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Canadian Churchman

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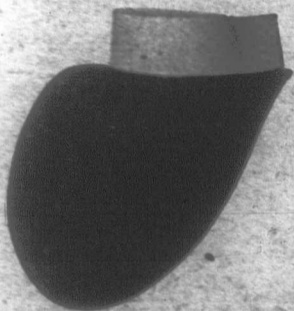
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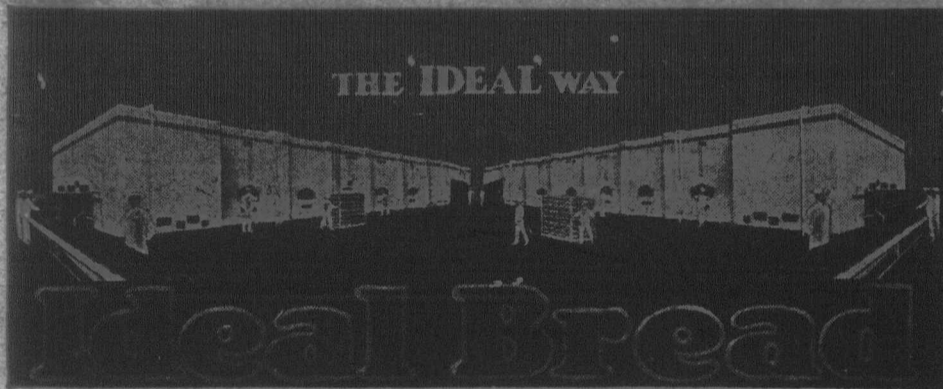
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Personal & General

On December 21st the Anglicans of Montreal gave a dinner in honour of eight Chaplains who had served overseas.

To Commander Ramsay, R.N., and Lady Ramsay (Princess Patricia of Connaught), a son was born on December 21st.

Bishop Reeve personated Santa Claus at the Sick Children's Hospital, Toronto, on the afternoon of Christmas Eve.

The degree of L.Th. was conferred on Rev. B. P. Colclough, by the University of King's College, at a special convocation for conferring of degrees.

The festival of St. John the Divine was celebrated in Hamilton December 21st, by the local Masonic lodges attending a service in Christ's Church Cathedral, where Bro. Very Rev. Dean Owen preached an eloquent sermon.

At the Men's Club meeting of St. Mark's Church, Hamilton, on December 17th, the Rector, the Rev. P. Mayes, on behalf of the Club, presented to Dr. A. T. Colville, the president, a travelling bag, and to Mrs. Colville a beautiful floral centrepiece.

Bishop Brent, of Western New York, and the Hon. and Rev. Dr. Cody, of Toronto, are to be the speakers at the Anglican Forward Mass Meeting at the University of Toronto Convocation Hall on Friday, January 23rd.

All Saints' Cathedral, one of the oldest churches in Edmonton, has been practically destroyed by fire, which broke out in the basement Sunday morning, December 21st. The loss is estimated at \$60,000, and the insurance amounts only to \$20,000.

At St. John's Church, York, Ont., last month the Bishop of Niagara conducted confirmation, there being nineteen candidates. This Church has made great progress since the present Rector, Rev. T. H. Ibbott, took charge six months ago.

An entertaining little book on the lighter side of a parson's life has been written by Rev. Harold G. King, of Vancouver, under the title, "The Third Sex." It is full of incidents, amusing and pathetic, gathered in a busy life as rector and lecturer.

Nova Scotia's next Rhodes scholar was chosen by the Rhodes Scholarship Committee to-day, who have selected for this high honour W. G. Ernst, B.A., of King's College, Windsor, N.S., now attending Dalhousie Law School, and who is a native of Mahone Bay, N.S.

Canon McElheran, Rector of St. Matthew's, Church, Winnipeg, will leave for England December 30th, to make an appeal on behalf of the work in Western Canada, undertaken by the Colonial and Continental Church Society. He expects to be away from two to three months. During his absence Rev. F. G. Glover, of Manitow, will be in charge at St. Matthew's Church.

Mr. and Mrs. Edward Coldrey and the Misses Coldrey have made gifts of a silver flagon and a brass font ewer to St. Margaret's Church, Ottawa, in memory of their son and brother, Kendall A. Coldrey, who was killed in action in 1917. These gifts were dedicated on December 21st during the Confirmation service at St. Margaret's, Rt. Rev. J. C. Roper, Bishop of Ottawa, officiating.

Rev. Allan P. Shatford, of Montreal, has written as a Christmas Study a little book of five chapters called, "The Return." His theme is what the return of the soldier should mean for the country and he takes the incidents of our Lord's Birth and Early Years as texts. His treatment is vigorous throughout and his de-

nunciation of present immorality and immodesty is timely.

The funeral of Rev. Harold Francis Hamilton, D.D., took place December 22nd from Christ Church Cathedral, to Beechwood Cemetery, Ottawa. A large number of clergymen and prominent people were present to pay their last respects to one who had gained for himself both in America and in England a great reputation as an educationist. The services were conducted by the Bishop of Ottawa.

Ridley Old Boys held a reunion and banquet at the King Edward Hotel, Toronto, on December 22nd. A humorous address, sketching lightly the history of Ridley was given by Mr. H. S. Williams, Head Master of the Lower School. Mr. Walter Caldicott presided. Addresses were delivered by Hon. H. J. Cody, Harry Griffiths, George H. Gooderham and Col. George Thairs, bursar since the school was founded.

Nearly 1,000 people, amongst them the Bishop of Montreal, and all the members of the Chaplains' Service in that city, attended a public reception which was tendered to Lady Drummond by the various Branches of the Canadian Red Cross of the Province of Quebec on December 18th in the Windsor Hotel, Montreal. Lady Drummond spent nearly five years overseas, and she was indefatigable in her work all through the war in the interests of the Canadian Red Cross overseas.

In St. Alban's Cathedral, Toronto, recently, a beautiful memorial window was unveiled and dedicated to the memory of Mrs. Susannah Sweatman, widow of the late Archbishop of Toronto, and founder of St. Alban's, by the Bishop of Toronto. A bronze tablet dedicated to the memory of Ambrose Goodman, barrister, and his son, Lieut. Harold Goodman, and his comrades who fell with him at Amiens, and the St. Alban's Sunday School war memorial shield, of oak, with sixteen silver maple leaves with the names of those who fell inscribed, were also unveiled. The sermon was preached by Canon Macnab.

At a largely attended open meeting of the Church of the Redeemer Young People's Association, Dr. Hughes gave an intensely interesting and illuminating address on "Dickens as an Educator" on December 16th. He pointed out that Dickens not only had suggested features now regarded as modern, but that in many things he was still far in advance. The speaker criticized severely the present examination system which makes for "cramming" and not for knowledge. Let the child develop along its own lines. Do not make a mathematician out of a historian and a historian out of a scientist. What right has any man or woman to stand between the child and God? Give it scope for its imagination and its free development. During the evening the choir boys sang several Christmas carols.

THE ANGLICAN FORWARD MOVEMENT.

The lantern slides will, it is hoped, be seen in every parish and mission during the coming month. A set of these slides has been sent to each Rural Dean, who has also been asked to be responsible for their circulation in the parishes in his deanery.

These slides give an excellent "bird's-eye" view, as it were, of the various kinds of missionary work, both at home and abroad, for which the Church at present is responsible, and a printed lecture accompanying the set gives a brief description of each of the 66 slides.

It should be realized, however, that the work thus illustrated is only a small part of the need, and of our responsibility, were the workers and the financial support available.

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Canadian Churchman

Thursday, January 1st, 1920

A Happy New Year to All Our Readers

Editorial

MANY THANKS indeed to our numerous friends who have written such kind words about this journal lately. They made fine Christmas boxes. You have no idea how difficult it is to keep in accurate touch with thousands of readers. "Words flow apace when we complain" might have been written by an editor when a succession of letters had made the office blue and dismal. But there would be a moiety of comfort in even that, because, at least some of the readers would have come into "vocables." Sincere criticism we do value. Imagine what a pleasure it was to read a letter enclosing a list of twenty new subscribers paid-up with some statement or other about the paper coming within measurable distance of its aim to be a "National Church of England Weekly." We take the Canadian field as our first concern. The number of articles we run on the Early History of our Church in Canada has been a matter of favourable comment. We are convinced that the average Churchman in Canada knows too little altogether about our beginnings which were the results of the splendid lives of devotion and endurance which may well be our pride and also our example. Through the kindly interest of one of our Bishops we have come into possession of a memoir of a hundred years ago. Watch for it.

Our circulation is slowly growing, but with too much accent on the *slowly* to suit us. We are recovering from the little setback we expected when we had to raise the price on account of increase in the printing house wages. The way you can best help us is by getting new subscribers. Speak to your friend about the paper. Every single one counts. If you have an hour or two you can seriously put on this, write to the Business Manager. He can offer attractive terms. We want to add several new features, which you will appreciate, the moment we are warranted in enlarging the paper.

A NEW YEAR. How we need it. Thank God for the miracle of each new day as it comes. With minds refreshed and bodies rested we can face the privileges of a new day which our weariness would have interpreted only as burdens. As we open a new volume we make a high resolve that by the grace of God no dishonesty, impurity, or meanness shall disfigure the pages of our record.

But the future is the child of the past. That is the price of our progress. That is the price we pay for walking erect as men to whom progress is possible. Half our efforts are directed towards trying to undo the mischief our mistakes have wrought. But we have our chance of new beginnings with the other half.

Not such a simple matter is the New Year for our nation. We have to live with two limitations: ourselves and our world as we have made it. Canada's assets include the good name won by our splendid men, the dominant spirit of confidence and resources of mind and matter. Canada's liabilities include a lack of humility, the greed of some ignoble sons who would batten on

their fellows, and an absorption in the development of her material resources which threatens to make our life lean and thin. Our youthfulness is both an asset and a liability, for while with self-reliance we face our tasks we have not learned the lesson of patience which will endure careful preparation as the only basis of permanence in construction and development. Our national life still smacks a bit of the "boom" methods for mining and real estate prospects. We have better things in us, as is being shown by the issue of the labour problem in Canada.

Another asset which we shall do well to develop is the characteristic of steadiness which we inherit from the mother land. Nothing shone out more splendidly in the war than the *absolute devotion to duty* of the Britisher. He stuck stolidly at tasks which could not be accomplished by the catch-and-jerk method. Never did he do so well as when his back was to the wall. In fact one of his faults is that he did not do his best until he was forced back to the wall. Let us combine with this steadiness an alertness which keeps us awake to the big issues and our nation's future will be written on the sky for the world to read.

But the first requisite for a New Year for Canada that will be worthy of her heritage and future is a magnifying of national righteousness. Without that our name will fall from the high place our men have won for it and we shall be but an adventuress among the nations. With that righteousness as the basis and passion of our national life, we can be confident that God will use us as an honoured instrument for the working of His will, which is the highest destiny of a people.

FOR the weekly message of inspiration and service which REV. R. C. BLAGRAVE has given in "The Christian Year" throughout the last twelve months we express our thorough gratitude for ourselves and our readers. Faithfully he brought the Church's message as the seasons went by, showing how that message, the Word of the living God, applied to the tangled conditions of our own day. Dr. Blagrove has presented the social, as well as the personal, implicates of the Gospel, but he has rightly emphasized the loyalty of the individual Christian as the necessary basis for the solution of our social problem. During this new year our writer will be CANON G. OSBORNE TROOP, who is well known in so many parts of the Dominion for the devotion and spirituality of his messages.

NOW that the English religious papers of the last month have come to hand, we get some sidelights on the action of the House of Commons in refusing to issue "premium-bonds." In the statement made in the House that such an issue would not bring the desired results, there was more than meets the eye. Judging by the religious press, the Christian public were highly incensed and expressed their displeasure in meetings and protests. Their attitude was a factor in the rejection of the proposal. Thank God for this assertion of the Christian public conscience of England.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

WALKING HUMBLY WITH OUR GOD.

I N accepting the responsibility and privilege of furnishing this column in the *Canadian Churchman* from week to week throughout the year, I desire from the very first to identify myself with my readers, and to deal with them as frankly as with my own soul, in abiding fellowship with God and with each other. For truly, "our fellowship" as fellow-Christians "is with the Father and with His Son Jesus Christ," and also with the whole company of believers both on earth and in paradise, in the unity of the One Holy Spirit. With our God there is no separation of time, or distance, or even of death. We often sadly and truly quote: "In the midst of life we are in death"; but it is equally true, and full of sweet and inexpressible comfort, that in the midst of death we are still in the embrace of life eternal.

Let us begin this New Year with the cheering conviction that it is blessedly possible to spend *the whole of it*—every day and every hour—in fellowship with God. Not only when we are in church, or at the Lord's table, or when we are reading the Bible, or are on our knees in prayer; but in the stress and strain of business, or in the thronging cares of the domestic life, or in the legitimate relaxation of our social pleasures, we may everywhere and all the time be "walking humbly with our God." You remember how beautifully Keble expresses it:—

"There are in this loud, stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime:
Who carry music in their heart,
Through dusky lane, or wrangling mart;
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

But is this sort of life really meant for the everyday Christian? Is it honestly possible for a man to walk with God, when "God is light, and in Him is no darkness at all?" Does not St. John bluntly tell us that: "If we say that we have fellowship with Him, and yet walk in the darkness, we lie, and do not the truth"? Surely there is so much in the life of the average Christian that cannot bear the searching light of God's companionship, that to walk all the time with God would make a man horribly uncomfortable. Ah! now we are touching the root of the whole matter. If we really covet the Divine friendship, we must gladly welcome the complete exposure of every dark thing in our most secret life. When we come to think of it, to avoid the light is suicidal. We must resolutely face God, as our only deliverer from the darkness. We are told that "if we walk in the light as He is in the light," that is, if we fully and frankly share our whole life with Him, hiding nothing, then we have fellowship with God and God with us, "and the Blood of Jesus Christ His Son cleanseth us from all sin." I, for one, would fain secure this glorious friendship at any cost—and would not you?

STUDENT'S WEEK OF PRAYER

By E. M. KNOX
Principal of Havergal College.

Author of "Bible Lessons on Genesis, Exodus, the Acts of the Apostles," "The Girl of the New Day."

SATURDAY EVENING.

ALMIGHTY GOD, Who savest by Thy right hand all who put their trust in Thee, I lay at Thy feet another week's work, such as it is, with all the sins that need Thy forgiveness and with all the flaws that need the mending of Thy gracious hand. Help me day by day to remember that the time is short, and that this earth is not an idle paradise into which I have wandered by chance, but a battlefield ordained of old, in which each must play his part and the stakes are life and death. Enable me to take the side of the right and to go fearlessly forward. Let each week-end, as it passes, find me and my comrades looking beyond the dark outline of the hills of time, faithful to our charge, one step nearer Thee. Take us all into Thy holy keeping, granting us in this world knowledge of Thy truth and in the world to come life everlasting. Through Jesus Christ our Lord. Amen.

HEAVENLY FATHER, Who hast prepared for us a city eternal in the heavens where we may abide with Thee forever, help us to look forward quietly to the night, ever drawing nearer, when we shall put aside our well-worn tools, without a sigh, and step forward to the better work and the more joyful rest of our home above. Thither lead us, our King and our God. Through Jesus Christ our Lord. Amen.

ADDITIONAL PRAYERS.

PREPARATION FOR COMMUNION.

LORD Jesu, Son of God, Thou who wast bound that I might go free; Thou who wast alone in Thine hour of need that I might never be forsaken; Thou who wast mocked that I might never be ashamed; Thou who wast crucified to unfasten the chain of my sin and bid it fall away from me, hear me and help me in this solemn hour. I am about to draw near to Thee, help me to repent me truly of my sins, to have a strong and living faith in Thee with a thankful remembrance of Thy death, and to be in charity with all men. As I receive the mystic tokens of Thy love fill my heart with the consciousness of Thy redeeming love and the joy of Thy perfect pardon. Let me hear Thy voice saying, "My strength is made perfect in weakness;" "Because I live ye shall live also." Let me see Thee and Thee only, and dedicate myself afresh to Thee. Feed me, O Bread of God; help me, O Son of man, I ask for Thy name's sake. Amen.

FOR SCHOOLS AND COLLEGES.

LORD JESUS, Who at Thy first coming didst summon Thy servants, and after training, didst send them to prepare Thy way before Thee, look down, we beseech Thee, upon our Schools, Colleges, and Universities, and in this hour of opportunity let Thy special favour and guidance rest upon them. Root out all error and whatsoever is contrary to Thy Holy Will. Implant in every student an increasing hunger after Thy truth and longing to lead others to Thee. Let pure knowledge and a reverent study of Thy Holy Word prevail. Pour out Thy Holy Spirit upon the coming generation of students and grant that they may consecrate themselves to the highest learning, and to Thy service at home or abroad. O Thou Lord of the harvest, prepare Thine own labourers and send them forth into Thy harvest. Hear us, Thou Lover of souls, we humbly beseech Thee. Amen.

(To be Continued.)

"Yuletide in France."

O little sprig of rosemary, I pluck you in the garden,
In this little Gallic garden, on this misty Winter's day.

I can hear the old rooks calling
And the distant shells are falling
But this little sprig of rosemary has borne my heart away.

O little sprig of rosemary you bear me through the ages
To the olden, golden Yuletides that our fathers knew of yore,
When the midnight Mass bell ringing,
Set the carol singers singing,
And sweet rosemary was scattered on the shining chancel floor.

O little sprig of rosemary, I hear the song and laughter
When the boar's head was carried in adown the armoured hall,
And the rosemary and bay
Were as sweet as new-mown hay,
While the merriment of Yuletide was uniting great and small.

O little sprig of rosemary, I pluck you in the garden,
And my heart is sore and heavy with the cares we have to-day,
For the Christ has been among us
And the Angel Hosts have sung us
All the happy songs of Heaven, but they sounded far away.

O little sprig of rosemary, as I pluck you in the garden,
In this little Gallic garden where the brave are laid to rest,
An English mother weeping
A sad, sad Yule is keeping,
Remembering one who once was the Christ-Child on her breast.

O little sprig of rosemary, I thank you for the dreaming,
In this hallowed, Gallic garden, on this misty Winter's day;
Your mission is to leaven,
This poor earth with thoughts of Heaven,
When for those brave hearts that slumber here we fold our hands and pray.

FREDERICK GEORGE SCOTT,
Senior Chaplain, 1st Can. Div.

January 5th, 1916.

The Inn at Bethlehem

(The Landlord Speaks—A.D. 28)

What could be done? The inn was full of folk: His honour, Marcus Lucius, and his scribes Who made the census; honourable men From farthest Galilee, come hitherward To be enrolled; high ladies and their lords; The rich, the rabbis, such a noble throng As Bethlehem had never seen before, And may not see again. And there they were, Close herded with their servants, till the inn Was like a hive at swarming time, and I Was fairly crazed among them.

Could I know

That they were so important? Just the two, No servants, just a workman sort of man, Leading a donkey, and his wife thereon Drooping and pale—I saw them not myself, My servants must have driven them away; But had I seen them, how was I to know? Were inns to welcome stragglers, up and down In all our towns from Beersheba to Dan. Till He should come? And how were men to know?

There was a sign, they say, a heavenly light Resplendent: but I had no time for stars. And there were songs of angels in the air Out of the hills; but how was I to hear

Amid the thousand clamors of an inn?
Of course, if I had known them, who they were
And who was He that should be born that night—
For now I learn that they will make him King,
A second David, who will ransom us
From these Philistine Romans—who but He
That feeds an army with a loaf of bread,
And if a soldier falls, he touches him
And he leaps up, uninjured?—had I known,
I would have turned the whole inn upside down,
His honour, Marcus Lucius, and the rest,
And sent them all to stables, had I known.

So you have seen him, stranger, and perhaps
Again will see him. Prithee say for me
I did not know; and if he comes again,
As he will surely come, with retinue,
And banners, and an army, tell my lord
That all my inn is his to make amends.

Alas, alas! to miss a chance like that
This inn that might be chief among them all,
The birthplace of Messiah—had I known!
By Amos R. Wells.

Social Service in the Bible

1. Service is the mark of the Disciples of Jesus Christ. "It is enough for the disciple that he be as his Master," St. Matthew 10: 25. "The Son of Man came not to be ministered to but to minister," St. Matthew 20: 28. "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet," St. John 13: 14.

2. A Social service programme was ascribed in prophecy to the Messiah. "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to comfort all that mourn," Isaiah 65: 5, 6.

3. This was fulfilled in the ministry of Jesus Christ. "This day is this Scripture fulfilled in your ears," St. Luke 4: 21. "He went about all Galilee healing all manner of sickness and all manner of disease among the people," St. Matthew 4: 23.

4. Jesus Christ appealed to Social Service as a proof of His Messiahship. Question of John the Baptist, "Art Thou He that should come? Or do we look for another?" Answer of Jesus, "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up," St. Matthew 11: 3, 5.

5. A Social service programme was part of the mission of the Apostles. "The twelve Jesus sent forth and charged them saying, 'heal the sick, raise the dead, cleanse the lepers, cast out devils,'" St. Matthew 10: 5, 8.

6. Social Service will be the final test of discipleship "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Inasmuch as ye did it to one of these, my brethren, ye did it unto me," St. Matthew 25: 35, 40.

7. Social Service was part of the work of the Early Church, which resulted in the institution of the Order of Deacons. Acts 6: 1-6. It was part of the apostleship of St. Paul. Gal. 2: 10. Acts 11: 30; 24: 17.—(Supplied by the Council for Social Service of the Church of England in Canada.)

What else does anxiety about the future bring thee but sorrow upon sorrow?
Thomas A Kempis.

The New Year is not present with us, only a new day. So it will be continually; we shall see but one day at a time. . . . If each day is lived aright the whole year will be right; if each day is wrong the year will be all wrong. . . . Each day is a white page to be written; write it beautifully, and the book of the year will be beautiful.
J. H. Bliss.

THE

A Sermon

"All things are not expedient but all things are"

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THE PLACE OF AMUSEMENTS IN THE CHURCH

A Sermon preached by Most Rev. George Thorneloe, D.D., Archbishop of Algoma, in St. Luke's Pro-Cathedral, Sault Ste. Marie, as reported in *The Algoma Missionary News*

"All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things edify not."—I. COR. X., 23.

I HAVE been asked by your Rector, and by certain representatives of your Men's Club, to speak to you to-day on the subject of amusements in connection with places and occasions for which the Church is responsible; more particularly in connection with dancing and card playing in your church hall.

In justice to myself, and in order to give the subject a right perspective, let me begin by reminding you of a few first principles.

1. The Christian religion is a religion of joy, not of gloom. It calls upon us to be cheerful, hopeful, optimistic; not doleful, desponding, despairing. It does not forbid a smile on Sunday, or condemn participation in any innocent and harmless amusement. Therefore the old Church has never put forth any black list of amusements, from which, on peril of their souls, she has required her people to abstain. On the contrary she has left her children free, within the limits of purity, innocence and moderation, to decide for themselves what their amusements should be.

2. And all this is quite in line with what the religion of nature teaches us. We are so fashioned in body, mind and spirit, that we seem to require something, not merely in the way of recreative amusement, but ever of exhilaration and excitement, to stir the blood and quicken the various faculties and functions of our being. If we lack this stimulating experience, we are as a rule unable to do our best work or to be our best selves. "All work and no play makes Jack a dull boy," is true of grown people as well as of children. People not only may but must choose for themselves. What suits and exhilarates one has no attraction or benefit for another. And there must be in every case limitations. But the rule is practically universal. Play in some form is as needful as work. If it be only a change of work, there must be recreation, if we are to be sound and sane, if we are to keep ourselves in good working trim, if we are to do a good life's work.

3. There are obvious limitations. Recreation and amusement are not ends in themselves. They are chiefly aids to work. We play in order that we may work the better. None are more miserable than those who do nothing but play. The true end of life is service. All that helps true service is legitimate, all that hinders it is self-condemned. Since to keep us in health of body, mind and soul, we must have change, recreation, amusement; these activities must be such as are adapted to their end, such as will make us stronger, more capable, more fit for the Master's use. This is the limit of our freedom. We may indulge in any recreation or amusement which does not impair our efficiency of body, mind or spirit.

4. The Church cannot afford to ignore these elementary truths. To set herself against amusements would be to court disaster. She cannot do this without injury to herself and her people. At least a narrowing process which will impair efficiency will result from such a course. She will indeed be wise to leave ample place for, and even provide, legitimate amusement for her children. In doing so she may not only save them from perilous indulgences, but she will be ministering to an essential need of their nature.

In connection with this point, I venture to say that in the past our Church has shown less than her usual wisdom. Not only has she made little provision for amusement, but she has too completely separated the sexes in connection with such matters. She has been afraid of evil. She has not realized that nature cannot be repressed beyond a limit. She has had her societies for boys and men, and her societies for girls and women. But she has had no provision for judicious intermingling of the two. We have lost in consequence. Other bodies have gained by wiser measures. We now have our Anglican Young People's As-

sociation, which is beginning to cover the ground. In some way the ground must be covered, and the parish that is indifferent to these things is narrowing its outlook and weakening its influence, and stands to lose its hold upon the younger members of its flock.

And now in the light of those first principles we may see our way the better to the solution of our problem.

1. It is clear that all things are lawful except things which are in themselves wrong.

2. Yet things that are lawful are not always expedient or edifying. The individual is required to judge for himself, and to abstain from that which is likely to do him harm.

3. What then of church gatherings in church buildings? Is it not enough to keep clear of amusements and practices which are in themselves unobjectionable? Is it not a sufficient answer to those who object that individuals are able to judge for themselves? They are not obliged to attend; or, if they do, they need not take part in what is going on.

This is undoubtedly plausible. Yet it does not satisfy one as a justification of practices which are liable to prove a temptation or an offence.

In the first place we must remember that what is done under the auspices of the Church is in a certain sense, by that very fact, guaranteed to be above suspicion. And so those who come are in a measure put off their guard. And then we must not forget that it is of the very nature of a church gathering to be free to all comers.

I know the common idea that a church gathering has a guarantee of respectability. So it has in a sense. Yet there is another side. Church gatherings for diversion and recreation are open to all. We cannot discriminate between the worthy and the unworthy—saying in effect, "You are good, you may come; but you are not good, you must not come."

Those who come are not—cannot be—selected by invitation as they are in our home assemblies. In a church gathering we want the unworthy, even the sinners. It was a reproach against our Lord that he mingled "with publicans and sinners." It should be so in His Church to-day. "Come with us and we will do you good," should be our motto.

Surely then our gatherings should be of such a character as befits a mixed assembly. They should be diverting, attractive, amusing; but their influence should always be elevating, or at any rate not open to the slightest question; not such as might be conducive to, or suggestive of, evil, to anyone who is specially susceptible.

Now here is my difficulty about dancing and card playing in church assemblies and halls in the present day.

In itself, properly conducted, under proper safeguards, and in right conditions, dancing is, I am convinced, wholesome, innocent, unobjectionable. I have no prejudice against it, or bad word to say of it. It is a delightful, fascinating exercise. Yet in these modern days it has been perverted. It often includes features most objectionable. And although these features would not be tolerated in a church gathering, still it involves such freedom of intercourse, and draws young people into such close and exciting contact, creating for the time such intimate relationship between the sexes that in a mixed promiscuous assembly the result may easily be anything but wholesome, to say the very least. One would shrink from having one's own child—one's own sister—thus closely associated with any or all who may choose to attend an assembly where, apart from its connection with the Church, the only guarantee of character is the payment of a fee. You may say this is only theory. I wish it were. I wish I did not know so well whereof I speak.

Card playing, I must confess, is not so easily dealt with. There is no question whatever that in itself it is a wonderful and innocent means of diversion. It would be hard to find a substitute, and surely we need not look for one

under ordinary conditions. It is not the cards themselves, or the games they provide, which are objectionable. Card playing is discredited only by its associations, and by the abuses to which it has been subjected. If the games themselves were sufficient without stakes, there would be no question. It is evidence of the extent to which the abuse of cards has gone that those who use them seem so naturally, and almost instinctively, to desire stakes to give fictitious zest to the game. That these stakes are small, and not always money, does not alter the principle. Small stakes lead to greater. The extraordinary fascination of playing for any kind of stakes creates the danger. I cannot get away from the thought that it would be a grievous thing if, in the Great Assize, anyone should be able to say, "I first learned to love the play which has ruined me in church gatherings."

I would not mind the criticism or the reproach which would certainly be levelled against us should we use our hall and our gatherings for card playing, if I were quite clear in my own conscience that there would be absolutely no cause for anxiety. But I cannot get away from the apprehension that the suggestion of evil, and the temptation to it, might be there. I know our Roman Catholic brethren do what is suggested. But we do not always see eye to eye with them.

It is easier and wiser to keep out than to get out of moral complications. We cannot be too careful where the moral safety of our brethren is concerned, or the reputation of our Holy Mother the Church. If Cæsar's wife, in old heathen days, was required to be above suspicion, what of the Church, which is called in God's Holy Word the very "Bride of Christ"?

Finally, I know the usual arguments. They are popular to the average mind. Yet even to name them should be enough to refute their claim to be convincing arguments, in face of considerations such as I have laid before you.

It is argued, (1) "We must win the people to the Church's cause." And that is true. And there is no doubt that proper amusements have much to do with attachment and loyalty to the Church. And certainly dancing and card playing are the most popular amusements we can adopt. Yet I have no idea whatever that if other methods fail dancing and card playing in the church hall would succeed in drawing people to church or in winning them to Christ's cause and service.

(2) "But" it is said, "we need money, and there is no easier and surer way to make it." Granted. Yet were it not best to remember that not all the wealth of the world poured into the coffers of the Church would suffice before the All Just and All Holy Judge, if the safety of one single soul were placed over against it in the opposite scale. We know the traditional story of the Pope who in the hey-day of papal prosperity boasted that he could no longer say with St. Peter, "Silver and gold have I none," but who was justly rebuked by the response, "Nor have you any longer the power to say to the lame and the impotent, Rise up and walk."

(3) Yet again it is said that the spirit of the day demands that the Church should broaden out, and forsake her strait-laced ways, lest she be left behind in the onrush of the times. True, such is the spirit of the day. But what of it? What is the Church's duty, to lead or to follow? Shall she, against her conscience and better judgment, lest she lose her popularity, fall in with the spirit of the age? Or shall she in the Name and power of God go forth at personal cost, following her great Lord who gave Himself for her life; and bidding her people follow not merely in the ways of indulgence and enjoyment, but in the rough and rugged pathway of self-sacrifice?

It was not mere pleasure that called our brave boys to face peril at the front. It was the call to serve, and to serve even at the sacrifice of all that was dearest to them. Such a call can never be in vain. The call to gratify fleshly desire, or to walk in the smooth and popular pathways of the world may bring transient satisfaction and a hollow mockery of success. But the call to self-sacrifice, and that call alone, will lead to-day, as it led of old in the day of our Divine Exemplar and Guide, to abiding satisfaction of the soul, and to a glory such as this world has no power to give, or even to comprehend.

A Letter from Bishop Hind OF FUH-KIEN

Sir,—The writer of the accompanying letter is Right Rev. John Hind, D.D., T.C.D., Bishop in Fuh-Kien, South China.

When I was overseas in October and November, 1918, I had the pleasure of being for a day the guest of the late Rev. Sir J. P. Mahaffy, D.D., then Provost of T.C.D. Dr. Mahaffy subsequently invited me to return to College and meet Bishop Hind. I was unable to go. But I met Bishop Hind at Fenchurch Street Station, London, England, on the day after the Armistice. Seeing a young Bishop waiting for the Canadian boat train to Tilbury Docks, and perceiving he was not one of our Canadian Bishops, I concluded that it must be Bishop Hind en route to China via Canada. I was right. I introduced myself and from the first we became friends. I shared my stateroom with Dr. Hind on the "Tunisian." Being Chaplain to troopship, I had a good room and so could help the dear Bishop out of what might have been a cramped position in another stateroom. So we travelled together and ministered together on the first ship, the "Tunisian," to leave for Canada after the Armistice, and I shall always feel that God brought us together and thank Him that I can number among my warmest friends this bright and spiritually minded young Bishop. His letter is passed on to you just as it is, in the hope that some in Canada may take an interest in the vast diocese in South China, presided over by Dr. Hind.

W. F. FitzGerald.

"Fochow, S. China, Oct. 28, 1919.

"My dear Canon,—I was glad indeed to see your handwriting again. I was wondering what had become of you. I have been living the strenuous life since I came back. A few details may interest you: Days spent in travelling in the diocese, 75; mission stations and churches visited, 53; Confirmation services held, 49; persons confirmed, 979; distance travelled in the diocese, 1,336 miles. All my travelling is either by boat or by sedan chair, and, as you will see from the above, the average distance covered per day is about 18 miles. Sometimes one does as much as 25 or 26 miles, but it is too much if one has services to hold at the close of the journey, as very often happens.

"The seventy-five days represent three different tours, and as you may imagine I have an immense amount of work waiting for me on my return after a three or four weeks' absence. I have been making an effort to cover the whole diocese in my first year, partly because there were no episcopal visits last year, and partly because I wanted to gain first-hand knowledge of all parts of the diocese as early as possible. I have still one tour to make in order to fulfil this intention and I hope to start off at the end of November for another three weeks' tour. I have 2/7ths of the diocese still to go over, but as it is the part that I have, in the past, been most familiar with, I feel I have a fair grasp of things already.

"I have received the very kindest possible welcome from all, and the hearty way in which my senior colleagues have co-operated with their young brother, has been most inspiring.

"And now about yourself. I am sure you are reveling in all the changes taking place in the home Church just now, and your encyclopedic memory must be having a great time. I wish I could be with you again to get you up in the morn-

ing for a bath. I wish you were out here, but I suppose the language would be a bother. You could hardly learn to speak it without an Irish brogue. I wish you could see the scenery that I live among. It is really most wonderful. All the travelling takes me over hills and along valleys, and mountain streams and waterfalls in such glorious combination that at a turn in the road one's breath is often wellnigh taken away. And oh! the sad part. It is wasted on the millions who have it free and gratis. Not wasted though, for I am sure its silent witness to the power and love and goodness of God must gradually make its impression on hearts hardened by ignorance and sin. One seldom sees a Chinese stop to admire or call attention to the scenery.

"What times we live in, don't we? I am convinced that labour has got to be even more fully recognized than at present, and that the best will not be gained from it until it is fully represented on the directorates. I have been much interested in the Social Service tracts which, at your instance, I wrote for from Canon Vernon. They contain thoughts which are very much in accord with my ideas, and are keeping a high ideal before the people of Canada.

"And now what shall I say? I feel as if I could go on chatting for a long time yet, but I suppose I must stop. Many thanks for your letter.

"Kind regards, very sincerely
"Your friend, John Hind, Bishop."

Dublin University Fuh-Kien Mission.

The joint meeting of the D.U.F.M. and Ladies' Auxiliary was held on November 26th in Trinity College, Dublin. In the unavoidable absence of the Provost, the Rev. A. H. McNeile, D.D., Regius Professor of Divinity, presided. The chairman, in his speech, referred to the pressing needs of the mission at the moment—namely, men, women and money. Two clerical missionaries are an imperative want at Funing, two scientific educationists at Trinity College, Fochow, a lady doctor and a lady educationist at Funing. He urged that a great University like that of Dublin should be able to supply some, if not all, of these missionaries from amongst her children, to extend a helping and guiding hand to the students of China. He then referred to the want of money, especially for the erection of a church and a women's residence at Fuan, really the most important city in the Funing Prefecture. Two unusual things, he continued, had happened in the past year in connection with the mission, that showed very vividly the change taking place in Chinese life. Owing to what the boys of Trinity College Vernacular School, Fochow, considered the inadequate punishment of a boy who had wrongly accused one of their number of stealing, the whole school struck and refused to obey orders. At St. Mark's College, also, the political movement against the Japanese, which had agitated the Chinese students lately, was in evidence. When the Government suddenly quartered soldiers in the compound, the committee decided that it would be advisable to shut down the College till after the summer vacation. These were indications of the unrest in the East, and of the difficulties that lay before Christian work, as well as signs of the need for the teaching of Christ. The future was full of dark possibilities, relieved only by the light that Christianity shed upon it.

1,000 Men Wanted

As Speakers on the Forward Movement During January

THE diocesan organization is now well developed across Canada. The literature is going out under careful supervision and in large quantities, totalling to date over 2,500,000 copies. The special mailing list now contains over 75,000 names to whom the special pamphlets are mailed direct. More than 2,000 women's committees are organized and hard at work distributing this literature and visiting the people in 200,000 Anglican homes each month. The time has now come for us to enlist scores and hundreds of our men, and particularly our leading men, to supplement the preparatory work which has been done. The plan in brief is that every parish in every diocese from Halifax to Vancouver should be visited at least once during the month of January to present the Forward Movement, and particularly the various aspects of the financial appeal. The time for this is obviously the month of January and immediately preceding the every-member canvass, February 9th to 14th.

Suitable Literature

For the speakers is now ready. It consists of (a) Speakers' Manual, which has been carefully prepared and will be found invaluable both for the longer addresses, and for brief, more informal talks with smaller groups; (b) a folder on "What, How and Why of the Information Men"; and (c) material for speakers in Handbook No. 2 (revised). Samples of these may be obtained from headquarters.

Nothing can possibly take the place of this educational and inspirational campaign by laymen, to complete and make fully effective the preparatory work which has been done in organization, in the work of women's committees, and in the distribution of literature. We must have now the hearty, united and well-planned organization of the leading men of our Church bringing the personal touch, the spoken voice (if possible from outside the parish), and the business man's endorsement of the movement, and especially of the appeal, which culminates in the every-member canvass. The final success of this appeal will depend very largely on securing our leading men to give their support in this limited time and in this definite way. The men will respond if the matter is properly presented.

If we have this plan worked out in every diocese, the combined effect will be very great. The results will fully justify all the time and effort that is put into this work of securing speakers so that every parish is covered during January.

What are the information men?

Information men are laymen of our Church who volunteer to speak, either for the five-minute addresses, or the longer addresses at special meetings of the Forward Movement.

When are the information men to be used?

Especially during January and up to the every-member canvass, February 9 to 14. Each man is pledged for this period to speak at least once a week at various groups and meetings, in his own church, or elsewhere, on the aims and goal of the Anglican Forward Movement Appeal.

How many information men shall there be in each church?

At least one to every hundred members, and with at least two to every church.

Where does the five-minute man speak?

In churches where the speaker is to supplement the regular sermon, it is recommended that he be given five minutes during the "notice" period. The clergyman, of course, should decide this. By this arrangement the regular service will not be interfered with. The importance and uniqueness of the Forward Movement will appear to all as sufficient justification for this arrangement. And the voice of the laity will add mightily to the power with which the campaign will appeal to the pew.

Where else does the five-minute man speak?

He will speak in the Sunday School, at the A.Y.P.A., at social gatherings, at all meetings of societies and groups, or wherever an opportunity is afforded or may be created.

Will busy men serve?

Experience is proving that the business men are the most responsive to the appeal. It is just the kind of work in a limited period with a definite object that a busy man wants to do. The real Christian man will think twice before he turns down the opportunity. Busy men are realizing the futility of mere material cures for social and industrial ills. They are recognizing that the religion which establishes the Christian principles of brotherhood and the Kingdom of God furnishes the only guarantee of world peace.

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Correspondence

"SPECTATOR" AND THE CHRISTIAN MEN'S BROTHERHOOD.

Sir,—In your last week's issue, the Christian Men's Brotherhood of Canada was severely criticized by "Spectator." It is apparent that his article was based upon insufficient and faulty information, and, therefore, I write to correct the false impressions his remarks may have made.

The C.M.B.F. is not "just now being organized in Canada," but has been organized and active here for several years. During the war no attempt was made to extend its branches for the obvious reason that so many of the men the Brotherhood desired to reach were absent overseas. All efforts were concentrated in raising relief for the orphan children of Serbia and the refugees of Belgium and France. With the return of the men to Canada, it is felt that the normal work of the Brotherhood should go forward. Hence the "singular vigour" which "Spectator" notes.

Had your correspondent glanced at the composition of the body of officers and executive, he would not have made the remark that "this is a laymen's body," with "no marked humility in telling us just what is the essence and function of the Church." Among the Anglicans holding office on the executive are Rev. L. E. Skey, vice-pres., Rev. Dr. Hague, Canon Bertal Heaney and Rev. W. J. Southam.

It would have been much fairer on the part of "Spectator" to have finished the quotation from the booklet, "Aims and Objects of the Brotherhood Federation," to show how the C.M.B.F. offers itself as the servant and help of the Church. It is distinctly stated that "It does not exist as an organization apart by itself, but for the sake of the Church and the Kingdom." Its interests lie, not only in "social, civic and industrial betterment," as your correspondent's unfinished extract would imply, but, as the sentence continues, "and to build up the Church in particular by leading men into its communion and fellowship."

It is possible that "Spectator" has overlooked the following suggestions for Brotherhood work which appear on the page following the one from which he quotes:—

1. Create and foster an interest in religion, Bible study and the growth of spiritual life.

2. Urge the men to attend public worship.

3. Quicken the prayer-life and secure the institution of the family altar.

4. Acquaint the men with the work and needs of the parish, and urge their adequate financial support.

5. Encourage the men to win others for Christ and the Church, to co-operate in Church work and support the pastor.

6. Secure a wide distribution of the denominational papers, familiarize all with the doctrines of the Church, and inspire all men to an active co-operation in all branches of Kingdom work.

Is there anything in all this to which objection could be taken? It is hard to understand what was in "Spectator's" mind when he wrote that the Brotherhood "has set out in a kind of 'world-power or downfall' spirit." There is danger in the hackneyed phrase.

The Movement has been tried out in England for 25 years and now numbers more than a million adherents in that country. In Canada, it has been tried out for eight years, and now extends from coast to coast. Every week sees additions to its numbers.

At the World Brotherhood Congress held in London last September, Canada was one of the 20 nations represented. The Congress was supported by such men as the Archbishop of Canterbury, the Bishop of London, Canon de Candole, of Westminster Abbey, David Lloyd George, Lord Robert Cecil, Arthur Henderson, Professor Gilbert Murray and many others of a world-wide reputation. And yet "Spectator" says: "We shall not be hustled along by an organization whose promoters are ecclesiastical opportunists, bound by no historic principles."

The C.M.B.F. was largely instrumental in bringing the Congress together and its representatives were honoured by the other national federations assembled.

The Primate sent a message of encouragement, the Bishop of London addressed the delegates in St. Paul's Cathedral, Canon de Candole preached the Brotherhood sermon at Westminster Abbey, and in Anglican churches all over England Brotherhood Day was observed.

At the Congress, Premier Lloyd George said: "There never was a time in the history of a distracted and torn world, when the Brotherhood was more needed than it is at this present hour. It has achieved great things. I feel that it is capable of achieving a hundredfold even what it has already done, provided it secures the necessary support from all the Christian churches in all lands, and I know of nothing that more thoroughly deserves support than the Brotherhood Movement."

During his sermon in St. Paul's, the Bishop of London said: "We have missed out something which was an essential feature of the early Church: we have left out Brotherhood. There is a great thirst in the soul of man for Brotherhood, and the Church was meant to be the most perfect Brotherhood the world has ever seen." "Spectator" says: "In this atmosphere there is no place for Anglican ideals."

At the Canterbury Diocesan Conference the following resolution, moved by Canon J. W. Horsley, was carried: "That this Conference views with interest and sympathy the aims and operations of the Brotherhood Movement, and trusts that Churchmen will heartily co-operate with this endeavour in all appropriate ways." The Primate, in summing up the discussion asked if Churchmen were to look on and let these movements go their own way? Somehow or other they had made a fearful blunder if they were outside of these things. The place that the Church of England, through its ordained ministry,

had taken in this movement was so small as almost to be negligible. There must be something wrong in this. They might learn to do such work without in the least watering down doctrine or giving away essential points."

That was five years ago. The "fearful blunder" has to a great extent been righted in England. It is not too much to hope that we in Canada have men of calibre big enough to right it here.

John J. Callan.

Toronto.

CATHOLIC AND PROTESTANT.

Sir,—Archdeacon Ingles' courteously and well-written letter on a most important subject ("Canadian Churchman," November 20th), brought such a singularly curious reply from a writer styling himself "Anglican" (December 18th), that I venture to offer the following criticism. On the style of and self-appointment in "Anglican's" letter, I make no comment, as they stand self-condemned, but touching the many historical errors it contains, these call for an examination.

"Anglican" begins by telling us that the Church of England in Canada, which, without any authority, he styles "the Protestant Episcopal Church of Canada," is most positively one of the other Protestant Communions. Had "Anglican" not been laboring under, according to his own statement, an entirely erroneous view of the term Protestant, he would hardly have fallen into the error he here makes. He tells us, in what appears as a quotation, "the word 'Protestant' was originally given to the members of those bodies of Christians who protested against the spiritual supremacy of the Church of Rome." This, however, is not in harmony with the origin of the word "Protestant," nor with its first publication to Christian communions.

The term Protestant originated as descriptive of those German princes, with their followers, who, at the second Diet of Spiers, 1529, protested against the revocation of a particular resolution of the first Diet of Spiers, 1526. It was later given to all Lutheran communions, while Reformed was given to Calvinists and Zwinglians. Provost Salmon, in his "Infallibility of the Church," p. 9, acknowledges that the word Protestant "in its origin had nothing to do with protesting against the errors of Popery," adding, "The word, however, has now come into popular use as denoting the non-Romanist members of the Western Church, and this use of the word is too convenient to let drop."

Now the Reformation Churches which gradually came to be called, with acceptance, "Protestant," rejected most of the Faith and Order of the pre-Reformation Church, but not so the English Church, since, as stated by her reformers, her effort was merely the rejection "of everything Popish," while retaining "all that was Catholic."

The present Preface to the Prayer Book, prepared by Bishop Sanderson in 1661, uses the expression "Catholic Church," as including the Church of England, while the majority of the English clergy at the coming of William III., refused to accept the expression "Protestant Religion," as including the English Church, as so represented in the address to the king prepared by the Upper House of Convocation, which address consequently was not presented.

Bishop Lightfoot, in a great sermon preached at the Wolverhampton Congress in 1887, referring to the government of the English Church, described it as "handed down in unbroken continuity from the Apostolic times, and thus a line was drawn between her and the Reformed Churches of other countries." The present Archbishop of Canterbury re-

fused to accept the Church of England as referred to as a Protestant Church in the prepared new oath now taken by English sovereigns at their accession, and the form as amended by himself was adopted.

In a lecture delivered in St. Paul's Cathedral and published by the S.P.C.K., Prebendary Baker asked, "How does the Church of England stand with regard to the Reformed Churches of the Continent, Lutheran and Calvinistic?" in which, of course, he included all Protestant Churches generally. He answered: "She can only regard these as new Churches, which cast away indeed Romish error, but not without infringing the Divine institution itself."

Now add the evidence now produced to the declaration in the Nicene Creed, "I believe One Catholic and Apostolic Church," and the conclusion is unmistakable, that the English Church is not a Protestant Church in any sense that would include her as one of the Protestant communions.

"The word 'Catholic,'" says "Anglican," "in its technical sense means 'universal, including all mankind,'" and again he quotes, only to be once more in error. "In its general, etymological sense, Catholic means universal merely, but in the sentence, it refers to Polycarp, Bishop of the Catholic Church of Smyrna." "The title," says Westcott, "has thus become a technical one in the course of half a century." ("The Bible in the Church," p. 80.) Now, at this date, c.A.D. 167, there were heretical sects at Smyrna as well as at Antioch, and so Ignatius writing to the Christians in fellowship with the Bishop of Smyrna, directs them to meet with the Bishop, "as where Jesus Christ is, there is the Catholic Church." Elsewhere, he says that the people should view the Bishop as "the Lord himself" (Eph.), being subject to the Bishop "as to Jesus Christ." (Trall.) It is very evident, therefore, that in the view of Ignatius the Catholic Church is where the Bishop is, since in the Bishop he sees Christ impersonated. We are, consequently, fully prepared for the statement in the Ency. Brit. (Catholic-IXth ed.), that the word "Catholic" has been used by ecclesiastical writers, "from Ignatius downwards, to denote the Church as the depository of universally received doctrine, in contrast with heretical sects." Thus from the beginning of the first century, the Christian society was viewed by its orthodox members as "One Catholic and Apostolic Church," so that we are not surprised to find this expression used in the anathema against the Arians put by the Nicene Fathers at the close of their Creed, and in this sense inserted in the Creed by the Fathers of the Council of Constantinople. (A.D. 325, 381.) When, therefore, well-instructed Anglicans say the Apostles Creed, "I believe in the Holy Catholic Church," they know perfectly well that here Catholic signifies not merely a universal Church, but a universal Church of a definite character, which is defined in the Nicene Creed as Apostolic.

It may seem strange, but I have for the past two months been contemplating writing you on the same subject upon which Mr. Ingles has written. Throughout this whole back country the Anglican Church is losing ground, as, indeed, it is very nearly everywhere, and my own conclusion is after very considerable thought and prayer, that it is entirely owing to the lack of definite Prayer Book teaching that we are in this condition of weakness. The Anglican Church has so long been saturated with pure Protestantism that its members being for the most part more Protestant than Catholic, naturally turn to the systems better presenting this feature of religion. Unless steps are taken to stop this leakage matters will grow worse, and the end—What Arthur E. Whatham.

THE CHURCH

Sir,—Two or three weeks ago I gave an address to about 30 Church and Society people in the "Canadian" which expressed a desire to have written it out as a separate paper. I am forwarding your consideration a short outline of the paper.

My object in writing it is to do my bit in the struggle against a growth which you wish to prevent.

I wish to restate what you would like you to do and to notify me.

If you don't think it is a little kindly returnable as I will rearrange it.

St. John's, Re

Then followed by Rev. O. H. Ma Church and Society partly the result of view of society, of a protest against distribution of wealth with three distincties, social legislation. It is the duty to teach the first, full to teach people apply to them, class passion rather than duty is not the business of the State. Es ant but the work more so. The Church strength in important where energy is needed.

Christ was not whole energy vital matters. for passing pi legislation, her eternal realities many worthy p and again mu will result. Col about which th is no more co question of fre our present so tivism without ter of the mas change our pr others equally the multiplied character. "It that fashions th ganism howeve can fashion to life." From conditions and likely that a c system could change in dome not be too vigo family is a not the result family is what what He is; th flection of His strong section Christian. Th ity teaches pe such things as to the other strength and h wish to make contented with that they may here. The spi future world Socialism is be millions, altho only with the What does thi wealth? Colle adopted by the social evils, bu evils that are l in the State, a operation and tion of market

THE CHURCH AND SOCIALISM.

Sir,—Two or three weeks back I gave an address at Virden Conference to about 30 clergy on "The Church and Socialism." Many expressed a desire to see it in print, or in the "Canadian Churchman." It was given extempore, but I have written it out and extended it, and am forwarding it by this mail for your consideration. I am enclosing a short outline of it from the Virden paper.

My object in going to this trouble is to do my bit in guarding the Church against a growing danger. Still, if you wish to print it, I ask for a fair recompense.

I wish to retain the copyright and would like you to arrange for this and to notify me re the same.

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O. H. May.

St. John's, Reston, Man.

Then followed a most striking paper by Rev. O. H. May, of Reston, on "The Church and Socialism." Socialism is partly the results of the organic view of society, and partly the result of a protest against the unequal distribution of wealth. It is associated with three distinct things: social duties, social legislation and collectivism. It is the duty of the Church to teach the first, but she must be careful to teach people the duties that apply to them and not to play upon class passion by dealing with rights rather than duties. Social legislation is not the business of the Church but of the State. Each is vast and important but the work of the Church is the more so. The Church must not waste her strength in trying to do the less important when every bit of her energy is needed for the more important.

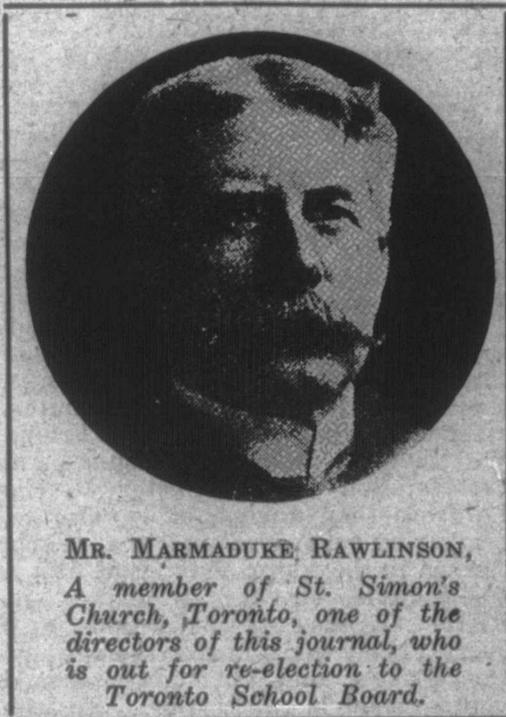
Christ was no social reformer. His whole energy being given to more vital matters. If the Church stands for passing pieces of non-essential legislation, her testimony to essential, eternal realities will be weakened; many worthy people may be alienated and again much internal dissension will result. Collectivism is a question about which the Church, as a Church, is no more concerned than with the question of free trade. If we change our present social system for collectivism without changing the character of the mass of men we shall but change our present social evils for others equally bad. Social evils are the multiplied result of imperfect character. "It is the principle of life that fashions the organism and no organism however cleverly constructed can fashion to itself the principle of life." From a study of present-day conditions and tendencies it seems likely that a change in our economic system could synchronize with a change in domestic relations. It cannot be too vigorously taught that the family is a divine institution and not the result of evolution. The family is what it is because God is what He is; that it is the highest reflection of His threefold nature. One strong section of Socialists are anti-Christian. They say that Christianity teaches people to be content with such things as they have and to look to the other world for consolation, strength and hope, while Socialists wish to make people thoroughly discontented with their condition in order that they may make a better world here. The spiritual, the unseen, the future world can look after itself. Socialism is becoming the religion of millions, although it concerns itself only with the distribution of wealth. What does this mean but worship of wealth? Collectivism may have to be adopted by the State, not as a cure for social evils, but as the least of many evils that are beginning to arise within the State, as a result of private co-operation and its result in the inflation of markets and profiteering. By

studying world movements, it is easy to see that the anti-Christian spirit of Socialism is but the harbinger of the coming anti-Christian storm. Socialism is but one part of a very much greater movement which is making for the consolidation of society. Society is becoming unified, but unified apart from God. This social evil will increase until in utter chaos, confusion and calamity, it is demonstrated to mankind, as a whole, that this world must have the leadership of Christ.

THE BIBLE IN PUBLIC SPEAKING.

Sir,—I would be glad to know what system of Bible reading in the public school has been found acceptable, or most acceptable, to the various Protestant denominations in the community where Bible reading has been established. Any information regarding the system, or the procedure adopted in taking the initiative would be greatly appreciated by the writer.

(Rev.) W. W. Williams,
Dawson, Y.T.



MR. MARMADUKE RAWLINSON,
A member of St. Simon's
Church, Toronto, one of the
directors of this journal, who
is out for re-election to the
Toronto School Board.

GRADE LESSONS.

Sir,—My attention has been drawn to a report in the "Canadian Churchman," of a resolution, said to have been passed at the recent meeting of the Rural Deanery of Huron, which "complained that the Board of Religious Education had returned to the International Lessons."

This is, in fact, the direct opposite of the purport of the resolution, which is one of support rather than complaint. The resolution expressed its hearty appreciation of the present Departmentally Graded Lesson Scheme, as being scientific, practical and adaptable, and hoped that, in view of the announcement that for 1919-20 the Lesson Helps would contain material on the Junior Course only, a way would yet be found to supply material for the Senior Course, so as to enable Graded Schools to continue using the Junior and Senior Courses.

Mr. Hiltz has since informed me that arrangements have been made whereby the publishers of the Helps will supply material on both Courses, so that the object of the resolution has been achieved.

In fairness to the General Board of Religious Education and the Rural Deanery of Huron, I hope that you will be able to publish this correction.

A. L. G. Clarke, Rural Dean.
Goderich, Ont.

DEATH NOTICE

MATTHEWS—At Weston, Ontario, on Monday, December 22nd, after a long illness patiently borne, Florence Elizabeth, beloved wife of the Rev. Gordon Matthews, Chaplain of Bishop Bethune College, Oshawa. Aged 29 years.

IS IT NOTHING TO YOU?

Sir,—I believe it to be an unusual thing for a clergyman's wife to claim your attention, but I am sure I can rely upon a hearing in presenting the claims of the women and children now living upon the Canadian frontier, with whose condition I have been familiar for eight years.

I travel very frequently with my husband, who is ever on the trail and vigilant in seeking out newcomers, yet am often disheartened at the rebuke that no clergyman has ever before visited them, and at the suggestion that the Church is waiting for them to make money before sending a minister. Our "parish" has seventeen schools and seven post offices, and more of both will be opened next year; and, upon making a rough calculation I find that I know personally 450 who get mail from one of these shack post offices. There is no official census of the population here as yet, but the above details are inserted to give an idea of the population that one clergyman is trying to minister to. And when you realize that this population is spread over rather more than sixteen townships, or 600 square miles, you will agree that the Church is expecting an impossibility. We have as yet only one church, but three services and three Sunday Schools are held each Sunday in some of our ten centres; in addition, we have a large postal Sunday School; and I might add that the scattered women of the parish have raised two hundred dollars this year by a unique Woman's Auxiliary, for they never meet. Yet we only touch the fringe of the work that there is to be done up here.

Our beloved Bishop, who shares all the hardships of his men, and who is a real father in God, has broken down under the fearful strain; there is scarcely one clergyman, or clergyman's wife, left in this diocese who is not on the verge of a breakdown. What is the Church going to do about it? Are the few remaining men up here who realize their fitness for this work to be forced to "go out" because relief is not sent? The transition stage of this place is passing and permanent settlers are coming in with their families.

We feel that we out here are going "forward" to the point of exhaustion; what we pray for is that members of the wealthier congregations may hear and respond to the shout they used to hear as boys on the playing-field, "Follow up! Follow up! Follow up!"

Peregrina.

West Peace River, Alta.

Church News

THE WAR SERVICE COMMISSION OF THE CHURCH OF ENGLAND IN CANADA.

The Executive Committee of the War Service Commission of the Church of England in Canada held an important meeting at the Board Room of the Synod Offices, Toronto. The chairman, the Bishop of Ottawa, presided, and there was a good attendance of members, including the Bishops of Toronto and Ontario.

A resolution was passed by a standing vote placing on record the loss the War Service Commission, the diocese of Ottawa, and the Church in general has sustained by the lamented death of Archdeacon Mackay, of Ottawa.

The suggestion having already been approved by the Executive Council of the General Synod and the Council for Social Service, it was decided that the Executive Committee of the War Service Commission should in future function as a special committee of the Council for Social Service, the general secretary and the treasurer of the council becoming respectively general secretary and treasurer of the War

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Service Commission. A hearty vote of thanks to Major-General Hodgins, vice-chairman of the Commission, for his kindness in acting as honorary treasurer of the Commission from its inception, was unanimously passed.

It was decided that the War Service Executive should be constituted as follows: The Bishop of Ottawa, chairman; Major-General Hodgins, vice-chairman; the Bishops of Montreal, Toronto and Ontario; Dean Starr; Mr. Justice Hodgins; Brigadier-General C. H. Mitchell; Colonel the Rev. J. M. Almond; Rev. Dr. Seager; Mr. R. W. Allin; Major Burbridge; Mr. J. M. McWhinney, treasurer; Canon Vernon, general secretary.

Special reference was made to the valuable services, in looking after the welcome and welfare of returning soldiers and their dependents at the ocean ports, of our Immigration Chaplain, Rev. W. H. La Touche Thompson, and of Miss Taylor, the services of the latter being provided by the War Service Commission.

Careful consideration was given to the needs and claims of the returned men. The Bishop of Ontario and Dean Starr were appointed a special committee to prepare a bulletin on "The Church and the Returned Man," which will be issued by the Council for Social Service.

The War Service Commission, which has already done good work by aiding the Chaplains' Services overseas in providing for the spiritual and social well-being of the troops, in



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welcoming the returning men and their dependents, and in seeking to aid in the creation of that Christian atmosphere in which alone the problems of reconstruction can be solved, has yet much useful work to do in co-operating with the Chaplains' Services in Canada, in seeking to ensure the spiritual and social well-being of the permanent force and of men at militia camps, and in seeking to help in meeting the needs of soldiers returning to civilian life.

PRESENTATION TO MISS PINKHAM AT ALBERTA RED CROSS CONVENTION.

At the recently held Alberta Red Cross Convention in Calgary presentations were made to Miss Pinkham, honorary secretary-treasurer of the Alberta Branch until June last, and to Mrs. C. B. Waagan, honorary superintendent of supplies.

In presenting to Miss Pinkham a handsome golden-brown bag with tortoise-shell top, containing \$1,200, the gift of friends in the Red Cross, Premier Stewart paid a moving tribute to her work during the war. "I have been honoured," he said, "with the greatest honour of my life, and I only wish that someone who could convey better than I the appreciation which we all feel of Miss Pinkham's splendid work, had been chosen. Every worker could not help but feel that you had given yourself heart and soul to this great service. As we revered our boys who fought overseas for our honour and freedom, so we feel toward you who fought our battles at home. We wish to convey our esteem in heartfelt sincerity for what you have done."

"No work I have ever done has given me so much pleasure," said Miss Pinkham in the short, graceful speech in which she accepted the gift.

THE DEANERY OF SASKATOON SUNDAY SCHOOL ASSOCIATION.

A joint convention, including the Chapter meetings, the Sunday School Association and the Deanery W.A., met recently for a couple of days in Christ Church, Saskatoon.

The mornings were given up to the Deanery Chapter, the meetings being presided over by Rev. Canon E. B. Smith; the afternoons to the W.A., Mrs. E. B. Smith presiding, and the evenings to the Sunday School Association, with Rev. J. E. Purdie in the chair. The meetings were opened with prayer and Scripture reading. After appointing the different committees and reading the minutes of the last convention, the different departmental superintendents gave their reports. Then followed a missionary address by Rev. Prof. L. H. C. Hopkins, of Emmanuel College, formerly a missionary in India. This address was informing, inspirational and truly searching.

On the second evening Dr. G. M. Weir, Principal of Saskatoon Normal

School, gave an address on "The Simple Art of Teaching," which was very helpful and instructive. Rev. G. H. Holmes, Rector of St. George's Church, Saskatoon, spoke on "The Scope of the Work of the Sunday School," and Mrs. William Calderbank, of St. James' Church, Saskatoon, on "How to do Personal Work in the Sunday School," both of which were very interesting.

It was felt by all present that this was a most helpful and profitable convention, and that we were most fortunate in securing the speakers we had. The president made a few closing remarks, expressing gratitude for the success of the convention. He gave us our motto for next year:—"I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," Philippians 3, vs. 13 and 14.

The convention closed by the president pronouncing the Benediction.
—E. Marion Walker, secretary.

THE ANGLICAN CHINESE MISSION, VICTORIA, B.C.

Sunday, December 7th, was a red-letter day in the annals of the Chinese Mission, when the superintendent, the Rev. N. L. Ward, presented to the Bishop of Columbia five young men for Confirmation, a small congregation of interested friends being present to take part in the service. The reverence and devotion of the candidates were especially marked. The superintendent addressed them in their own tongue for ten minutes, after which the hymn, "What a Friend We Have in Jesus," was sung, and Confirmation was administered. His Lordship then gave a short address, comparing the work to the pebble thrown in the water, making at first a small circle, but ever widening out, if the friends present would pray every Friday morning for the work of the Mission and for the confirmed young men in particular. To the young men, he said, "Be true. Keep your lives white, through the strengthening grace of the Holy Spirit and our prayers, then your influence will extend till it embraces the whole circumference of Chinatown. Rev. N. L. Ward then followed on with Holy Communion, the newly confirmed and other friends receiving. We realized that God was indeed present in our midst and our hearts were full of deep thankfulness that these souls were brought out of heathen darkness into the glorious light and liberty of the children of God. "Laus Deo."

BROTHERHOOD OF ST. ANDREW.

Saskatoon.—At a meeting held at the close of the evening service on St. Andrew's Day, the St. John's Chapter of the Brotherhood of St.

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Andrew was reorganized. The Rector, Canon E. B. Smith was in the chair, and outlined the work of the Brotherhood and pointed out the great necessity for just such work in the Church to-day, especially in the way of co-operation with the Forward Movement. Meetings will be held every Sunday afternoon at 4 o'clock. The following officers were elected: Director, Mr. Willard Agnew; vice-director, Mr. H. O. Jones; secretary-treasurer, Mr. Philip Burgess.

Toronto.—The Chapter at the Home for Incurables held their annual meeting recently reporting a good year's work. The Venerable Archdeacon Ingles and Mr. Evelyn Macrae both spoke to the men and urged that the power of prayer should be used for the cause of the Anglican Forward Movement.

mas Eve, the men, in varied costumes, meet in the principal squares, chanting the "Gloria in Excelsis." Proud is the man selected by vote to be "star-bearer." A large star, in which are several lighted candles, all shining as one, is mounted on one end of a long pole. This star is symbolical of the star which guided the three kings to Bethlehem, and the effect of its light in the dark and winding streets at the head of the long procession of men, slowly marching to the music of "Gloria in Excelsis" sung in chorus, is deeply impressive. A sumptuous supper is served after the devotions are ended, and thus Christmas Day begins.

Polish Poppy Feast.

The emergence of Poland as a power to be reckoned with in Central Europe after the war adds interest to the study of its Christmas customs.

Christmas Eve is observed by the Poles as a strict fast until about four o'clock in the morning, or, as in many places around Warsaw, until the morning star glimmers in the wintry sky. Then the meal of Christmas Eve is served. It consists of nine courses in honour of the nine choirs of the angels. The first course is always milk-soup flavoured with almonds and very sweet; then come two or three kinds of fish, macaroni, winter-salad, potatoes, cakes, or rather a kind of pancake; and lastly a pudding very strongly flavoured with poppies. This latter dish is the essential one of the Polish Christmas. Even the poorest contrive to have a small quantity of it.

Under each plate is put a small wisp of hay or straw, to call to mind the manger about to be occupied by the holy Babe. During the meal hymns are sung by the assembled family. Master and mistress, children and servants, unite their voices in that song of praise which two thousand years ago awoke the echoes on the plains of Bethlehem, "Gloria! Gloria in excelsis!"

A Visit to the Manger.

The poppy pudding having been eaten, all adjourn to the manger, which has been prepared in another room, to the great delight of the little ones of the family, who, however, are not excluded from the preparation of it. The Christmas tree is got ready in private. But the manger is the children's work. It is of course lighted and adorned according to the means and tastes of the family. Generally, however, it is very simple, being as near as we can imagine an exact copy of the stable in which Mary "brought forth her first-born son, and laid him in a manger."

All remain in silent prayer for a few minutes, after which such gifts as have been prepared for the poor are distributed; and many a ragged child goes home well clothed and fed, blessing in his little heart that poor Babe lying in the straw, in whose sacred

Church in the Motherland

Dr. Leeke, until lately Bishop-Suffragan of Woolwich, Kent, died last month. He resigned his charge in 1917 owing to failing-health.

The Very Rev. Dr. Swayne, Dean of Manchester, is to be consecrated Bishop of Lincoln on the Feast of the Epiphany in Westminster Abbey.

Bishop G. F. Browne, late of Bristol, recently celebrated his 86th birthday. It is six years since he resigned his See, but his vigour, both physical and mental, is still unabated.

The Rev. George Sydenham Jones, Mus. Bac., Oxon, has been appointed priest-organist of St. John's, Upper Norwood; London, a unique appointment.

THE STAR OF BETHLEHEM.

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Masquerading in Russia.

In the days before the revolution in Russia, with its attendant horrors of Bolshevism, the Christmas Eve celebration was long and curious, beginning

in the early afternoon with groups of peasants singing carols in front of noblemen's houses, where they eagerly gathered the coins thrown to them from the windows. This was called the Kolenda, and always preceded the masquerade, when the peasants of all ages dressed themselves to represent different animals, in memory of the Saviour having been born in a stable. After the rising of the evening star the supper was served, and among those who could afford it there were Christmas trees resplendent with good things.

A Montenegro Custom.

In the mountains of Montenegro the peasants have a peculiar Christmas Eve custom. After the Yule log has been lighted, the head of the house and the son who acts as the shepherd of the sheep-flock go to the stables with candles, and light up every corner of the interior alternately. Then they return to the door, and as each holds his candle high, the animals are driven in, one by one. The household wife then sprinkles a little wine over the oldest female of each of the different species of live stock, and, having done this, kisses the animal on the head. This is a unique Christmas practice, and antiquarians have been able to find no reason for it, nor have they been able to set the time when it began. The kissing ceremony over, the family "clucks" like a hen, and "cheeps" like a chicken. This is said to ensure a plentiful increase of the fowls during the coming year.—"The Witness."

Boys and Girls

[Cousin Mike wrote this letter when he was away on his holidays and it got mixed up with some of the big bags of Christmas mail. So it is a week late.]

Dear Cousins,—
This will be the last letter I shall write to you in 1919, so I must stuff it tight with all kinds of love and good wishes, and hopes that next year will be as good as this, and better. Of course, it's going to be better. We're all a year older than we were this time last year; we're a grade higher in school and know ever so much more; some of us are in our last year, and we are beginning to find out how nice it is really to be at the top of the school, and to be asked to help with the little ones, or in some way or other to do something to make life run more smoothly.

Some of us perhaps have even left school, and have been working since the summer; then we feel more important than ever, to be actually earning wages, and to be trusted with our job! That makes a whole lot of difference, doesn't it? But we have to remember, even when we are most intent on doing our work properly, that there are others who need help, others who depend on us, on our cheerfulness, patience, good spirits, and above all, unselfishness: if my cousins are going to begin being selfish workmen and women directly they get out of school—well, I might as well stop writing to them! Only they won't be; I know that.

You don't know how, sometimes, when I am alone in my office, about to begin writing to you, I let my thoughts wander over all Canada, from a cousin called Nellie in Vancouver, to another called Mary in St. John, N.B. I can remember ever so many names in between, too, from High Prairie, in Alberta; Gilbert Plains, Manitoba; up at Bobcaygeon, in Ontario, and so on all over—and I think of us all as being linked up together because we love the same things, fun and play, and being out of doors; and we are linked up, too, because we want to be our very best and do our very best for our country. I feel sometimes as though

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there is a whole army of you growing up from coast to coast—and so there is! Then I begin to write to you, and as I write, I feel I can almost see you.

I wish I could see you all on Christmas Day! My! Those stockings! You can't move in our house for parcels of all kinds which are supposed to be hidden, but which I keep

on discovering all the same. You'd think Mrs. Cousin Mike would be desperate, with all the mystery and confusion, but not she; she goes on round the house with a satisfied smile, as if she knows all about it, and more, too, and you can't surprise her any more, not if you tried like everything. She is keeping everybody out of the kitchen these days, and we can

only guess what goes on down there, but we get very excited at times over it. Even our old pussy has caught the Christmas spirit, for yesterday he caught a mouse and brought it to me for a gift!

You may be interested to know that since I came back to Canada, I hear that I have a new little nephew in England; that isn't so extraordinary, you may say. No, it isn't. I'm pretty well used to nephews and nieces and things like that, but the point is, they've called him Michael after me, so Cousin Mike now has a nephew Mike (only his mother doesn't want a nickname, so he's to be called by all of his name at once!). What do you think about that?

I think I'd better stop. You've no idea how late it is. Neither have I, and I'm afraid to look at my watch. The clock's broken, and it's so quiet in here. If it were Wednesday night, I should hear Santa Claus' engine buzzing. I told you he's coming by aeroplane this year, didn't I? Shall you leave milk and biscuits in your room for him? We used to, when I was small, and he always ate the cookies and drank the milk all up, and we never minded washing up his glass, dear old man! He appreciates things like that. I'm bound to say though, it wasn't my idea, brother suggested it first.

But good-bye, I really must go to bed. So I hope everybody will have a Merry, Merry Christmas, and a splendid beginning for the New Year.

Your affectionate
Cousin Mike.

MARJORIE ENTERTAINS THE BISHOP.

"And don't forget the pudding in the oven," were mother's parting words.

"I won't." Marjorie nodded gaily as she ran back to the kitchen. But she would have forgotten it, sure as fate, for out of sight was out of mind. One might as well have placed over the oven door: "All hope abandon, ye who enter here."

It was a beautiful day for mother's visit. She would have gone the Saturday before but for the Bishop—who hadn't come, after all. For a Bishop—especially the Bishop of Bengal, if you please—has so many appointments that he cannot quite keep track of them.

After a busy morning, lunch was at last ready. Only Malcolm and father were there, and they had just reached dessert when the telephone rang.

"Alice," she cried. "Why, of course, I'd love to. Is the whole bunch going?"

"Father," she exclaimed, excitedly, "we're going to Bartlett's woods for chestnuts. You and the boys can get some supper for yourselves and I'll wash the dishes when I get back."

"And I thought," suggested Malcolm to his cup of coffee, "that Marjorie was going to be housekeeper while mother was away."

"Oh, but Mac, a nutting party!" She looked uncertainly from him to father.

"Run along, child," assented father. "I guess we can manage." And he finished his dessert at one mouthful.

It was seven o'clock when Marjorie again reached home. A hum of voices greeted her as she opened the door. Upon the floor stood a Gladstone bag; upon the rack hung a hat of a curious shape never seen there before; in the parlor opposite to father, one broad-cloth knee crossed luxuriously over the other, and talking for dear life, sat—the Bishop of Bengal!

She gave one gasp, then stepped bravely forward to be introduced. "This is our only daughter, Marjorie," she heard father say. "She is our housekeeper, in her mother's absence." And she felt the Bishop's big, kindly handclasp as she tried to form some words of welcome.


But all the time wild visions scampered through her brain, of a guest-room in disorder, of a kitchen piled

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with sticky dishes and of an empty dining-room. But, fortunately, as it developed, the Bishop had dined on the train.
"If ever I do such a thing again!" she exclaimed, as she spread the fragrant sheets upon the guest-room bed. Then she flew to the kitchen, drew a pan of steaming water, and began dropping cups and saucers into it.
The next minute Brother Jim came in from the football game. Hearing voices in the parlor, he inquired, "What's up? Anybody here?"
"The Bishop of Bengal!"
Jim stared, then threw back his head and laughed. "You sound as tragic," he asserted, "as if he was a royal Bengal tiger bent on devouring us all."
"He's a lion, not a tiger, the way he has to go around to big conventions and things. And yet he and father sit in there talking about the scrapes they used to get into in college, like two boys."
"Scrapes?" And he tiptoed to the door with interest.
"Snakes, you mean," tiptoeing back. "They keep snakes in India for pets. Put milk on the floor for 'em. And they wriggle out and lick the platter clean."
"Well, I wish I had a snake right now to wriggle out and lick these dishes for me. Just look at them, Jim."
"Looking at them won't wash them," he replied practically. "See me do the snake act." And seizing a towel he began wiping the cups as his sister lifted them from the pan.
By nine o'clock they were ready to join the circle about the Bishop. But the conversation by that time had reached a dull level, and not another word did they hear about India that night.
Marjorie as she slipped into bed felt distinctly defrauded. "If I only hadn't been in the kitchen the whole time! But that was my own fault. Anyway, I'm glad mother got everything ready for dinner to-morrow." And she laid her head on the pillow in security, only to lift it again in dismay. Breakfast! She had quite forgotten it. And mother had said—buckwheat cakes and sausage. Buckwheat cakes and sausage for the Bishop of Bengal!
Well, there was no help for it. There were not eggs enough in the house for an omelet, and rolls could not be obtained anywhere on Sunday morning. Buckwheat cakes and sausage it must be.

Then a further thought sent her out of bed with a rush. She had forgotten to set the batter. Into the hall and down the steps she crept, devoutly hoping that Jim, who kept fire-arms, would not shoot her for a burglar.
Soon the batter was mixed and ready to rise. But where should she set it? The radiator in the front hall. That was the warmest place. There she set it softly down, then stepping carefully around the Bishop's overshoes on the floor and the Bishop's overcoat on the rack, she went back to bed.
Her first business as she ran downstairs the next morning was to throw open the shutters and turn to the radiator. Had the batter risen? It had, valiantly, completely, disastrously; to the top of the pan; over the top, even, to speak paradoxically, down to the floor. And there stood the Bishop's overshoes as neatly filled with batter as though some sculptor had arranged to take a plaster cast of the episcopal foot for a statue to be placed in a cathedral.
Marjorie stared, then flushed, then sat down and laughed until the tears came. But before she could do a thing a big round voice behind her bade her good morning. She whirled about and stood speechless. How could she know that the Bishop was an early riser and habitually took a stroll before breakfast?
Then something in the keen grey eyes reassured her. She pointed to the floor. "I'm awfully sorry," she managed between gasps. "I don't suppose it's customary to raise buckwheat batter in overshoes even in India."
"My dear young lady, it's not customary to raise buckwheat batter in anything—in India. I haven't tasted buckwheat since I left America. So if you mean to give me a real old-fashioned breakfast once more I'll gladly contribute any number of shoes to the cause."
"I could lend you a pair of Malcolm's for to-day." Then with a sudden scruple, "Do you think I ought to tell him?"
"By no means. This little—er—overflow meeting is entirely our own affair."
She drew a breath of relief. How comforting a Bishop could be! "If I could only hide these," she deliberated.
"How about the river? I might walk in that direction. And tied with a couple of stones—"

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"Of course." And Marjorie bounded to her feet.

So the Bishop sauntered down the street carrying under his arm a neat parcel. It was noted that he paused at corners, hat in hand, to let the breeze lift the greyish hair from his forehead, and even on the bridge which spanned the river, stood awhile gazing intently into the clear depths below. Then he returned to the house burdened only with an appetite adequate to Marjorie's cooking.

If he seemed a little extravagant that morning in his praise of the food before him it was put down to the fact of his exile for so many years in a land of rice and curry. And only Marjorie caught the twinkle beneath the bushy brows when his eyes chanced to meet hers.

Then they all went to church and heard the Bishop's story of India and its needs; and came home and gathered at the table to listen to the fascinating tale of India's history. They travelled back to those dim ages when Alexander sat upon the throne of Greece, and watched Phoenician traders touching with their busy prows those shores so rich in ivory and pearls; they trod the blood-stained path of Tamerlane and saw the Moguls firmly seated on the throne; from century to century they followed the course of dynasties and of religions until they almost felt the touch of India's tropic air, and breathed the spices and perfume of that far land of mystery and charm.

When Monday morning came Marjorie, who had surreptitiously slipped into the Bishop's half-open bag a parcel hastily telephoned for from the nearest shoe dealer, could hardly let him go, he was so good a comrade.

It was with pride, therefore, that she displayed to the family some days later her very own letter from him, signed in full with the name that had lent weight to many an ecclesiastical document. In the course of it he begged her to accept in return for her courtesy a small memento of his visit. The accompanying package contained an ivory bowl, supported by two elephants, exquisitely carved, to be used, the letter said, in case of another "overflow meeting."—Margaret Horner Clyde, in the "Presbyterian Banner."

A WISE TRAMP.

He was one of those smart men who like to show their cleverness.

"Watch me take a rise out of him," he said, as the tramp approached. Then he listened solemnly to the tale of hard luck.

"That's the same old story you told me the last time you accosted me," he said, when the vagrant had finished.

"Is it?" was the answering question. "When did I tell it you?"

"Last week."

"Mebbe I did, mebbe I did," admitted the tramp. "I'd forgotten meeting you. I was in prison all last week."

JOSEPH'S BRETHREN.

The minister's class at the kirk of Tobermory had been reading the story of Joseph and his brethren, and it came to the turn of the minister to examine the boys. The replies to all his questions had been quick, intelligent and correct. Such as: "What great crime did the sons of Jacob commit?" "They sold their brother Joseph." "Quite correct. And for how much?" "Twenty pieces of silver." "And what added to the cruelty and wickedness of these bad brothers?" A pause. "What made their treachery even more detestable and heinous?" Then a bright little Highlander stretched out an eager hand. "Well, my man?" "Please, sir, they sell't him overcheap."

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