiritual. The real question is, What is the relation of the material to the spiritual? It depends on the content of the word "Father," applied to God, and to the Christian, God is Father.

The second problem arises out of the fact that we are men living in a world of men. What is the necessary relation of man to man that the Kingdom may be wrought out as an actual fact? Again, the nature of the Kingdom must govern our consideration. Not only is it spiritual in contrast with the material aspect of life, but it involves a most definite relationship between man. It is a Kingdom in which love is to be supreme—love expressed in service. Not only is this continually emphasized by our Lord, but it is very definitely asserted in the prayer. We might consider the simple fact that it is addressed to a God we call Father Who is "OUR" Father, from which it follows that we are one family.

Blessing she is: God made her so;
And deeds of week-day holiness
Fall from her noiseless as the snow;
Nor hath she ever chanced to know
That aught were easier than to bless.

—J. R. LOWELL

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The Churchwoman

The Doctrine of the Church and Christian Reunion

(Continued from page 539.)

Brotherhood

All will read with pleasure the testimony of Bishop Dunn to the splendid work of women, and rejoice that his words had the desired effect in moving the Synod of British Honduras to give women the franchise.

Many of the Church papers in the Mother Land are drawing the attention of churchwomen to the help they might render in creating a powerful League of Nations. Lord Robert Cecil states that unless there are a million vigorous members of the League by next Christmas the outlook will be black indeed. Some difficulty seems to be experienced in understanding the legal phraseology of the Covenant, and we believe this may be removed by reading Professor Gilbert Murray's little handbook, "The Covenant Explained," wherein the articles are paraphrased in simple language.

A very attractive series of handbooks for women, entitled "Pioneers of Progress," is being published by the S.P.C.K. at 3/6 net, cloth, and 2/6 net, paper, with Ethel M. Burton as general editor. Elsie Inglis, the woman with the torch by Eva Shaw McLaren; Dorothea Beale, Principal of Cheltenham Ladies' College 1858-1906, by Elizabeth H. Shillito; and Florence Nightingale, by Eleanor Frances Hall, have already appeared. Their purpose is well summed up in the two verses which appear on the inner page of each volume.

"Great souls who sail uncharted seas,
Battling with hostile winds and tide,
Strong hands that forged forbidden keys,
And left the door behind them wide.
"Diggers for gold where most had failed,
Smiling at deeds that brought them fame,
Lighters of lamps that have not failed—
Lend us your oil, and share your flame."

The wives of the overseas Bishops who have been attending the Lambeth Conference, at the suggestion of Mrs. Davidson, wife of the Archbishop of Canterbury, have been entertained during their stay in London by a committee of ladies, of which Mrs. Montgomery, wife of Bishop Montgomery, late secretary of the Society for the Propagation of the Gospel, was the chairman. The Canadians were the guests of the Duke and Duchess of Wellington at a tea at Apsley House on August 9th. On August 11th a visit was arranged to Hampton Court Palace, and afterwards they were entertained at tea by Mrs. Creighton, widow of the late Bishop of London, who occupies a suite of rooms therein. On August 13th the guests enjoyed a drive in Richmond Park, and were the guests of Sir Herbert and Lady Cook at Doughty House.

When the question of a fixed date for Easter was lately under discussion in the House of Lords the Archbishop of Canterbury said that amongst the Bishops gathered from all parts of the world at Lambeth there was a unanimous feeling that they had no objection to the Easter Festival being fixed instead of movable as at present.

The legislature of British Columbia passed a Mothers' Pension Act and the Legislature of Alberta amended the Mothers' Allowance Act, 1919. The Mothers' Allowance Act passed by the last session of the Ontario Legislature goes into effect on October 1st.

till they see the Son of Man coming in His Kingdom," and "Ye shall not have gone through the cities of Israel till the Son of Man be come." It is not easy to avoid the conclusion that Jesus did expect an early realization of the Kingdom of Heaven upon earth. Probably we have insufficient evidence to reach a certain conclusion. As to the relation of the Kingdom to the actual Church, Dr. Headlam accepts the well-known position of Dr. Hort. "We are not justified in identifying the one with the other, so as to be able to apply directly to the *ecclesia* whatever is said in the Gospels about the Kingdom of Heaven."

In matters of criticism Dr. Headlam is on the whole decidedly conservative. He accepts the genuineness of the reported words of Jesus to St. Peter: "On this rock I will build my Church," and finds in them the expression of His intention to found such a Church as afterwards came to be. But between this conclusion and that of the critics who would

gogue and ecclesia and the Hebrew terms *edhah* and *qahal*. The word Our Lord used was probably *qahal*. He had been rejected from the existing synagogue. He would institute a new "Assembly," *qahal*, translated by St. Matthew's translator *ecclesia*, of which His Apostles would form the nucleus. The most natural way in which they would understand these words, then, would be of a new synagogue, which would be the true "assembly" of Israel.

This conclusion has two strong supports. First from the context. The gift to Peter of the keys and of the power of binding and loosing, extended afterwards to the other Apostles, was no fresh or unheard of power. It belonged to the officers of the synagogue. The phrase the "Kingdom of Heaven," here as in most places has not to do with the world to come, but refers to the coming Kingdom upon earth. Just as in the old synagogue, officers had the power of binding and loosing, i.e., of admitting or rejecting, so would it be

MISSIONARIES AT COUCHICHING SUMMER SCHOOL.



TOP ROW—Miss Metcalf, Miss Ady, Miss McLenagh, Miss Davis, Miss Hamilton, Miss Trivett, Mr. Erp, Mr. Milman.
BOTTOM ROW—Miss Jenkins, Mrs. Erp, Miss Naisbitt, Miss Kells.

eliminate the words as a later addition there is a third position for which there is much to be said. The text is so crucial that I make no apology for dealing with it at length.

Our Lord, in all probability, at the outset of His ministry expected that the people would accept His message and that the Kingdom would come. But in this expectation He was disappointed, and He, therefore, concentrates His attention upon His Apostles, those "babes" to whom was revealed that which the wise failed to understand. Now it was at this period of His ministry, when it would appear that He had been excommunicated from the synagogue, that Jesus elicited St. Peter's famous confession. Now, what meaning would the Apostles be likely to attach to this word *ecclesia* used here for the first time? Certainly not anything like what the word came to mean in after years. They must have understood by it something similar to if not identical with "Synagogue." There is a sufficiently close connection between the Greek words *syna-*

in the new assembly of adherents of the Messiah. A little later comes the charge, "If thy brother sin against thee, go, show him his fault between thee and him alone; if he hear thee thou hast gained thy brother. But if he hear thee not take with thee one or two witnesses more. . . . And if he refuse to hear them, tell it to the Church" (i.e., *qahal*, assembly). But this again was a familiar procedure in the old synagogue, now transferred to the new. Yet again the charge to Peter to forgive his brother until seventy times seven had a correspondent but less generous injunction in the Jewish synagogue. So also has the promise that "where two or three are gathered together in my name there am I in the midst of them."

I have dwelt at some length upon the exegesis of this passage because it has been terribly confused by the failure to study it in the light of contemporary language, ideas and customs. Dr. Headlam indeed points out that *ecclesia* can have conveyed to the minds of the Apostles no more than *congregation*. But he might have made the whole matter clearer had he not overlooked the very interesting context.

In the next place, the attitude of the Apostles towards the Temple des-

¹ St. Matthew XVII. 19.
² St. Matthew XVII. 15-17.
³ St. Matthew XVIII. 21, 22.
⁴ St. Matthew XVIII. 20.

Forward Movement Continuation.—In view of the fact that the financial canvass for the Forward Movement enlisted the service and sympathy of a vast number of men, it is felt that a similar campaign for the purpose of bringing their fellow men and women to the Church service would be an excellent means of conserving the Forward Movement interest and continuing the work already accomplished. The Brotherhood has therefore drawn up a programme for such a campaign which can be adapted to local conditions and used in any parish. The scheme provides work, not only for the Brotherhood men, who would take a lead wherever there was a Chapter, but for every member of the congregation who is willing to help. The result of such campaigns in the past has been (1) a new consecration on the part of the workers; (2) a permanent increase in the attendance of the Church service. Full particulars may be obtained from the head office.

Orangeville.—On Sunday, August 8th, the General Secretary preached at Orangeville, in the morning dealing with the Junior work, and in the evening, with the Senior. In the absence of the Rector, the Rev. T. H. Stewart, no definite organization was made, but this will be carried out on the Rector's return.

Y.M.C.A.—The head office of the Brotherhood is indebted to Mr. Colville, lobby secretary of the Toronto Y.M.C.A. for his kindness in sending to them their list of Church of England immigrants, which has enabled the Brotherhood to pass on these names to the various Brotherhood Chapters concerned, in addition to those received from the Social Service Council.

St. Louis Convention.—The United States Convention will be held at St. Louis, October 6 to 10. A splendid programme has been arranged and an invitation extended to any Canadian Churchman who can attend. These conventions are always a source of inspiration, and this one promises to be quite up to the past standard.

cribed in the Acts seems to prove conclusively that they were not conscious of any break with the past such as would be implied by the definite formation by Christ of a Catholic Church. They go up to the Temple to pray. They choose a favourite place of meeting and are allowed, at first, to speak in Solomon's porch. They are still a body of Jews who, however, have accepted Jesus as the Messiah. All this fits quite smoothly into the above explanation of "On this rock I will build my Church" (assembly), but it does not accord at all with the popular exposition of that famous passage.

I am therefore strongly inclined to think that even Dr. Headlam has gone a little further than the evidence warrants in support of the thesis that the foundation of a Christian Church as we understand the term was a part of Jesus' plan. The most that the evidence, accepting the passage as genuine, allows us to assert is, that, at the great crisis of His career, when the offered Kingdom had been rejected by the people at large, Jesus announces His intention to form a congregation, assembly or synagogue of those who accepted Him as Messiah. But neither the words, nor the context, nor the doings of the Apostles after the Ascension, justify the conclusion that in this passage we have anything like the charter of a Catholic Church.

⁵ Acts III. 1; V. 12.

(Continued on page 545.)

Prayer

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in problems of the prayer we are the great, the only way have, of course, universal con- ceptance of the he prayer. This

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—J. R. LOWELL

Canadian Churchman

(Established 1871.)

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in Canada

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LETTERS TO THE EDITOR

THE INSOLENT OF DR. FALLON.

Sir,—A few days ago I received a pamphlet entitled, "Dr. Kinsman's Road to Rome, a review of Salve Mater." On reading the same I was much pained, and am moved to voice a heartfelt protest against the cruel method adopted, and the ungentlemanly language employed by the Roman Catholic Bishop of London, Ontario, in his attempt to belittle the Faith and Holy Orders as we of the Anglican Communion have received them.

Dr. Kinsman's Apologia one can only say it appears to be a sincere and learned attempt to justify an action which has been contemplated for many years, and probably hastened by the sayings and doings of a few erratic clerical and lay members of our Communion, and that there is nothing in it that creates any deep feeling of resentment in the hearts of his friends, much as they regret the conclusion he finally arrives at. It is, of course, all very sad, and provides much food for thought for those who are trifling with heresy and schism in our Communion, but one feels that at least the good doctor has carried with him into the Latin Communion that Christian spirit and those refined manners which he imbibed as a member of the Church of England, and continued to cultivate as a priest and Bishop of the American Church.

In the brochure which lies before me it is extremely difficult to discover either the Christian spirit which generally animates Christians or the good manners that we always associate with good citizenship and those occupying exalted positions in any branch of the Christian Church. The Roman Catholic Bishop of London, Ontario, by penning such a brochure and consenting to the sending of it to the clergy of our Communion must suppose that such an indictment will create feelings of distrust in and disgust for the Anglican Communion, and also admiration for the Church of Rome, but, Sir, I am inclined to think he will only succeed in doing that which must be furthest from his desire—arouse a feeling of intense resentment and make it extremely difficult for Anglicans in the future to "speak lightly of our sister's faults." It is pardonable for Dr. Fallon to endeavor to persuade Anglicans to follow in the footsteps of Dr. Kinsman, but for a divine of the Roman Church to accuse every member of a great Communion of insincerity, and to apply to that Communion the insulting term of "a ramshackle structure" is to my mind unpardonable.

The Roman Catholic Bishop of London calls for an answer from Anglicans to Dr. Kinsman's Apologia. There are already in existence many books dealing with Roman Catholic claims, and probably the insulting accusations levelled against Anglicans in general by Dr. Fallon will call forth others, but, Sir, there is a little book, which many years ago used to be found in the homes of tens of thousands of our Communion, which even the militant Roman Catholic Bishop of London, Ontario, will find difficult to answer. Dr. Frederick Littledale's "Plain Reasons Against Joining the Church of Rome," while not intended to be aggressive, yet in a concise manner reveals clearly the fact that the Church of Rome no longer stands for a Scriptural Catholicism, and it is this that the Church Dr. Fallon so readily and flippantly attacks claims to deliver to the nations of the world. This

surely is the answer to Dr. Fallon's brochure, and reveals the fundamental difference existing between the Church of England and the Church of Rome, a difference which, explain things as Roman Catholics will, must ever prevent sincere Catholics outside of the Church of Rome from acknowledging her unscriptural and, therefore, uncatholic, claims.


I wonder, Sir, in view of the fact that the attention of Church people, and indeed people in general, is being called to the action of Dr. Kinsman, whether it would not be wise for those of our Communion who have served long in the Catholic and Apostolic Church of England to call attention to the fact that from time to time many faithful and earnest Roman Catholics have found themselves unable to accept those things which the Church of Rome has added to the Catholic Faith, and sought consolation and assurance in our Communion. I remember some years ago speaking with the former revered Bishop of Quebec concerning this matter, and he gave me to understand that for every member of our Communion in his diocese who acknowledged the Roman claims, no fewer than seven members of the Roman Communion acknowledged the Catholic claims of the Church of England. Some years ago in Lambeth Palace it was suggested to me that I should take back with me to North-West Canada a learned priest who had been attached to the household of the Roman Catholic Archbishop of Westminster, and on making careful enquiries I found the then Archbishop of Canterbury had on his list the names of sixty-one ex-Roman Catholic priests. Just lately I have been endeavouring to recall both the names of those known to me who have left the Church of England for the Church of Rome and those whom I have received from the Church of Rome during the last thirty-two years, and I find that for every one who has left our Communion three have come to us from the Church of Rome. On receiving some of these into the Church of England strange confessions have been made by both ex-Roman Catholic priests and lay folk, but one's desire all along has been to refrain from making public those things which would unnecessarily emphasize our divisions, and to encourage such charitable feelings as would in God's good time make for the Unity of Christendom.

In the presence of such a scandalous onslaught on our Communion as that contained in the Roman Catholic Bishop of London's pamphlet one wonders whether such a peaceful and mind-your-own-business policy as that generally adopted by the Church of England is not misinterpreted by the Church of Rome?

In the "Canadian Churchman" of July 15th, "Spectator" as usual writes something worth reading, and it appears to me to rightly emphasize the need of an authoritative statement of the Church's position, as far as the Faith and Holy Orders is concerned at the present time. It is true the Catholic Creeds and the preface to the Ordinal are sufficient for the purpose required, as far as the Bishops and clergy are concerned, and probably the Bishops of the Church now assembled at Lambeth will again make these things clear, but I am inclined to think that a definite declaration reaffirmed by Bishops, priests and laymen in the General Synod in 1921, and read in all our churches on a given Sunday, would do much to remove the impression that timidity

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rather than courage characterises the Communion that embraces and teaches the Catholic Faith, hands on Holy Orders as they were received from Jesus Christ, proclaims to the world a Scriptural Catholicism, and stands unashamed before Christendom as a pure branch of the Catholic Church, free from papal and puritan innovations.

M. M. Qu'Appelle.

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All Over the Dominion

There are sixty-two winners of the V.C. resident in Canada, and of these, eight live in Winnipeg, which is the largest number that live in any individual city in this Dominion.

A tablet to the memory of the members of the Todmorden Branch of the Sons of England who lost their lives in the war has been placed in St. Barnabas' Church, Danforth Ave., Toronto, and it will be unveiled on August 21st. Major-General Williams, D.O.C., will perform the ceremony.

Rev. L. P. Hagger, the Anglican Rector at Cargill, Ont., was given a great reception on August 2nd by members of his congregation on his return from a six months' trip to Europe for the benefit of his health. Mrs. Hagger accompanied him throughout the journey. Word reached here some weeks ago that he was confined to a hospital in London, Eng., and fears were entertained that the trip across the Atlantic might prove fatal instead of beneficial in his case. His illness was believed to be brought on by over-study while studying for the ministry. His home is in London, Ont.

Rev. A. J. Patstone, who, for four years has had charge of the Anglican Missions of Ludlow and Blissfield, an invitation to take charge of the parish of Grand Falls. During the period of his ministry on the Miramichi the work has made considerable progress, and both Anglicans and others are hoping he will not leave his present sphere. Before coming east, Mr. Patstone had considerable experience as a pioneer missionary in the northwest, afterwards becoming the Rector of Lacombe, Alta., in which parish he ministered for six years.

The Right Rev. W. D. Reeve, D.D., visited Creemore on a recent occasion and administered the Apostolic Rite of Confirmation in St. Luke's Church to thirteen candidates, eleven of whom were from the parish of Creemore, Bander and Lisle, and two from that of Stayner. The candidates were presented to the Bishop by Rev. Arthur Strother. On his leaving Creemore for Maitland the teachers and pupils of the Creemore Continuation School presented Mr. Strother with an address and a beautiful leather-bound volume. Mr. Strother also received purses of money from the townspeople and from the congregation of St. James', Lisle.

At a meeting of the vestry of the Church of St. Martin-in-the-Fields, Toronto, on August 10th, it was definitely decided to go forward at once with the work of building a new church. The new church will cost \$100,000, and to provide for the new buildings to be erected this year \$50,000 will be needed. The fifty thousand dollars is the first objective, and it is hoped to raise the greater part of that sum this year. Mr. William Baird has been appointed president of the Building Fund organization, and A. E. Weston secretary-treasurer, and it is proposed to conduct an every-member canvass of the congregation.

Russel Thuston Hickley left Toronto on August 12th for KaiFeng, Honan, China, where he will occupy a post as instructor in St. Andrew's Boys' School. He is going to China as a missionary under the auspices

of the Mission Board of the Church of England in Canada. For the past ten years he has been engaged in educational work amongst Oriental children in Honolulu, where, for three years, he has been superintendent of the Boys' Industrial School, a Government institution. He came in touch with Bishop White in Honan, when the latter was on his way to the Lambeth Conference, and as a result he volunteered for service in China.

A large number of friends of Rev. E. P. Laycock and Mrs. Laycock were at the station, Vernon, B.C., to bid them farewell and Godspeed as they left for England. Mr. Laycock has been Rector of All Saints' Church for the past four years, and his departure is keenly regretted, not only by his own congregation, but by our citizens generally. At a lawn social, held on July 15th on Mrs. Doull's grounds, he was presented with a parting address and a purse of \$300. The hospital directors also gave him a purse of \$100, and expressed their deep appreciation of the great interest he has always taken in hospital work. During the "flu" epidemic two years ago Mr. Laycock won golden opinions by his untiring and unselfish efforts to alleviate suffering and distress, and his memory will long be kept green in Vernon.

For the purpose of carrying on his ministry of healing, Rev. E. C. R. Pritchard, of St. Cuthbert's Church, Winnipeg, is now making an appeal to Church people who are sympathetic to his undertaking to associate themselves with him for this work. The announcement, which is made through his parish magazine, is the outcome of a meeting recently held in St. Cuthbert's Church when the revival of spiritual healing was discussed. The following is the announcement:—

"Convinced that the time is opportune for the exercise of the ministry of healing, I desire to offer my services in this connection, and I respectfully ask all those who believe in Our Divine Lord's power and willingness to heal to associate themselves with me in this work. I want to have a list of the names and addresses of those who are in full accord and sympathy with this ministry.

A very pretty wedding was solemnized on Tuesday, July 20th, in St. James' Church, Vancouver, when Miss Marie Moriyé Hokari was united in marriage to the Rev. Bernard F. Qana, who is in charge of the Anglican Japanese Missions in that city. Mr. Qana, on receiving the degree of L.Th. from the Anglican Theological College in British Columbia, returned to Japan in 1918 for experience in evangelistic work and only came back this summer. During that time Miss Hokari has worked faithfully in the Vancouver Mission as a Kindergarten teacher. The first part of the ceremony was performed by the Rev. F. W. Cassillis Kennedy, superintendent of Anglican Missions to Japanese in Canada, in the Japanese language, and the Rev. C. B. Clarke, Rector of Holy Trinity, assisted, taking the latter part of the service in English. After the ceremony a reception was held in the Japanese Mission, 430 Cordova St. E. Many prominent Japanese were present, among whom were H.I.M. Japanese Consul, Mr. and Mrs. Ukita. The happy pair were the recipients of many beautiful gifts. The church and mission room were beautifully decorated, the work of members of the New Westminster W.A.

BIRTH

PATSTONE—To the Rev. and Mrs. Arthur J. Patstone, Doaktown, N.B., a daughter, Florence Margaret, August 8, 1920.

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collapsed before the first storm that struck it, because the builder lacked foresight when he selected the foundation. Many an estate has been dissipated through want of foresight in the selection of the executors. All the estates which come under the care of this Corporation secure the benefits of thirty-eight years' experience in the successful management of all manner of estates and trusts.

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ment of Apostolic institutions and the principles laid down by our Lord; that the Church, as a living organism, built up for itself a strong and effective instrument by which it might fulfil its mission and maintain and pass on to future generations the divine word and life with which it had been entrusted." But in many places he makes it abundantly clear that this does not unchurch other established Christian Communions nor invalidate their Sacraments. Bishop Gore's theory of the Succession he describes as "extraordinarily mechanical" and its principles as "arbitrary." "The Nonconformists exhibit such signs of the Spirit because they are a branch . . . of Christ's Church, and because they have the Sacraments of Christ and an Apostolic Ministry." With such a frank admission, based upon a careful study of the evidence, the problem of Church Unity enters into a fresh phase of its history and one which offers strong grounds for hope of a final solution. Dr. Headlam's "practical policy for Reunion" leaves little if anything to be desired. It consists of two principles. "The first is that as a step to and as a part of the process of Reunion we must recognize the validity of all Orders conferred by the laying on of hands with the intention of fulfilling the command of Our Lord and the teaching of His Apostles, and that also all other Sacraments thus performed are valid. The second proposal is the establishment of Episcopacy, and the rule of Episcopal ordination and consecration as the recognized common basis of Church order."

It seems a graceless task to criticize so excellent a work as this volume of Bampton lectures. But three observations must be made.

(1) I do not consider Dr. Headlam's treatment of the place of Creed in a United Church at all adequate to the importance of the subject. It is one of which we are certain to hear much in coming years. Dr. Headlam simply postulates the Nicene Creed as the Creed of the reunited Church. It is almost daily becoming more certain that the Churches will not unite upon this doctrinal basis.

(2) I do not think Dr. Headlam gives sufficient consideration to that form of Unity which is called Federation. He dismisses it with scant courtesy.

(3) I deprecate the use of the term "Reunion." It implies a going back to something in the past, and that is impossible. After all, when was the Church united with such a unity as we desire? We should rather look forward to the achievement of a unity closer and more truly spiritual than anything the world has yet seen, a unity like to that Living Unity which binds together in one Spirit the Father and the Son. "As thou Father art in me and I in thee, that they also may be one in us."

But I must not end on the critical note, but rather pay my humble tribute to a great contribution worthy of the great University from which it comes, and of the distinguished position held by its author, and which I am convinced carries us forward a long step towards the goal so earnestly desired.

H. SYMONDS,
Christ Church Cathedral, Montreal.

¹⁷ p. 106. ¹⁸ p. 265.
¹⁹ p. 311. ²⁰ See p. 288.

A.Y.P.A.

We expect to give a full report of the Camp at Gamebridge in our next issue. Most of the Branches are preparing plans for a more active season this autumn and winter than ever before. Now is the time to get information for starting new branches. Write Rev. E. A. Appleyard, M.A., M.C., Woodstock, Ont., for full particulars.

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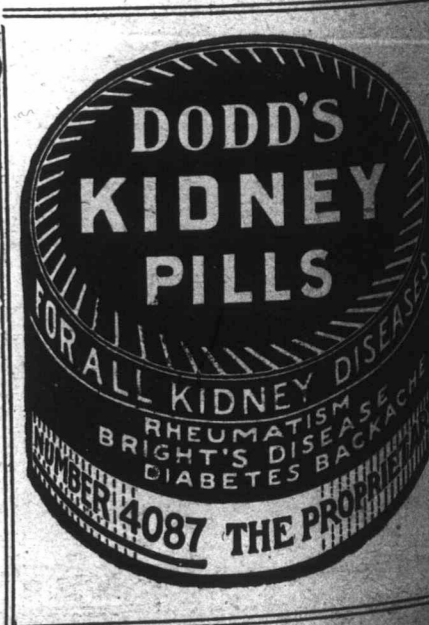
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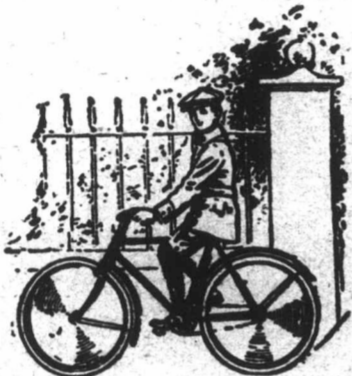
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Birds of the Merry Forest

By LILLIAN LEVERIDGE
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CHAPTER XX.

A Series of Mishaps. (Continued.)

Just for a moment Dimple was startled, but laughed gaily when she saw the owner of the voice was none other than old Jack Crow.

"I'm coming, Jack," she called back, advancing to the spruce tree. "Don't do it, don't do it," a softer, sweeter voice called. "What did Mother say?"

This was the Bluebird, her own Bluebird. At its gentle reminder Dimple remembered that her Mother had said to her that morning, "Don't go climbing trees in that dress, Dimple. It may last a while with care, but it certainly won't stand rough usage."

If Dimple hadn't been still a little cross she might have heeded the Bluebird's advice, but she was in a sort of "don't care" mood just now, and she would like to show those boys that she wasn't a baby nor a coward. So she answered the Bluebird lightly, "Oh, that doesn't matter. The dress is torn now anyway. I can't wear it any more."

The Bluebird said no more, but Jack Crow called to her encouragingly from time to time as she climbed steadily upward. It wasn't an easy climb, and she was flushed and breathless by the time she had got into the pine tree.

"That's fine! That's splendid! Now just rest a bit," called Jack. So she rested for a few minutes, and then, after tying up her loosened sash into a tight knot, continued the difficult ascent.

She was almost to the top now, but remembering Jack's former caution, had not once looked down.

"Here you are!" cried Jack approvingly. "That's what I call pluck. Boy Blue couldn't beat that, nor Jimmie either—not even the Boy Teacher. Come farther out on that bough towards me, where you can see around. The breeze is lovely here, and you'll think you never saw such a view."

Dimple would really have preferred to remain close to the friendly tree trunk, but after such glowing praise it would never do to show any timidity. So, grasping tightly the branch above her, she stepped cautiously out.

When the bough on which she stood began to bend and sway with her weight she decided that she had gone far enough. Then for the first time she ventured to look around her. She looked up into the sky that seemed so near, and into the tree-tops that leaned toward her, whispering and singing their wild, sweet songs; she felt the cool breeze kiss her hot face and lift and toss her hair, and she thrilled with the joy of it.

Then she looked down. A sudden little gasp escaped her lips, and a sickening, dizzy feeling came over her, while she clung grimly with trembling hands. She was so much higher up than she had imagined, higher than she had ever been before. And she was right over the water; not a speck of ground was visible, and the water looked so dark and gloomy and deep. She knew it was deep there; she remembered that while standing on the rock that rose straight out of the water, and in a big crevice of which the pine had taken root, she could not even see the bottom of the water.

If Dimple had kept her head she might have been all right, but she



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lost it. That is, she lost her courage and allowed a sickening fear of falling to take its place. Fear clutched at her heart and made her eyes grow dim and her knees tremble and her hands lose their grip.

(To be Continued.)

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"YOU AND I."

They say Romance is dead, yet you and I
Smile at each other whilst the scoffers jeer;
They say that no love lives, yet you and I
Step through the darkness without doubt or fear!

They say (dear Love, what matters what they say,
Since you and I are wiser than them all);
They say, oh, let them say, so long as I
Your lingering touch, your loving look recall.

For the Family

IN MEMORY OF PRIVATE BUTTERCUP.

By CHRIS MASSIE.

We lost him in one of those silly spectacular raids designed to frighten the Germans. When he didn't come back many of us scoured about on our stomachs in No Man's Land in the possible hope that he might be lying out wounded somewhere. This came to nothing. Weeks passed and we got no news of him as a prisoner. We concluded he was dead.

I am writing about him because the England he loved is now one rare and radiant display of those golden chalices which bear the name we gave to him in harmless fun. The green world has translated him into a million memories. It is a sort of memorial he would like—this Buttercup Year. Private Buttercup is on parade in every meadow.

It has passed into commonplace to-day that you "get characters in the army." Private Buttercup was a character, and something more than that—he had character. In those early days, when some of us risked our lives in looking for nose-caps and bits of shrapnel, Private Buttercup was looking for wild flowers. He wore them in his cap, in his teeth, in the button-holes of his tunic. He once rescued a crimson Rambler out of the debris of Messines and nursed it like an orphan child in the firing line. He brought it back to Neuve Eglise and obtained permission to plant it against one of our cottages.

"The war goes on forever," he said. "When I come back this way perhaps it will be blooming." But some time after, when the German hordes had gained the whole Ploegstreet sector, he said to me in confidence, because I was interested and understood him: "Brother, do you think they are bad enough to touch my rose tree?"

Sometimes when Jerry was making things not at all comfortable, he often filled awkward pauses with joyful talk about flowers and bees and the habits of insects. He even knew a good deal about worms, and the subject was not less interesting at such times because we were living that kind of life ourselves.

It seemed strange to hear him saying, with very great composure, after the bursting of a shell, "The study of Natural History is very much neglected," and then plunge into his subject like an enthusiastic professor. He dealt with particular tenderness on the wild flowers and their uses. He had poetry in him of a vague and elementary kind. His talk was dashed with crude colours, like a child using variegated chalks on a slate.

It is a wonderful summer, loaded with the treasures that he hoarded to himself like a miser.

Whenever I look on the golden fields I think of him. Sacred to the memory of Private Buttercup.—The Christian Commonwealth.

A CHEAP WAY OUT.

"You've got indigestion; that's what's the matter with you," said the doctor.

"Oh, that's what it is, then?" inquired the patient.

"That's it. You've been eating a lot of meat, I suppose?"

"I have; yes."

"Well, now you're paying for it." "Would you mind telling my butcher that, doctor?"—Yonkers Statesman.

A BLACK SQUIRREL.

Dear Editor,—This is the first time I have ever written to your paper, but I enjoy reading this page. I want to tell you and the boys and girls who read this page about what I saw the other day on Madison Avenue, Toronto. I was walking along slowly, looking about. You see, I was not able to go to camp this year, so I like to walk about and see some things, and this day an automobile which had passed me turned in close to the sidewalk a short distance ahead. A man got out, looked across the street, and then, walking around the car, sat down on the running-board. Soon I saw a little, black thing come across the street, and come up in short jumps quite close to the man, and after a while it jumped up on the running-board and then on to his knee. The man gave it something, and it ran across the street with it and up the tree. The man said it was a black squirrel. It had such black, glossy fur and such a long, bushy tail, and I do wish I could have touched the pretty little thing. The man said he thought I would be able to touch it some day, but he said so many boys frightened them with sticks and stones that they were afraid of boys. I had never seen one so near before, and I hope the boys won't frighten them, because it would be such jolly fun to feed them. I thought I would write to you about it, and maybe you would ask the boys and girls to be kind to them.

GEORGE DEAN.

A TRUE FACT.

Persistent Caller—So her ladyship is not at home again?"

New Footman—No, madam. And what's more, she really is out this time.

GRITTY GIRL.

Jenkins and his best girl were motoring a considerable distance to see one of the last round Cup-ties, and the margin of time was very short.

With about twelve miles to go, he bade defiance to all police traps, and, turning to the girl of his heart, exclaimed: "We're going at fifty miles an hour. Are you brave, dear?"

The girl, as she swallowed a quantity of dust, replied with emotion: "Yes, dear; I'm full of grit!"—London Tit-Bits.

A GREAT LOVE.

A San Francisco despatch last December told of an Airedale mother whose four pups lying in a basket were overturned by a swell which struck the scow that was home to them. The mother jumped overboard and, one by one, brought her offspring to safety, but before she could reach the last pup it had drowned. She was found on deck, holding her dead puppy, while the living ones scrambled around her. Medical aid was summoned, but it was too late to resuscitate the heroic mother. The three orphans were adopted by an Irish setter on the scow, who was already nursing six pups of her own.

Complaining, when it is the symptom of melancholic disease, while being discouraged, ought to be borne with tenderly; but complaining, as an exhibit of superiority, should be shown the door and given the boot.