

Canadian Churchman

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The world's most crooked river is the Jordan, which wanders nearly 220 miles to cover 60.

The Rev. F. Louis Barber, L.Th., of Picton, will be at St. Augustine's, Toronto, during the month of August.

Congratulations are offered to the Bishop of Ontario and Mrs. Bidwell on the twenty-fifth anniversary of their marriage.

The Rev. A. Cook has returned to his home from Kinross, and has resumed his pastoral duties at St. Peter's Church, Dynevor.

The Rev. A. Birch, Incumbent of Alexander, and Chaplain on the Sioux Indian Reserve, is spending a month's holiday on the Pacific Coast.

General Herbert Uniacke, of Halifax, has been invested by the King at Buckingham Palace with the Knight Commandership of St. Michael and St. George.

Miss Kathleen Kells, of Orillia, who has been doing valuable work at The Pas School with Archdeacon MacKay, is at home for a short holiday. She will return to her work in August.

The full band of the Royal Marine Light Infantry, which is one of the finest military bands in the British Isles, has been selected to accompany the Prince of Wales to Canada.

The Rev. Canon Heeney, Rector of St. Luke's, Winnipeg, preached the opening sermon and delivered a course of lectures at a summer school lately held at Meota, in the diocese of Saskatchewan.

The Rev. E. Diamond, Rector of St. Alban's Pro-Cathedral, Kenora, Ont., was a recent visitor to Winnipeg. For some years Mr. Diamond held various charges in the diocese of Rupert's Land.

The Rev. W. M. Loucks, Rector of All Saints', Winnipeg, is staying at Kingston for the present, whither he was called by the recent death of his father. Canon Jeffery officiated in his place on a recent Sunday.

The King and Queen of the Belgians will stay at the White House, Washington, D.C., during their visit to that city, which will probably be in October next. Elaborate plans are being made for their entertainment.

The Rev. F. B. Smith, a former Rector of All Saints', Winnipeg, paid a short visit to that city lately on his way south for a holiday. He has recently returned to Canada after spending several years on active service Overseas.

A united open-air service of thanksgiving for victory took place at Truro, N.S., on July 19th. Rev. J. W. Godfrey, Rector of St. John's, presided, and all the ministers in the town took part therein, as also the Salvation Army Commandant.

A British flag that was kept flying during the Battle of Jutland was afterwards found floating on the wreckage of one of the sunken ships, has lately been carried in peace celebration services in All Saints' Church, Acton, London.

According to the revised itinerary of Admiral Jellicoe's visits to India and the Dominions Overseas, he is timed to arrive at Esquimalt, B.C., aboard the "New Zealand," on November 12th, and he will remain in Canada until about the end of the year.

The Rev. L. J. Donaldson, the Rector of Trinity Church, Halifax, began a series of sermons recently on the pictures which are hanging on the walls of the church, beginning with the copy of Holman Hunt's masterpiece, "The Light of the World."

Mr. G. R. Calvert, a student of Wycliffe College, Toronto, who has been in charge of the Oak Point Mission, in the diocese of Rupert's Land, for the summer, is a patient in the General Hospital, Winnipeg. It is hoped that he will be able to be out and about again shortly.

Rev. Dyson Hague, Toronto, welcomes home two of his family from war service; Lieut. George Hague from eight months' incessant fighting in North Russia (Europe), and Miss Kitty Hague from two years' service as nursing sister in No. 3 Canadian General Hospital, Boulogne.

It has been decided to give the Legion of Honour decoration to all totally disabled and maimed soldiers of the French Army holding military medals. Such soldiers who have received already the decoration of Chevalier will be promoted to the grade of Officer of the Legion of Honour.

Marshall Foch was presented with a sword of honour and with the freedom of the City at the Guildhall, London, Eng., on July 30th. The gallant soldier had a most enthusiastic reception. In the morning at Buckingham Palace, the rank of Field Marshal of the British Army was conferred on him by the King.

The Rev. Edwin Gillman has been appointed by the Bishop to take charge of the Church of the Resurrection, Toronto. A house next to the church has been secured for his use, towards the payment of which, the members of the parish contributed \$490, and a grant of \$200 was made by St. Paul's Church, Toronto.

The Rev. Dr. T. B. R. Westgate, a prisoner of war in German East Africa for the greater part of the period of the war, has arrived in Winnipeg, where he will shortly establish his headquarters. Prior to the War Dr. Westgate was appointed secretary for the M.S.C.C. for Western Canada, but the outbreak of the war prevented his taking up the appointment.

P. W. Wilson, an Englishman, former member of the British Parliament, says that one reason why British and Americans alike find it so hard to understand Ireland, is that the Irish as a nation go to church on Sunday, while many of us do not. Nothing impressed me more when I visited Dublin than the faithfulness with which Catholics and Protestants, rich and poor, attended public worship. In every family religion is taken seriously.

Miss Frances Hazel Winnington-Ingram, the youngest daughter of Mr. and Mrs. Frank Winnington-Ingram, of Aylmer, Ont., was married recently in Trinity Church, Aylmer, to Mr. Clarence St. C. Widener Ball, the son of the late Rev. Clarence Ball and Mrs. Ball, of London, Ont. The ceremony was performed by the Rev. Murton Shore, of Watford, assisted by the Rev. Charles Miles, Rural Dean of Elgin. The bride is a niece of the Bishop of London.

These are busy and happy days for the workers in charge of "Moorelands," the summer home for tired mothers and their little ones, who are sent away from Toronto by the Down Town Church Workers' Association. As many as eighty-four little girls are taken out for motor rides in one afternoon through the beautiful country bordering on Lake Simcoe. Would that the Church could provide homes such as this in many centres throughout our fair Dominion. And this is not all, Miss Harriet MacCollum, who is directress of this work, has just taken out seventy-five young women who lead a strenuous life in the down-town district of Toronto. They will have two weeks of refreshing times, under Christian auspices.

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Canadian Churchman

Toronto, August 7th, 1919.

Editorial

FIVE years ago the world had its dreams of peace shattered by the unbelievable. Is that what you say? Would it not be truer to say that five years ago the utter impossibility of world peace on the existing bases was suddenly revealed by a nation cruelly following the world spirit to its logical issue. Suspicion was the motive and espionage the method dominating world politics. Men put up with it because they thought it the only possible way. No one was satisfied with it except those who had axes to grind.

Not until Germany's effrontery dedicated to Gott her sword red with the innocent blood of Belgium did we realize how utterly futile were all the forces of man's mind to hold in check his passions and lusts. Pledges and conventions were as tow on the arms of a giant. True enough we curbed the beast at last but it was a long last. The madman had run amuck and destroyed and despoiled.

No one can bring himself to believe that wars and rumours of wars are God's eternal purpose for mankind. God has not mocked man by the promise and vision of a new creation in Christ Jesus. By the grace of God we may grow to the fullness of stature of a perfect man. It is not unattainable by God's will but by the weakness of our own wills. The difficulty with which we persuade ourselves that anything unprofitable is right, and the relief with which we leap to action when the profitable and the right are identical reveal the unsuspected degree of the weakness of our wills.

One of the most hopeful signs for humanity was the abandon with which the best of our manhood during these last five years flung themselves into the fight for the things that mattered most. Life under better conditions or a bare six feet of earth was the only reward that they could reap. Which ever it was, they invested a life for a better world and no one can do more. But it took Germany's hideous revelation of whither we were all drifting, to arouse us to fight for our spiritual birthright which our fathers had won through generations of vigilance and strife.

Better things can come only by deliberate planning, which is another way of saying by working according to God's will. That is a fight more difficult than defeating Germans, for our enemies are within the gates.

There are many who frankly desire the old wine saying that the old is better. To settle back into the old habits and conditions would be rest enough for them, after the grim business of war-making. Theirs is the unreasoning conservatism, which forgets that the old has gone forever. In this war some men have been shocked into thinking for themselves. The man who had realized that it paid the country to look after his family and to feed, clothe, arm and transport him as part of a fighting unit is not going to put up with the old hand-to-mouth existence. He has realized his value, his "selfhood." He is certain that the new wine is better because he never had a chance to taste the old.

Both these groups are selfish, unconsciously, and pardonably so but none the less selfish. And it is selfishness which will destroy the possibilities of the new as it has ruined the old. Brotherhood in the mouth of one group means patronage, in the mouth of the other group it means spoilation.

The world is bound to be a new world but whether it be a better one depends on getting these two groups to think together for the right interests of all must be assured. The parts can

have true meaning and function only through the whole. To get these to think together in spite of prejudices and suspicions is the task to which Christians must set themselves. Utterly useless will be our efforts unless we are willing to allow our own lives to be used in exposition of His will and the power of His Spirit. Those who have caught the vision of a new world wherein dwelleth righteousness and peace must bear the travail of its birth.

INTIMATE knowledge gained by years of faithful missionary service is the basis of DEACONESS A. L. ARCHER'S article on Japan. The facts which she gives will be the ground for reaffirming opinions some of us have had for some time regarding social conditions. Her statement regarding Factory Life should awaken to renewed work and prayer. Christians at home who have not realized the practically fatal obstacles to any approach to Christian living by converts in such conditions. Most important is the conclusion forced by Miss Archer's article, that Japan is still in need of evangelization. The day of opportunity is passing but is not past. The strategic place of Christian social effort as an unmistakable exposition of Christianity and as a crying need is clearly set out.

SOME of the special difficulties of the mixed nationalities and religions in Poland arising from her history of subjugation to various conquerors is sharply revealed in this week's chapter on "The Heart of Poland." You may or may not agree with what MR. W. J. ROSE says about Roman Catholics, but you must take his facts into your conclusion. His section on the Colonists is set against the background of the successive invasions of a country where the conqueror's heel has broken the body but has never broken the spirit of a dauntless people.

Those who have been following Mr. Rose's instructive articles will appreciate the point of the Open Letter (July 27th) to the Allies from the Polish Catholic Israelite Patriot Party protesting against Jewish autonomy in Poland, and particularly against the schools which it says: "raise a Chinese wall between citizens of the same country." Did you notice Mr. Rose's description of the Cheder School in the Warsaw Ghetto?

CAN it be that there are men to-day who are penalizing a workman because of four years absence overseas? From one thing we heard it seems like it. The manager of a shoe factory gave a returned man his former work back again at pre-war wages. The workman's complaint was met with the statement that the other workmen had had four more years training and were entitled to the higher scale. The returned man worked on for four months when he equalled the others in quantity and quality of work done and still the manager refused to pay at the rate the others were getting. We can stand some discrimination in favor of the man who kept our country's industries safe, but we certainly can stand none against him.

N.B.—If your copy of the Canadian Churchman does not reach you regularly, we shall be grateful if you will let us know.

The Christian Year

The Unrighteous Mammon (NINTH SUNDAY AFTER TRINITY)

TODAY'S Gospel contains a parable which, while clear enough in itself, is a source of much questioning and some criticism in the application our Lord gives to it: "Make to yourselves friends of the mammon of unrighteousness." The parable is made to apply to human nature at its commonest level. A steward is unfaithful to his trust; his master discovers it and threatens dismissal. The steward, before quitting his employ, uses the remaining opportunity of handling funds to his own advantage, by putting his master's debtors under obligation to him; and for this selfish providence secures his master's commendation.

THE UNDERLYING THOUGHT.

In the parable our Lord wishes to accentuate the extreme regard a man of business has for even the most unscrupulous exercise of the gifts of the craft; thus anticipating the exaggerated commercialism of the present age. But our Lord was really thinking of the supreme value of the soul, and the interest men ought to have in its life and sustenance, in comparison with these things that are but for a moment; and He was searching for some familiar and concrete means of approach, by which He might be able to convey at least a measure of this value to the intelligence of the man of the world. Why should not that commercial keenness and foresight which will go to any extreme to secure the good things of this world be enlisted in behalf of the life of the soul, which, when once realized, it is the part of providence to preserve from destitution and death? It is a reasonable argument. It does not appeal to the highest motive nor to the truest, but it is the only one many can understand, from which they may be led to an appreciation of the finer one. The desire to save one's soul is not, as has been frequently averred by those who have only a superficial knowledge of Christianity, a selfish thing. It is a day of high heroisms, and the Christian life appeals to the highest and best that is in us. The fact that the way of soul saving is the way of the Cross ought to silence forever any criticisms that may be levelled at Christianity on the ground of its inherent selfishness.

THE TERMS OF THE PARABLE.

The application our Lord makes of the parable would not have proved so great a stumbling block had He not used the terms "unrighteous mammon," which makes it appear as if He justified means by ends, and was prepared to condone unrighteousness under certain circumstances. As a matter of fact the word "mammon" means simply wealth, while the word unrighteous, as Dean Farrar points out, is used by way of metonymy, "because the abuse of riches is more common than their use." In this sense the parable teaches this: "You who can value at full measure prudence and foresight in matters of business, see that you make it your business to exercise a like caution with regard to your spiritual life. Turn your time, talent and energy, or, what is the equivalent, the money which time, talent and energy produce, to the security of your undying soul. Be not cautious and prudent in one thing while you are indifferent to, and neglectful of, another, which is of much greater personal interest and importance to you. Let not the children of this world be wiser in their generation than the children of light, "Seek first the Kingdom of God and His righteousness and all other things will be added to you."

The Nation's Greatest Need

by the BISHOP OF DURHAM

WE speak of the reinstatement of the Bible in its true and proper place as the Book of God to man, and I suppose we must do it with a certain amount of reserve. I think we sometimes a little exaggerate in imagination the extent to which, even in the best days of the past, the Bible was ever quite the Book of the people, partly because, in days not so very far distant, the reading power of the nation was not nearly what it is now. Certainly toward the close of the eighteenth century many a devoted preacher of the Gospel had to make his message as plain as possible to people who he knew, as to the majority of them, could not read. That comes out in the Life of Venn, of Huddersfield and Yelling, one of the greatest preachers of the Gospel in the end of the eighteenth century, where in his parish, the parish in which he ended his days in rural Cambridgeshire, he had to speak to a population of shepherds and their families, the large majority of whom could not read, and, therefore, of course, were not people of the Bible in their personal life.

I was reading very recently some pages of Sir Walter Besant's account of London and its life in the first half of the eighteenth century, and it struck me, to an extent we hardly realize, how the present was anticipated to an extraordinary degree in some evil ways. Outrageous Sabbath desecration is not so modern a thing as it sometimes seems. George the Second's reign saw contempt of the Sabbath almost as flagrant as the reign of George the Fifth.

Still, we know that there has been undoubtedly a great passing of the Bible out of common knowledge, and of the influence which some reverent familiarity with the Book is so sure upon the whole and as a rule to bring. The intense desire of the promoters of the Bible Crusade is, as they put it, to get hold of that all-important person, "the man in the street," and especially the man in the workshop, and to go to the innumerable grades, classes and interlacing circles of our social and national life with this wonderful thing, the Bible, made real and influential upon them.

We want, I think, for ourselves, a great revival of the consciousness of the supernaturalness of the Bible. The tendency of our time has been—often for excellent ends and results, but not always—to lay a tremendous stress upon the naturalness of the Bible, until sometimes those researchings and teachings have too much taken the line of the naturalism of the Bible, i.e., it has been too often treated practically as though it were a Book whose genesis, whose origin, could be as completely explained naturalistically as, for example, the literature of the classics or the literature of this country can be explained, no doubt not without mystery (for every action of the human mind *habet in mysterium*), but still without any recognizable direction of the Spirit of God, so failing to carry His authority with it.

THE BOOK OF GOD'S AUTHORITY.

The all-important point about the naturalistic view of the Bible is that you cannot possibly to a naturalistic view of the Bible attach a Divine authority, and the all-important thing about the Bible, if we would be of the mind of Christ about it, is that it should be for us, in a sense, as reasonable as it is spiritual, but profoundly the Book of the authority of a revealing God.

That it is supernatural seems to me always to be to the common mind capable of being at least practically and reasonably set forth by the reminder of the simplest fact, namely, its manifoldness and its oneness. The more you think of it, there is nothing in literature like this wonderful volume, a volume small enough to be printed quite legibly and put easily into a pocket, almost a waistcoat pocket, and yet which is so

manifold in time, in the circumstances of production, in a thousand other ways, that it is unique; a literature which has extended, on the most moderate estimate, for a thousand years in its production. If we could imagine a production in English as sporadically produced as the Bible, its earliest fragments dating from Alfred and its latest from Victoria, and should realize that it was in its style, its occasions, and the character of its writers as miscellaneous a thing as could be imagined, and yet that that miscellaneous English book should appeal to the common heart as a personal friend, should speak the language all through ultimately of one mind and one outlook, I think we should say that that book was a miracle in literature in the strictest sense; and precisely that is the Bible which we are concerned with to-day. On the most moderate estimate, it is the production of a millennium, and yet the human heart, alike in the oldest and most civilized of countries and the least evangelized tribe in the middle of Africa to which the Bible Society has supplied the Bible in their tongue, realizes it, not with elaborate reasonings, but with the instinctive reply of the heart, as one. That, I take it, stamps the Bible as supernatural, and, therefore, immensely interesting.

SCIENCE AND THE BIBLE.

I could go into detail as to the supernatural in its parts, but one thing has always struck me, and it is the only thing I will mention. Nothing is, perhaps, more common at the present day than to treat the first pages of the Bible as little better than a glorified folklore. I can never forget what was said to a dear friend of mine, whose report will be infallibly accurate, by a young Agnostic medical man about fifteen years ago. In the course of conversation my friend and he found themselves exchanging thought pretty freely, and Science and the Bible were mentioned. This rather typical, very modern, and avowedly Agnostic young doctor, a very able fellow, said, quite in passing, "Of course, the Evolution of Gen. 1 is all right." Those words struck me as of far-reaching consequence, for, supposing the latest theory of the most audacious critic of the date of the production of Gen. 1 to be right, we will carry down below his estimate, and say it was only just before the Christian era. Think of a production professing to give an account of the order and ordering of the world for man's abode written then; imagine it to be found as an accidental result to correspond broadly with the science of to-day. Would it not be unthinkable that it should be mere accident? Would there not assuredly be something more than that behind so astonishing a paradox as that ages before the birth—we may say about the middle of the Middle Ages—of anything that can be called modernly scientific, something should be written as to which the most modern and least reverent, perhaps, of critics should say, "Of course, in that sense it is all right"? A great deal more could be said in that direction, at least, to caution us against being too much weighed, weighted and discouraged by the endless talk around us in the naturalistic direction about the Bible.

But one thing is abundantly certain, that if the Bible is to be trusted, it must not only be defensively argued about—it must be known. One of the surest credentials of its supernatural life is that it does so tremendously and wonderfully respond to being known. It is like one's introduction to a man whom you have more than reason to think worthy and trustworthy, but intercourse with whom deepens the impression until it becomes the profoundest conviction of the heart because you are intimate with him, you have got behind into his mind, you have got into touch with his heart; and worth all the mathe-

matical demonstrations or all the formal logic that can be conceived is your certainty that that man can be relied upon because of himself.

A PERSONAL TESTIMONY.

I venture now to say, after a long life's perusal of the Bible, even through times when my faith about it was tremendously shaken—about my undergraduate time, and just after that at Cambridge—that what I think restored my faith in the Bible was not argumentation about it, but conversion to God. When my Lord Christ became a living and unutterably necessary reality to me, I remember one of my first sensations of profound relief was, "He absolutely trusted the Bible, and, though there are things inexplicable and intricate that have puzzled me so much, I am going, not in a blind sense, but reverently, to trust the Book because of Him."

READING THE BIBLE THROUGH.

Following my mother's precepts in early life, I have persevered in reading the Bible through, and then through and through again, which I am doing still. It takes me about two years, and I hope as long as life, or, at all events, as long as brain lasts, to go on doing the same. With the reality that God Himself speaks to me, I do feel a sort of certainty that nothing can get behind that it is constructed to be trusted, and that the Constructor is ultimately the Eternally True manifested in that God Incarnate, one of whose watchwords is, "It is written," a watchword which I pray may be mine to the end.

Once more, humbly, not blindly, nor in the least forgetting that there are things untold in that Book which, like Matthew in the "Pilgrim's Progress," I cannot understand at all, but about which, like Matthew at the feet of Christ, I can say, "God is wiser than I, and He understands"—once more I say this is the Book which we want now to become much more popularly well known, and by every possible means of publicity, because we do think it is immensely important, not only supremely for salvation, but for national life.

I read the Old Testament at night and the New Testament in the morning, and at night lately my reading has got me into Ezekiel. I am profoundly struck in Ezekiel—as, of course, in Jeremiah and Isaiah and in the Minor Prophets, too—with, so to speak, the nationalistic significance of the Bible. I think that during the war, when many have rediscovered their country and her unutterable importance and significance to the common and the individual life, many have found a new eloquence in the Old Testament, because it is commissioned so very specially of the two parts of the Divine Book, to speak to the nation. What strikes me with an awful interest in Ezekiel is, shall I dare to say, the impassioned appeal with which the Almighty Inspirer fills his prophet to let it be known to the nation that obstinate national forgetfulness of God, contempt of His will, unfaithfulness to His covenant, seeking of other gods rather than Him, is, without any reduction from the tremendous reality and literality of it, a high offence against the heart of the Majesty on high. He emphasizes that a nation which in its common life is going down the steep of secularism is losing godly fear, is taking up with an idea of things in which the common man thinks no one is greater than himself, and no sky is much loftier than the ceiling, a nation which is going down that slope, maybe, in other respects as remarkable, as victorious, as successful as possible, but it cannot be living its life under the approval of its maker, who is all the while the Prince of the kings of the earth, while He is the Lord of Hosts.

THE BIBLE'S WORK ON THE NATION.

Therefore, if we would have the Bible do its work on the nation, we do want more or less to let the whole Bible become more or less familiar to the people. The precious Gospels, the wonderful New Testament, God knows the marvels they can do, and have done, wholly apart from the Old Testament, for souls, for families, in a thousand ways. But I take it that the Old

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"SOCIAL WELFARE IN JAPAN"

(DEACONESS) A. L. ARCHER, GIFU

IN a recent number of one of our leading Japanese magazines the question was asked, "What shall we do to solve the rapidly thickening problems arising from industrial expansion?"

We, in the East, cannot fail being struck with what one might call "The Great Awakening," not only on the part of the Church at home, but big movements in universities and the community at large, to the gravity of social problems. Everywhere men and women are preparing for a determined campaign against evils destructive of spiritual, moral and physical life. The cry for aid is by no means a new one, but from, in most cases, lack of knowledge and lack of interest, the cry has seemed to fall on deaf ears.

Is there no need in Japan for that same great awakening? Are we not confronted, even in a greater degree, by the same social problems, or do we, like the Priest and Levite, pass on the other side of the road, considering them to be problems with which we have no concern, or are they too great, in our estimation, to be tackled?

First, let us honestly, before God, settle the question, whether we, as missionaries, who came out to preach the Gospel to non-Christians, have anything to do with Social Service or Social Welfare? To many, alas! these names do not appeal, and with them I deeply sympathize. Before I came to Japan I prayed thus, "Lord, let me do anything but Social Service. That, NEVER." It is clothed with a new meaning now. It is to me, "Living, day-by-day—Christ." It is going about, as He did, doing good. It is being as He was in this world. "No man can live unto himself" must mean something more than mere preaching and teaching. It must mean sometimes going down among men and women, living among them, teaching them of Him, encouraging and cheering them on life's rough journey, holding ever before them, the One Who loved them and gave Himself for them. For how can they hear unless we be sent?

The real and only solution to every great problem affecting mankind adversely can be solved by the true application of Christian principles. We will find that the leaders in many agitations are not the most ignorant and unlearned men, but are, in many instances, men of intelligence, stirred by sympathy to help their fellowmen. In Japan, I think, we may say with some reserve, perhaps, that much is expected from education. In other countries much is expected from education and universal suffrage. But are they alone sufficient to soothe the pain and suffering and lull to sleep the ever-present inexplicable feeling of unrest, that something, we know not what, is going to happen? We are all conscious of this feeling, and it sometimes finds visible expression in strikes and riots, conferences with labour, and attempts to rule the thoughts of men by governments and educational departments. The high productivity of the present time, and the likewise high prices of necessary commodities, are secured, in most cases, at the cost of unlimited hours of labour, not of men only, but of women, girls and young children, accompanied by detrimental effects upon physical health at the sacrifice of a healthy tone of home-life.

The progress of Japan, industrially, of which we speak in glowing terms, has been accomplished by a good deal of poverty, and a degree of mental, as well as moral and spiritual, destitution. The introduction of foreign machinery and the cost of building large factories have, of necessity, called for large profits, and these could only be secured by cheap labour, principally, as we all know, of women, girls and children.

FACTORY LIFE.

It is not necessary for me to go into the harrowing details of child-life in factories. I spent nearly five years doing evangelistic work in factories, and, in spite of the enactment of new factory laws, I am of the opinion, from what I have learned recently, that there has been little or

no improvement, and I wonder, too, how we could expect very much when those who make the laws usually have money invested in factories and are keen on big dividends. There is, of course, the problem of overcrowding, with all of its attending evils. Hundreds of girls are huddled together in one room, as many as four girls sleeping on one mat, a space six feet long by three feet wide, and, as these girls work in two shifts, a day shift and a night shift, the opportunity to air the padded quilts used to sleep on and for covering is never given. As soon as the night girls get up, another batch of girls is ready to crawl in. Consequently, these quilts are alive with vermin, and the girls, too, especially the small ones, who are not so able to look after themselves. Lack of sufficient rest, over-work and over-fatigue and lack of sufficient nourishment show their effects on the health of the girls, and many return to their homes well gone in tuberculosis and other wasting diseases, and a large per cent. die within a year.

Life in an ordinary factory is ruinous to morals. The best-intentioned girls soon become coarse, vulgar and immodest, and hundreds fall from the path of virtue. Two girls who became Christians ran away from a factory in which I was working, as they said it was simply impossible to live a Christian life in a factory. The wages are appallingly low for both men and women. In the recent rice riots labourers and factory men formed an important factor, though an endeavour was made to place the blame on the "Eta" (outcast class, tanners, etc.). We do not know the far-reaching results of these riots, but they seem to awaken the public to real conditions. The Government partially sees future difficulties arising from the riots and increased number of strikes, sixty per cent. of which are successful. From what has been said, and we allow ourselves a few moments' reflection, we will be convinced that the same problems are confronting us as in the homeland.

There is the problem of the poor in large cities. Truly, the poor are always with us. Tokyo heads the list with 200,000. The number of "Eta" in Japan is 1,300,000, of which 70,000 are destitute. Twelve families of five members are receiving not more than twenty yen, or ten dollars gold, a month, and living in appallingly overcrowded conditions. Families of nine persons are reported to be living in a space of six feet long by six feet wide. A larger number of children are born to the poor than to the rich, and a larger percentage live. The average number is nine, and the percentage of illegitimate children is atrociously large. There is arising from this the housing for the poor problem, and I believe tenements (five hundred) have been erected or are in course of erection outside of Kobe. At the present time a large percentage of the houses occupied by the poor in Osaka are deemed uninhabitable.

Another problem which comes under "Social Welfare" is crime among the young. There are sixty-five thousand bad boys in Japan and seven thousand in ten reformatories. One ponders upon what this means for the future of Japan. Surely there are means to do much to lessen this sad condition. Free Kindergartens for the poor, which I have already written about, would be a tremendous help.

IMPURITY.

Prostitution in Japan is almost unlimited. The official number of licensed women does not at all reach what the number really is. The ordinary method, in many cases, to give business a boost is to increase the number of geisha. It might also be added that in "Religious Cities" the number of geisha exceeds that of other cities, as, for instance, the city of Ise, the home of the "spirits of the Imperial ancestors," there is one licensed woman to every forty-seven males. Gifu comes next, with one to every fifty-three, and the sacred city of Nara comes third and Niigata fourth. Even Tokyo, Yokohama and Kobe come out comparatively well, considering their

location. These instances are given to show that the "Religions of Japan" have no restraining power over the people, and are detrimental rather than helpful to the morals of the people.

There is a large number of blind in Japan, and, I am thankful to say, Canadians are doing their "bit" to help alleviate their sufferings. Many Christians have gone out from our blind school in Gifu and are able to earn their own living and not be dependent on non-Christian relatives. One graduate, who is very poor, gave fifty cents towards the debt of the church, and this, no doubt, meant several nights' work, and was to him what hundreds of dollars would be to many. There are many reasons for the large number of blind, but I think the number could be lessened by more care. As one stands in front of a temple and watches the number of people with eye disease rub with a padded stick the eyes (or where the eyes would be if they had not already been rubbed away by thousands of worshippers) of the medicine god, one can readily believe hundreds must contract the disease, or at least aggravate their own infirmity by contact.

The Government, as I have already hinted, is moving towards "Social Service," and officials have been despatched hither and thither to investigate conditions, but will conditions, from a moral and spiritual standpoint, appeal to them? Will financial aid, be it ever so generous, make a permanent improvement? Money alone will but increase the evil. There is a wide field. There is a clarion call, and I believe few, if any, will feel that preaching the Gospel is a thing apart. In this particular part of the vineyard one cannot be separated from the other. I suppose Dives shrugged his shoulders and wrapped his gorgeous mantle more closely around him, and said "he was not responsible for the poverty and illness of Lazarus." Neither was he, I suppose. The Priest and the Levite had no hand in robbing the certain man from Jerusalem, but our Lord holds them as partners with the robbers. All sincere work towards the purifying of social conditions is, to my mind, real devotion to the cause of the Master quite as much as preaching and teaching, though perhaps much more difficult. The language spoken through loving actions is more often understood by these poor unfortunates than elaborate sermons, be they ever so eloquent.

How are we to meet these conditions? There are infinitely more difficulties in our way than there are at home. First, there is that awful bugbear, public opinion. Things that are immodest and unmentionable at home are quite the ordinary thing here. Things that men and women would be arrested for at home are seen on the street dozens of times a day if one goes out, and it quite detracts from the pleasure of going out for amusement. There was a good deal of truth in what a missionary said to me on my way from Karuizana. He said, "I think women missionaries in Japan are heroines." I knew what he meant, and I admired him for his innate manliness. He saw what many never have seen and sympathized.

We need as much as ever diffusion of knowledge, not only among the people at large, but our own home boards have not yet fully grasped the full meaning of evangelization in Japan. Expert deputations, armed with the latest facts and statistics are much more needed at home than experts from home to come out here to see conditions. It is impossible from casual visits to a few centres and from interviews to gain the knowledge which is going to be useful and powerful at home. It is from lack of knowledge that the idea spreads that Japan is already evangelized—that the day of opportunity is past. When our Lord hung on the Cross and all the disciples fled and despised women only lingered at the foot of the Cross, was the day of opportunity for the salvation of the world past? We can remember a few things about the war when things looked pretty black, but did Britons ever give up? NO. The war is over, but the war against sin and Satan still goes on—and the same allies are here, working side by side, and the cry goes home for men and women to come over and help us. We ask, too, your prayers, for we are going to "carry on" in spite of all difficulties until the Sun of Righteousness shines in the hearts of men and women in the Land of the Rising Sun.

THE HEART OF POLAND

WILLIAM J. ROSE, M.A.,

British Student Movement Secretary in Silesia.

CHAPTER V.

(Continued from issue of July 31, page 490.)

PEOPLE AND PLACES.

I FINISHED up the day by going with my friend the school-inspector right through a large section of the Jewish quarter, searching for a "Cheder," i.e., one of the Orthodox religious schools, where the world with its philosophies is not allowed to enter, and the "type" is preserved as faithfully as it ever was in China under the old regime. We knew that the streets were thick with them, and my guide knew his business; but we found nothing! Some Jews when asked had never heard the name. Others gave an address—only to get rid of us. Two people refused to answer our question. At last a lad told us that he knew where there was a school, and he volunteered to guide us. It proved to be a modern Jewish school, and the boys had only just gone for the day. The caretaker was sweeping the hall. I glanced into three little rooms and then ran off! The atmosphere was something dreadful. We gave up the chase. Obviously no one was proud of his school; in any case no one wanted the foreigner to visit it. How different from the readiness with which Pan Hosenpud and the Poles in general showed me everything, even their mistakes and failures!

Getting on to a tramcar we set out for the other end of the city to visit an institution founded by a nobleman, Baron Lentral, a wealthy manufacturer. It is an orphanage for boys of working-men. I am glad I saw it, for it was the first place I visited where a grey-bearded kindly "grandfather" of his family of nearly fifty boys told me almost with tears that they have no funds, that they are running into debt every month, and are only waiting on God in prayer that He will send help to tide over this difficult time.

My guide had attended that very morning a memorial service in the chapel of this orphanage where he had listened to a sermon from the attendant Roman Catholic priest, full of the very most intimate comprehension of what the Gospel is, and of its message for the present day. Protestant as he is he had been as impressed by the address as I had been disappointed by the one I had heard in the Protestant Church. Another proof of the old proverb: *ubi Christus ibi ecclesia!* "Let him that is without guilt among you, cast the first stone."

I shall not attempt to describe the place, but only say that in the refectory is a bust in white marble of a lad of eleven, and it was because God took this only son from him that the Baron founded a generation ago this home for the orphans of his workmen. More honour to such men!

In this institution alone was I told that corporal punishment is sometimes resorted to—in love. A noble feature of it is the care taken of the boys after they leave and go out into the work of the world. I for one have no doubt that God will answer the prayers of the grey-haired saint and his helpers, and provide him with means for being to the end "a father of nobody's children."

CHAPTER VI.

MISFITS.

UNDER this heading a group of various reminiscences, ranging from the serio-comic to the tragic, and from a single remark to a whole story. Let no one think that misfits exist only in Poland, or only in Europe! Above all, let no one think that the writer is not conscious of the unhappy train of circumstances whose creation they are. No word of criticism is meant here; at most a word or two, in loco of counsel.

And first, a personal grudge against my two kind hostesses, whom I can never thank enough

for their goodness to me. One of them insisted all the time on speaking English with me, the other almost all the time spoke German. There were reasons, and my only objection was that I wanted to hear as much good Polish as possible. But any resentment I might have felt was dissolved the day I left when the American one set before me a piece of real "pie," mince-pie! Fancy such things in Warsaw and in the fifth year of the war! There were of course no raisins and there was no lemon flavouring, but it was mince-pie all the same.

Of more serious matters I shall mention too, viz; the complete absence in a huge city of post-boxes (they were taken by the Germans), and places where one can buy stamps, and secondly a collapse of the gas supply. As to the former, something could surely be done to arrange with stationers to sell stamps (the new ones are really quite artistic), and to keep a box in the corner for posting letters. The blame for the failure of the gas supply is laid on the Czechs, who occupied Silesia and crippled the coal trade. Whether this be true or not it is no joke for a city to be without light or heat with a blizzard going on outside.

I should add that not a sound of a church bell could be heard on a Sunday. Many were taken by the Russians to keep the Germans from getting them. These are echoing now over the steppes of the far East, bidding the faithful, as far as Bolshevism allows it, gather for prayer. The Germans took the rest—and used them for a different purpose. Fancy London without church-bells.

And now I come to something else which deserves serious castigation. Every government is wise that moves slowly in the matter of readjusting social abuses, but it should at least be moving. Sometimes violent measures should be taken, unpleasant as they might be. Now Poland is in dire need as a whole of food and clothing. There is little with which to nourish and protect the gallant volunteer corps which are in the trenches at four points of the compass. Yet bread can be had *ad lib.* at two shillings a pound, better than we had during the war in Silesia; and the bakeries are actually piled high with doughnuts of the finest quality! Almost every creation of the French patisserie can be had. Clearly flour and butter and sugar are not wanting.

All this time the poor are begging in the streets, and the institutions I describe here are simply limping for lack of food and funds. The money spent in one day on doughnuts in the city would keep a boys' orphanage a month.

With these brief remarks I pass to three matters of much wider importance, matters which concern the whole nation, viz: the receiving of Roman Catholics and Jews into the Protestant Church, the Renegade question in border countries, and the wretched lot of the German colonists throughout the land. We shall take them in this order, for they are serious misfits.

"LOS VON ROM" MOVEMENT.

The "los von Rom" movement which made a name for itself years ago in what was Austria (where it was more political than religious in its purpose), could not leave Poland untouched by its influence. Especially during the years before the war and after the famous Czenstokowa scandal, there was a strong tendency prevailing to leave the Church and become Protestant. The danger to Protestantism arising from the entering its ranks of so many new members, many of whom openly based their decision on hatred of what they were leaving, rather than on love to their new Church home, has become evident to all. During the war the movement has gone on, perhaps less in extent, but more in intent; and it has taken the following turn.

Both Jews and Roman Catholics keep applying, especially to the numerically weak Calvinist communion in Warsaw for admission—in order to obtain divorce! Surely there is nothing more perilous than that. The worst of it is that a much too large number has been received, even

men of whom it is known that their living cannot be other than an offense to God and their fellows. The temptation is a two-fold one, and in hard times like these it is by no means easy to withstand.

The Church as such needs material support, and is therefore glad to have well-to-do members coming into it from time to time. Now the cost of getting a divorce is so great that only people of means can think of it; so that both sides are satisfied with a transaction from which both have a distinct gain. Again, the pastor himself, who is undoubtedly hard put to to keep a family in times when a pair of good boots costs as much as twenty pounds can hardly be blamed if he gives his sanction to an application for divorce without strictly conforming to the rule that he must know that a divorce is justified after long and earnest efforts to keep husband and wife together. In short, there creeps into the fold the wolf of self-interest, and the sheep are scattered at once with destruction. Above all, the very tone and atmosphere of the fold is poisoned.

Such things only convince those who have had most experience that the simple-minded people who wish to make Protestants out of Roman Catholics as speedily as possible, and using every means possible are simply enemies of the cross of Christ. I have noted elsewhere the judgment of a pastor about the Jesuits. I have also noted the fact of the sermon, preached in the chapel of a Roman Catholic orphanage which was as full of the true Gospel as an egg is of meat. The watchword is then: not get Roman Catholics to become Protestants, or vice versa, but get both to become Christians! Only a mission which has this end in view can succeed anywhere in Europe. The thing is harder than it looks, but in this direction lies the solution of all these questions whether of divorce or of international peace.

THE RENEGADE.

The most unfortunate creation of an ill-directed nationalism is bound to be the Renegade—the proselyte. He does the thing that Moses would not do, becoming a member of Pharaoh's house itself, if possible, because it offers inducements his own down-trodden nation cannot provide. There is a great difference between becoming a citizen of the land of ones adoption, when one has removed there in order to make a permanent home; and leaving one's mother-tongue and one's "ain folk," learning to despise them as things of inferior worth, because some ruling power chooses to make such "denial" a profitable business. A Slav of wide experience told me once that he had never known a Pole to become a German for any reason of an inward nature, but thousands who had sold their birthright for a mess of pottage.

Now I am well aware that the fact that many of this generation belong to the German or Austrian persuasion, is not so much their fault as their misfortune. Really sincere people have said to me: "What are we to do? We were sent to German schools by our parents, and taught German ways of living and thinking. Our fathers had suffered so much because of their loyalty to their own language and people that they wished for us a better lot."

Neither government offices nor positions on the railway nor promotion in factories or mines, nor service on the big estates, nor a square deal in business, nor a place of distinction in school or in Church, was open to a man who stubbornly clung to his "nation of inferior worth." When the only world accessible to these peoples outside of their own local one was Germany; when they were reminded on every side that their one salvation whether here or in the world to come, lay in their finding favor with the authorities; when neither the Anglo-Saxon nor the Franco-Italian culture was within their reach, it is no wonder that so many succumbed.

Yet not all. For those who had the root of the matter in them, especially men with a grain of true faith, knew in their hearts that Christ set forever on Calvary the seal on human liberty, both of body and of soul; and that the day must come when this liberty should become an actual possession, open to all men.

What is to be done with the renegade? His name is legion. His morale has been undermined, and he has no self-respect on which to build a better. Only self-interest counts with

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Mrs. C. CAMERON WALLER

"WELL, Arthur, you seem very busy just now. Judy and I hardly get a glimpse of you. What's it all about?" asked Olive Marsden, as she poured out her brother's coffee one bright summer morning.

"My dear girl, we certainly are busy. For ever so many years young James Mallory has been longing to get the factory fixed up-to-date with new machinery and all that, but his uncle would always just go on in the old way. Now he is dead and gone, James is doing his best to make up for lost time."

"I suppose he is spending quite a lot," said Olive.

"Rather," said Arthur, emphatically. "What is the use of trying to compete with Prescott & Hughes, for instance, with any methods except up-to-date ones? We want to turn out first-class work, Olive, so we must have first-class ways of doing it."

"What would be the result if you didn't, Arthur? If you just went on in the old way?"

"My dear girl, do you need to be told? Why, our goods would be passed over, and in a few years Mallory & Co. would have to put up its shutters."

"Then it's really necessary to incur all this trouble and expense if you want to keep going?"

"Absolutely necessary. And, of course, neither of us want to be connected with an old stage coach sort of concern, either."

"James Mallory must believe it will repay him in the end," said Olive, thoughtfully.

"He certainly does," said Arthur. "You should just see the things we are putting in, Olive. Such absolutely tip-top machinery, and as for the workpeople's accommodation! Why, the men will be simply tumbling over one another to get taken on by us."

"Couldn't I see them doing that some day, Uncle Arthur?" cried Judy, his little niece, laying down her spoon to listen, wide-eyed.

"Oh, I'm only talking metaphysically, Judy, my child. Ask your aunt to explain that to you. Well, Olive, I won't be in till pretty late again. What are you going to be about to-day, eh?"

"Well, Arthur, there is a meeting about the Forward Movement I thought of going to, and it strikes me a great deal of what you have been saying is very appropriate to it."

"Oh, yes, by-the-by, Mr. Gilbert was preaching about that on Sunday. It struck me \$2,000,000 was a tidy sum for our Church to raise for its work."

"Haven't you just been saying that if work is to be first-class and up-to-date, it must cost a great deal?" said Olive, smiling.

"Yes, in business, of course, but—"

"Isn't the Church to have the best equipment for her work, which is certainly the best, because it is her Master's work?" said Olive.

"Things have always got along all right, I'm sure," said Arthur, glancing at the clock, and considering if he had time for one more bit of toast and marmalade. "Lots of missionaries and Sunday Schools, and all that."

"I suppose that was old Mr. Mallory's idea, but you don't seem to think it was a good one," said Olive. "And I don't imagine your output has increased of late years."

"Increasing! Why, we've just been ambling along like a lame pony, and gnashing our teeth to see the other firms dash past. There, Judy, that is all sheer metaphor for you."

"Oh, Uncle Arthur! How funny! Did you ever really ride a lame pony?" And Judy laughed at the picture.

"Indeed, I have, young woman—that kind of pony, and we're going to try a different species of animal now. When we mount a race horse we shall be looked at with some respect."

"Well, Arthur, the Church has got to extend her work, too. Why should she amble if she can canter to her end?"

"Of course, we expect to get all our outlay back, Olive, my dear, while you—"

"At once?"

"Unfortunately, no; but we can wait, for we know we're on the right lines."

"We, too, shall get every penny back we put in," said Olive, more to herself than to her brother. "Some of us will have to wait, but some have already got it."

Arthur rose from the table. "Well, I'm sorry I can't stay and discuss this thoroughly," he said, "but business must be attended to. Good-bye, both of you." And Arthur Marsden left the room.

"I think Uncle Arthur's the funniest man in all the world," said Judy, with the wide experience of her few short years. "What is a metaphor, Aunt Olive?"

"Oh—well. A metaphor is a kind of likeness between things that are different," began Olive, vaguely. "For instance, your uncle meant that the lame pony was like the way old Mr. Mallory used to run the factory, while all the other factories, like racehorses, got ahead of it and got first to the winning-post, and, I suppose, the winning-post would be—let me see—well, all the orders for things sent in to the factory."

"Oh!" said Judy. Then, after a thoughtful pause, she began:—

"Mr. Gilbert's text on Sunday was, 'Go Forward.' I suppose that was the sermon Uncle Arthur was speaking of."

"Yes, dear. Mr. Gilbert was preaching about the Forward Movement of our Church."

"What is the Forward Movement, Aunt Olive?"

Olive considered. "You understood about the children of Israel, didn't you, Judy?"

"Oh, yes, auntie."

"Well, we believe that the time has come for the Christian Church to fill a much greater place in the world than in the past; that there should be more missionaries and Sunday Schools, and that it should be made easier for those who are actually doing the Church's work to do it well, so we are asked to raise a large sum to pay for these things. And we believe we ought not to be content with things as they are, but go forward to better things, just as the children of Israel went forward by God's command to the better and fuller life in Canaan."

"And the children of Israel could not go back because of Pharaoh, could they, Auntie? And they couldn't stand still with all the Egyptians tearing after them. So they simply had to obey God if they wanted to live at all."

"Yes, Judy. And He didn't tell them to go forward without providing a leader."

"Oh! and, auntie, He took away all the things that made going forward difficult, don't you remember—the Red Sea, and having no food and no water? It can't have been so hard to go forward with everything made easy like that."

"No, Judy, dear, and we ought to remember that in our Forward Movement, God will take away the obstacles and provide the means for carrying it on if we will only trust and obey Him."

"Have you heard from mother?" asked Judy, irrelevantly, eyeing the pile of letters by her aunt's plate.

"Yes, Judy; and she wants me to get you some more clothes. She says you have quite outgrown your last year's frocks, and it is a good opportunity to get new ones while you are in the city with me."

"Oh, that's lovely, Aunt Olive. May I have a pink muslin with a sash?"

"Very likely, dear. We shall see. Mother says you can help me to choose. I'd better take a few measurements, Judy, to know how much material to get and what sized pattern." And, selecting a measuring-tape from her work-basket, Olive knelt beside her little niece and began the process known as taking her measure.

"Dear, me! You do, indeed, need new frocks, child," she continued. "I wonder how you got into this one."

"I suppose mother is glad for me to grow, isn't she, Aunt Olive?" said Judy, presently.

"Of course she is. Listen to what she says: 'You will notice a great change in Judy. She is really quite as big as Charlie was at her age. She is developing splendidly.' You'll certainly need

(Continued on page 508.)

Letters of a Prairie Parson

MY LORD,—I use this title, not because I like it, but because I think, perhaps, you may. I know nothing of its historical or legal correctness, though I have noticed a good many letters upon the subject recently. I think if I were a Bishop I would consider such a title as one of the pomps and vanities of this wicked world, which my godfathers and godmothers promised I should renounce. Can you imagine St. Paul being satisfied with such a title? It is only fitting where a Bishop mistakes "starch" for dignity. It sounds cold and formal when applied to one who is as an elder brother in Christ, a shepherd-chief. It does not speak of warm-hearted fellowship or of fatherly tenderness.

I do not intend to discuss this triviality, though perhaps it is not so trivial as it may appear. I mention it because it bears directly upon what I do want to discuss, the relationship of the headquarters staff to the army in the field.

Here we are, fighting a stern battle. The enemy is strongly entrenched, and is ever getting fresh allies. Some of us soldiers are inexperienced in the fight. We are not afraid, but sometimes we feel lonely. We want the wise direction and support of the headquarters staff. We look to them as experienced soldiers. We expect their encouraging guidance. Quite often they write to us, but their letters are not opened with delight. Too often, when we recognize the envelope, we are tempted to drop the letter in the wood-box. We know before we open the thing it will be about MONEY. I wonder if anyone else is tired of receiving financial billet-doux?

Now comes the Forward Movement. I know it is to be spiritual in its aim, but the impression I have got so far is that it is a financial campaign. We must not say that, or allow others to get that erroneous impression. We must make it clear that it is a spiritual movement. I hope it may be so, but at present I feel the spiritual is in danger of becoming secondary.

Sometimes, My Lord, you have taken up a paper, and have read what promised to be a most fascinating story. It reaches its climax! "Try Talbot's Tablets for Tearful Teething." You feel you have been "sold," do you not? That is the effect in a milder form of some of the Forward Movement literature. The spiritual may be first (sometimes it is not even that), but it is only a holy glamour cast over the financial. I would like to see it keep the deeply spiritual tone of the Forward Movement Prayer, otherwise that Forward Movement may prove a retreat in disguise. The keynote of that prayer is consecration.

My work is amongst a farming population. Money tends to take full possession of men's minds when it is slow to take possession of their pockets, and even more so when it has taken possession. I have no doubt that if they get a good harvest (which is unlikely now) they may give more liberally to the Church. There are those who think that the upkeep of the Church financially is the whole of religion. It is much easier for Bill Brown to give a "ten spot" to the Church or to the Y.M.C.A., or anything else that may extend a pious paw at threshing-time than for the said Bill Brown to give himself to God, body, soul and spirit. If I can get him to consecrate his life to God, I can trust him to give all he can to the support of the Church.

Already, in the eyes of many, the Church is a mere business concern. I cannot imagine our Lord writing this in connection with a Forward Movement in His Church. "What are its aims? The FIRST task is . . . to make an immediate survey of the total FINANCIAL needs." "The SECOND objective is the insistent re-assertion of the SPIRITUAL values and issues of life." This is better—"Grant us grace . . . so to consecrate OURSELVES and all our possessions to Thy service."

(Continued on page 514.)

From Week to Week

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

SPECTATOR does not think it necessary to say more than a word or two in reply to Canon Gould's letter in last week's "Churchman." His statement of his singularly successful experience with the government of Canada in pleading the cause of the Eskimos and Indians on the east coast of Hudson's Bay, must stand. That statement was made necessary by the implication of a member of the Board of M.S.C.C. that the writer was taking himself too seriously. Had the explanation not been drawn from him in this way probably not one in a thousand of his readers would have ever known that he had any direct part in the arrangements that have been made for the comfort and welfare of those people.

The question of how reindeer shall be delivered at Fort George and the fulfilment of all the other obligations, is now entirely a problem for the government of Canada to work out. Whether these animals are brought a thousand or five thousand miles, the government has agreed to inaugurate the enterprise, and there is no cause either for Mr. Walton or the Church to worry over how it is to be done. It is the responsibility of the government, undertaking, not a Church venture, but a venture of its own for the welfare of Canadians who ought to have enjoyed many of these privileges long ago. The same applies to all the other items of the agreement that the writer enumerated. It is true they form a very important setting for the work of the Church and free the missionary to attend exclusively to his own spiritual functions, but their success or failure will not rest on the shoulders of either the missionary or the authority that sends forth the missionary. It is our duty to assist the government in every way possible, of course, but the work is not ours. In regard to reindeer, these animals were successfully imported into Alaska from Siberia, and into Labrador from Greenland. There ought to be no insuperable difficulty in getting them landed on the coast of Hudson's Bay. Much more difficult enterprises have certainly been successfully carried out by our government in recent years. In reference to the plans for the amelioration of the conditions of life among the Indians and Eskimos of western and northern Canada, "Spectator" has not had them before him and therefore does not presume to give an opinion upon their merits. He would venture, however, to say that if M.S.C.C. approaches the government with a heart specially tender on the subject of the financial obligations resting upon the people of Canada rather than with a determination to see justice done to a people that has lived for generations, and are now living under conditions that give them no fair chance for developing the powers that are in them, then it need not be surprised if its progress be very leisurely, indeed. Armories and breakwaters will be built, railways will be bought or subsidized, post offices will be reconstructed and parliament buildings completed to the last ornament, but unless there is someone who thinks the welfare of the redman is greater than these things we will not get very far. What is more, it is a work that cannot be carried on in private or in secret. There are men who approach governments who think that their desires must be kept from the public lest they embarrass and anger our statesmen. There are, no doubt, subjects brought before them that public men do not desire to have discussed in public, but it is equally true that the public pressure of a worthy cause is not only resented but actually welcomed by statesmen. Publicity is not necessarily hostility. It may be, and in a just cause ought to be, a preparation of the public mind to support the government in the expenditure proposed and the law that is to be enacted. How can men depending upon the good will of their electors undertake a great enterprise when there is no public sentiment created in its favour? Let us make no mistake. The government of Canada and the people of Canada are ready to do the right thing by our aborigines if the way of doing it is made plain. The Church could appear in no more favourable light than in pleading the cause of the citizens of the wilderness who have suffered so long, while white men have enjoyed the wonders of civilization.

"Spectator" has quite recently had a most interesting conversation with a very prominent

University professor, on the modern activities of the Church. He informed the writer that University men are amazed at the eagerness with which the clergy are following one fad after another, and forsaking the duty that is primarily laid upon them, the preaching the gospel of Christ. He quoted several scholars who had made the sweeping statement that they had not met a single working clergyman that was really interested in the Bible. They all treat it as a sort of reference book on Social Service and that sort of thing. The experience of such men must have been limited indeed, but their utterance shows that thinking men, who are not addressing audiences on the street corners and on the public squares are beginning to wonder just what will be the end of the present tendency. The General Superintendent of the Methodist Church is commending his clergy for their zeal in the discussion of social problems, and announces that the subject will henceforth have a prominent place in the training for the ministry. "Spectator" ventures to predict that a revulsion of feeling is due before many years on this very subject and he is extremely anxious that they who desire spiritual instruction and edification will find it in the Anglican Church that has seen quite clearly through all the changes of an uneducated public sentiment that the fundamental service of the Church is to develop that purity of heart that sees God and that personal righteousness that exalts nations.

"Spectator."

"GO FORWARD."

(Continued from page 507.)

a lot more material for your frocks this year, Judy."

"Mother won't mind spending more on them," said Judy, before whom the cost of living had often been discussed.

"Of course not, dear. Mother wants to see you properly clothed, and one of the things Daddy works for is to feed and dress his little girl."

"I think I must be going forward," said Judy, musingly. "Auntie, what would happen if I didn't grow?"

"Oh, I don't know. You'd get ill or die," replied Olive, who sometimes found her niece's questions difficult to answer scientifically. "Your mother says farther on—yes, here it is: 'I have just been taking some of Judy's half-worn winter things to Jane Armstrong for her Bessie. Poor mite! She is just as small as ever. I don't think she can live. There must be something terribly wrong with her, and I am trying to persuade Jane to take her to see Dr. Brewster.'"

"I know Bessie," said Judy, nodding her head. "She never gets any bigger. She is as old as I am, but she never needs any bigger clothes. She is not going forward, Aunt Olive."

"Well, think how sad that is. And I am sure her mother would be delighted if she could say, 'Get some large clothes for Bessie, for she has begun to grow.' Stand still, Judy. I'm just about finished. There, now; run and get ready and we will go and shop."

A vigorous anti-Christian religio-political reformed Hindu society, the Arya-Samaj, is following hard on the heels of the missionary, writes Rev. W. Troth Williams, of the Cambridge Mission to Delhi. It has men and money. Is this society to take the would-be Christians, and must we make an attempt to win these "out-castes" back into the Christian fold later? The S.P.G. has during the war maintained its income, but prices have increased in India, though not, of course, to an extent parallel to England. The C.M.S. is very much hampered by lack of funds, and the writer knows of heartrending cases in both societies where work has had to be closed down. Pre-war funds do not suffice to enable our societies abroad to carry on, much less to extend their labours. Food has been for long at famine price, and a missionary, writing in the February number of the "Mission Field," speaks of money wanted "to keep his Christians alive." Let those who talk of food scarcity in England attempt to realize what it means in India where multitudes of people are glad if they can secure one meal a day."

The Bible Lesson

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

Subject:

Ninth Sunday After Trinity.

The Rich Young Ruler. St. Mark 10:17-31.

1. There is none good but One. Our Lord was not repudiating the fact of His Divinity in saying that there is none good but God. He was rather rejecting the Young Ruler's estimate of the goodness of Jesus. This inquirer seemed to think that Jesus was just in advance of himself, that He had already attained the standing required for eternal life, and that He might show the way to those who sought. He saw in Jesus nothing more than human goodness. Our Lord refused to be measured by that standard, and directed his thought to the goodness of God without explaining, but apparently implying, if the Young Man had been able to grasp it, that He was partaker of Divine goodness.

2. The standard for eternal life. The Young Ruler desired to win eternal life. He thought it might be attained by something he could do. Jesus referred him to the standard of the moral law. These commandments he claimed to have kept from his youth up. Jesus believed him and loved him for his real goodness of life. Let us not imagine that God loves sinners only. Those who have done well are equally, may we not say more, loved of God.

The Young Ruler had not altogether understood the law. He had kept it as Saul of Tarsus had done, and was "touching the law, blameless," but he had not entered into the spirit of it as Jesus explained it in the sermon on the mount. Our Lord showed him that by one direct, simple appeal for self-renouncing sacrifice. This the young man was not prepared to make.

3. One thing thou lackest. It is to be remembered that the Lord looks into the very hearts of men. He sees there what men do not always see themselves. It is humbling to us, if we are self-satisfied, to think what faults and failures may be seen by the Lord who looketh upon the heart. Not "one thing," but many things may be lacking in our life. Yet there is generally one special way in which we fail. Faults differ with different individuals. In the case of the rich Young Ruler, Jesus put His finger upon the one weak point in an exceptionally good character. When we read our Lord's words of comment following, we are led to believe that this man's fault was that he trusted in his riches. He was not prepared to sacrifice his wealth for the sake of discipleship. He went away grieved when such a suggestion was made.

4. They that trust in riches. This man had three of the finest assets in the world—youth, wealth and high social position. We are not told that he misused any of them, but it is implied that he trusted in his riches. That is the reason Jesus told him to give all away. If his chief trust had been in his social standing he would have been told to renounce that. The direction was simply in accord with such sayings of our Lord as, "If thine eye offend thee pluck it out; if thy right hand offend thee cut it off."

All rich men are not told to give all their wealth away. No such direction was given to Joseph of Arimathea who was a rich man. Wealth is a great power and, if rightly used, is capable of much good. But wealth also is a great temptation so hard to resist that our Lord thought well to utter this solemn warning concerning it. There is no need to explain the figure concerning the camel and the eye of a needle as referring to the little gate beside, or in, the big one, which it is said the camel could pass through by kneeling and being divested of his burden. Such an explanation appeals to our imagination and it has the endorsement of Shakespeare, for whatever that is worth (Richard II., v. 5), but it is enough to regard it as Oriental hyperbole intended to impress an important lesson. The lesson is that our trust is not to be in any earthly thing. The disciples needed the lesson applied to themselves as is shown by the way they looked at their own sacrifices and renunciations.

Rejoice in all the honours which come to those you know. That you know them makes you, in a sense, a partner in their fame; that you rejoice with them brings you their friendship.—Henry Worthington.

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THE LAMBETH CONFERENCE.

Sir,—As the Lambeth Conference speaks for the whole Anglican Communion throughout the world it is remarkable how little publicity has been given to its utterances.

Take, for example, the subject of Church Union. It is over thirty years ago since the fourfold basis for "an approach to reunion" was laid down by this Conference, and yet to this day this basis has never been officially brought before the non-episcopal churches, and seems to be unknown to some Anglicans who try to oppose any such approach.

It is over twenty years ago since this Conference urged the appointment of committees of Bishops "to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies," and yet it is only within the last few months that the Canadian Anglican Bishops have been waking up to the importance of this injunction.

It is over ten years ago since this Conference, with two hundred and forty-two Bishops present from all parts of the world, welcomed the prospect of "any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church, which while preserving the Faith in its integrity and purity has also exhibited care as to the form and intention of ordination to the ministry," and it suggested a possible approach to reunion on the basis of consecrations, etc., to the episcopate of moderators, general superintendents, etc., adding that it might be possible to authorize arrangements for the period of transition "which would respect the convictions of those who had not received episcopal orders."

In the Lambeth Committee's report on "Presbyterian and other non-episcopal churches," there is this very significant sentence:—Much could be done to promote a more cordial mutual understanding if the members of our Communion would take pains to study the doctrines and appreciate the position of those who are separated from us, and would be careful to avoid in speech and act anything savouring of intolerance or arrogance."

In view of the announcement that the Lambeth Conference will meet again in July, 1920, the words of the Lambeth Committee written in their report of 1908 seem almost prophetic. Referring to the fact that there was not much evidence at that date of "a strong desire on the part of any of the Presbyterian churches for a closer union with the Anglican churches," they go on to say: "The question of the recognition of Presbyterian Orders seems to these churches to present an insuperable obstacle, but the committee feel that, before another Lambeth Conference can meet, the course of events may change the situation."

F. H. Du VERNET,
Archbishop of Caledonia.

QUEBEC CATHEDRAL.

Sir,—Archdeacon Raymond still claims that he is correct in his original contention, that the cathedral consecrated in Fredericton in 1853 "was the first Anglican cathedral outside the British Isles, built as such from the foundation," and that the edifice known as the Quebec Cathedral, though much older, was originally a parish church. I hesitate to trespass further upon your space, but I am unwilling to allow this statement to rest unchallenged. My contention is that the Quebec Cathedral was never a parish church before it was a cathedral; that before the foundation-stone was laid the financial responsibility of its erection was graciously assumed by King George III.; that under Royal Letters Patent "in the fortieth year of our reign," November, 1799, His Majesty named the committee, the same as chosen by the Bishop of Quebec, "to be our commissioners for erecting," etc.; that immediately on the completion of the work other Letters Patent were issued by His Majesty "in the forty-fourth year of our reign," viz., 1804, in which these words occur: "Whereas, in our pious regard for the honour of Almighty God and the good of souls, we have lately caused to be built at our expense in the city of Quebec a church. . . . Now, wherefore, know ye that we have determined to erect the said church into a Cathedral Church. . . . for ever hereafter to be called, known and designated by the name of the Cathedral Church of the Holy Trinity of the Bishopric of Quebec." The consecration took place August 28th, 1804, soon after completion, and before ever having been used as a parish church. Whatever may have been the original expectation of the Bishop, there remained no "£400 annually" to be paid on account of erection. The consecration took place without delay. As before stated, permission was granted at a later date under a notarial agreement to use the "cathedral" as a parish church, "reserving to the Bishop and his successors all rights and privileges belonging to him and them in respect to the said Cathedral Church." On giving due notice the Bishop could claim the edifice as a Cathedral sole.

The Archdeacon says, "It is not designed on the lines of an English cathedral." I do not quite grasp the significance of this argument. Again he says, "It is not referred to as a cathedral in any letter, report or document until after its completion." In the brief extract, given in my last letter, from the Royal Letters Patent of 1804, it is six times spoken of as the "cathedral church." This was before the building was put to use.

The centenary of the consecration of the cathedral was commemorated by a special service therein in August, 1904. The present Archbishop of Canterbury was the preacher. In His Grace's sermon (extant) occur these words: "The opportunity of taking part in the first centenary of the first Anglican Cathedral erected in any colony of our Empire," etc. And

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again these words, "Times are widely changed since George III., in 1804, at his own charges, gave this cathedral to Quebec."

I am unable to inform Archdeacon Raymond who is responsible for the reference to the Diocese of Quebec which appears in the M.S.C.C. Year Book. I admit that the Diocese of Nova Scotia was established six years prior to the establishment of this one, but the question now at issue has reference to a "Cathedral." I am fully persuaded that Archdeacon Raymond's sole desire is to get at the truth in these matters.

A. J. Balfour,
Archdeacon of Quebec.
Quebec, July 19th.

THE GOSPEL FOR TO-DAY.

Sir,—An experience of over twenty-five years investigating the principles and questions raised by the single tax and other social reformers confirms an opinion formed many years ago that the only solution to these social questions of unrest, etc., is an universal application of the Golden Rule and Christian Brotherhood taught in the New Testament. The foundation of most of the theories is a brotherhood composed of men, all of whom are willing to work for themselves, and also do something for the community, and that state of mind can only be reached by practical Christianity.

Let every employer look upon his employees as members of his brotherhood and every employee look upon his employer as a member of his brotherhood, and both determine to do right and not seek for gain on trifling differences. There would then be little, if any, trouble.

Let every clergyman, of all denominations, assume that the members of his congregation are not Christians, and simply preach for, say, one whole year, as the apostles preached to men who did not know Christ. The result would, I think, be a great change in the world. This would not prevent the clergymen during the week days teaching and acting on social work, but let his entire efforts on Sunday be directed to what is often called "converting" his congregation. From conversations I have had with clergymen and laymen I think the experience would be well worth the trying.

Jas. R. Roaf.
Toronto, July 3rd, 1919.

A PLEA FOR POETS.

[Abridged.]

Sir,—In a recent issue of "The Canadian Churchman" a splendid article from the pen of Dr. Paterson-Smyth appeared on "Novel Reading." It was most timely, profitable and uplifting. May the writer put in a plea, in a very simple and humble way, for the revival of reading poetry—true poetry,—which seems to have almost lapsed? The great war was responsible for a great deal unworthy of the name, but who does not bless God for the noble poem, "In Flanders' Fields," by Col. John Macrae, and also for the inspiration of a younger poet, Rupert Brooke? What one heartily desires to see, along with the reading of the Bible in the schools, is the cultivation of a love of the best poets in the hearts and minds of our young people. A little child of seven was taught to love Tennyson's "May Queen," thus preparing her for the enjoyment of his "Idylls," his later poems, as well as his swan-song, "Crossing the Bar." Then, going on "from strength to strength," till Robert Browning usurped the place of the Laureate of England. "Rabbi ben Ezra," "An Epistle of Karshish," "Saul," and many more wonderful character studies, depicted in the most vigorous forms of expression, and suggesting the highest ideals of life. While very gladly acknowledging, as Dr. Paterson-Smyth says, that good novels are the gift of God to tired people," more truly still are the poems that will never die.

"A Jewish Exponent," as he signed himself in writing to one of our daily papers some time ago, deplored "the gross ignorance of the Bible on the part of many young college students," and presents, among several good reasons for its study, the fact that "it pervades all good literature." This is pre-eminently true of Shakespeare, Wordsworth, Tennyson and Browning. After reading one of the best modern novels to turn to any one of these authors or poets is like "cold water to a thirsty soul," refreshing and invigorating. On their pages we shall always find "things pure, lovely and of good report." "St. Paul," by F. W. H. Myers, is a poem too little known, permeated with the ideas in his epistles, and another by Francis Thompson, entitled "The Hound of Heaven," descriptive of the Divine Passion for

souls. May these few lines lead to the study of poetry, not merely as educational, which it is, but as one of the highest pleasures of this passing scene.

Avis Davidson.

Rothsay, N.B.

REED ORGAN OFFERED.

A Churchwoman offers an organ to any needy Mission or small church that wants one. The instrument may require a few small repairs, but is believed to be otherwise good. Applicant must pay expenses of crating and shipping from a station near London, Ontario. Particulars furnished by Editor of "Churchman."

PRINCETON, ONT.

A handsome brass cross, presented to St. Paul's Church, Princeton, by the widow and children of the late Alfred N. Ecclestone, was unveiled on Sunday evening by Mrs. Richardson, of Toronto, a sister-in-law of deceased, and dedicated by the Rev. R. J. S. Adamson, of St. James' Church, Paris, and Rural Dean of Brant County. The cross bears the following inscription:—"To the glory of God, and in loving memory of Alfred N. Ecclestone, Died November 30th, 1918, aged 38 years." Another interesting feature of the service was the licensing of William Latham as lay-reader in the diocese of Huron. The service was very impressive, and is the first of the kind ever held in Huron diocese. A special form was drawn up by the Rector, Rev. C. B. Fraser, M.A., partly compiled from sources at his disposal, and partly written by himself with full sanction, and approval of His Lordship, Bishop David Williams.

CHURCH OF ST. MARY MAGDALENE, PICTON, ONT.

On Sunday, July 20th, a memorial service was held in the above church to commemorate the long and faithful work of the late Rector, the Rev. Canon Loucks. The service was conducted by the Rector, the Rev. T. Louis Barker, L.Th. The lesson was read by the Rev. W. M. Loucks, M.A., son of the deceased and Rector of All Saints', Winnipeg. The sermon was preached by the Rector from 2 Tim. 4:5-8, who in an earnest and forceful address referred to the late Canon's faithful and unwearied ministry, of 40 years' duration as rector of Picton. The love and affection that he bestowed upon his people was evidenced by their kindly regard and esteem for him, and that close association as Rector and people had been fruitful in progress and years of service on their part and his own now that he had entered into his rest and had received his crown. It was a source of pleasure to have associated with this service the son of the late Canon. After the presentation of the offertory, the Rev. W. M. Loucks, on behalf of his mother and his family, expressed to the congregation, their deep sense of indebtedness to them for the generous support that had been given by them to his late father, and in well-chosen terms he voiced sincere appreciation. "The Dead March" followed, and the Benediction was pronounced by the Rev. W. M. Loucks. The preacher at Evensong was the Rev. W. M. Loucks, who before his sermon congratulated the congregation upon the beautiful services held, the evidences of progressive work being done, and more than all the possession of the beautiful new church in which they now worshipped. Memories of past days were dear to him and them, and he heartily congratulated Rector and

people alike upon the present outlook. He took for his subject, "A Message to the Church for to-day," and in the course of his sermon which was followed by the closest attention, he emphasized Jesus Christ as the great need of the hour. The musical parts of the services were fervent and congregational. A solo, "O Rest in the Lord," was sung by H. Vincent the morning, and a quartette, "Thou Will Keep in Perfect Peace" (Gounod), at Evensong. Miss Holmes being the organist.

On Sunday, July 20th, Medont Mission, Toronto Diocese, had a visit from the Bishop of the diocese for the purpose of Confirmation. Thirteen candidates were presented by the Incumbent, the Rev. W. J. Carson. Two hundred and fifty people were present at the Confirmation service, which was held at St. George's, at 11 a.m., and one hundred and twenty were present at the evening service at St. Luke's at 7.30 p.m. Both services were bright and hearty, and the addresses given by the Bishop were most helpful and inspiring.

On July 27th, St. Andrew's Church, Centre Island, held its thirty-fifth anniversary. The Assistant Bishop of Toronto, who is in charge, gave a short review of the parish since the first services were held by the late Archbishop, Dr. Sweatman, who never lost interest in this little church, even though his increasing duties kept him from officiating regularly during the summer months. On the following Sunday there was unveiled in this church a memorial window for the "Island boys," who fell in the great war. Brigadier-General Mitchell, gave the address. The window has "Our Lord's Crucifixion," as the main subject. Below is the figure of a wounded soldier to whom a nurse is ministering. It is the work of the Lyons Glass Co.

Church in the Motherland

A frontal for the Communion Table, worked entirely by wounded soldiers in honour of fallen comrades, has been presented to St. Paul's Cathedral, London. It was dedicated by the Dean on June 28th, and it was used for the first time at the Thanksgiving Service on the following day.

At Holy Trinity, Ripon, on the evening of June 29th, an interesting incident took place. For some months the Khaki University of Canada has been at work at Ripon, with professors and lecturers of all kinds for the various student soldiers from Canada. A number of these, chiefly theological students, have been attending Sunday afternoon lectures at Holy Trinity, given by the Vicar, the Rev. W. J. L. Sheppard, on "The Apocalypse," which were immensely appreciated by the men, and on the termination of their stay in Ripon they have presented the church with a beautiful Lectern Bible in the Revised Version. The Bible was carried in the choir procession by two students, and at the close of the processional hymn was presented by them to the Vicar, who dedicated it at the Holy Table and then placed it upon the Lectern, the Lessons during the service being read by the two students.

CANADIAN NATIONAL EXHIBITION NOTES.

The "Hell of Death" that faced the Canadians at the second battle of Ypres, when they were set against the first German gas attack, is vividly portrayed in the War Memorials paintings to be shown at the Canadian National Exhibition this year.

Commencing July 1st, 1919

the subscription price of The Canadian Churchman will be as follows:

Canada, and other points in British Postal Union, \$2.00 per year (in advance)
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All remittances received will be credited at \$1.50 rate to June 30, 1919, and at \$2.00 rate thereafter.

A WEEK AT GENEVA PARK
LAKE COUCHICHING, ONTARIO.

THE magic words—A Call to Camp—brought more than a hundred young, old and middle-aged persons of both sexes to the Summer School at Camp Couchiching on the afternoon of July 5th. As the Y.M.C.A. motor bus brought load after load into the park, we wondered where room could be found for all. But a walk through the extensive grounds, revealed a long avenue of tents, furnished for two, four, and sometimes six persons. Here and there were roomy cottages, and, facing the lake were the Wigwam and Lodge, quarters more pretentious in design and finish, so that in a short time, every one was comfortably settled, thanks to the efficient work and careful attention of the Secretary, Mr. R. A. Williams, and after a welcome such as Mrs. Williams always gives, one could not help feeling very much at home.

A REAL SABBATH BY THE LAKE SHORE!

It is a rule of this Camp, that, on Sundays, there shall be no bathing or boating for pleasure, but that every one will carry out the spirit of the fourth commandment. If any Higher Critics were present who would eliminate Sunday from the Christian year and tear into shreds what they call the patch work of the Bible, they did not betray themselves, but to all appearances, every member of the School appreciated this special day, spent in quiet periods for meditation, and in services of prayer and praise, where no automobiles, street cars, or noisy bathers, marred the beauty of the stillness.

The evening service at Sunset Rock, overlooking the lake, was one to be remembered, and in deep appreciation of the time and place, they sang the hymn, "O Sabbath Rest by Galilee."

NO SMOKING IN CAMP.

A rumour went around that no smoking was allowed at any time in this Camp, and although nothing was said about it by the Dean, this rule was also respected by the men of the Summer School at least in public. One person who knows the life of the Camp thoroughly, and who also knows that cigarette smoking is indulged in by some Anglican clergy as well as the laity, was pleased and thankful that the small boys and youths, who seemed to be every where present could not say that an example in this baneful habit had been set them by our leaders, during their week in Camp.

The real work of the School began with the Mission Study classes on Monday morning. The different religions, present conditions, and the outlook for India were thoroughly dealt with by the leaders. Bible Study—the Gospel of St. Luke—and Sunday School classes were, as usual, enjoyable and helpful features of the School; and the work of the new department which is claiming the attention of so many just now, that of Social Service, was discussed for an hour each morning. The leader announced that a new centre for this work was shortly to be opened in one of the Toronto parishes, and asked for helpers among the young men and women of the Church.

RECREATION IN THE AFTERNOONS.

Camp Couchiching looks well to the recreation side of its life. It was a

delight to see men and women well past the two score, playing with much vim, such games as volley ball, and base ball, and to watch with what zest, they entered into charades, and other amusements, having thrown clerical dress and dignity to the winds.

SUNSET SERVICES.

But we pass to the best of all, those meetings of earnest, thoughtful, yet merry Christians, each evening at Sunset Rock, when the speaker, in the most unconventional way, talked so simply and quietly of "Communion with the Master."

Yes, it was easy to feel His presence there, but Jesus was ready to come down with us from the Mount back to the turmoil and temptations of our daily life. Prayer and holding tight to the Master's hand would help us to win out every time, and would make our own lives felt on those with whom we daily work and live.

And so the School ended! Those who had never attended before said that they wanted to come again. The regular members felt that somehow this School had been different, with nature all around. It was as if there had been an invitation from our Lord—"Come ye yourselves apart, and rest awhile."

The Church of England Summer School took only one week from the life of this Camp. It is in full swing from June to September.

The following week brought the Presbyterians for this School. Then come the boys of seventeen and over for training in leadership for work among boys. Here are trained secretaries for the Y.M.C.A., and here, too, are held conferences of secretaries and leaders in Y.M.C.A. work. The equipment and organization are very complete. Everything is carried on quietly and in order, under the management of Mr. Yeigh, of Toronto. To any mother, who wishes to give her boy, a pleasant, and profitable holiday, under Christian auspices, Camp Couchiching may well appeal.

A very pleasant feature of the life here, is meeting such congenial people in the regular cottagers. Dotted along the lake front, are cosy nooks, in which are the families of prominent Y.M.C.A. workers, returned missionaries, and ministers, who are leaders for the different camps which meet. Mrs. Yeigh, is like a mother to every one, and the members of the Church of England Summer School felt and appreciated her sincere friendliness. In the dining room were young girls, of refinement and education—teachers, Ladies' College girls, and University students, who could wait on table, play ball, sing College songs, or swim and paddle, with equal grace and efficiency. It was hard to tear one's self away from this charming spot, but we had to pass on, so that other groups might gather, and have the same opportunity for gaining inspiration and stimulation, amid these beautiful surroundings.

N. E. T.

Blessed are the missionaries of cheerfulness.—Lydia Maria Child.

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All Over the Dominion

St. Patrick's Church, Kelwood, is now entirely free from debt, and it will be consecrated (D.V.), by the Archbishop of Rupert's Land in the autumn.

The Rev. T. Dobson, Rector of St. Andrew's, Tilbury, Ont., has, under pressure from his parish, declined the offer of the Rectorship of Lucan. As a token of appreciation the congregation has raised his stipend to \$1,600.

The Archbishop of Rupert's Land has appointed the Rev. C. H. Bristoll, of Langley, B.C., to the parish of St. George, Birtle. The parish consists of Birtle, Blenheim and Foxwarren, and the new Rector will take charge early in September.

Owing to the fact that the memorial tablet for Holy Trinity Church, Lucan, Ont., was not completed at the time set for its unveiling, viz.: July 20th, the ceremony was postponed for a week. The tablet is to be placed in the church in memory of the heroes of the congregation who served in the war, and more particularly in memory of those who made the supreme sacrifice. The Rev. William Lowe is the Rector of this parish.

Canon Vernon, General Secretary of the Council for Social Service, has just returned from a seven weeks' tour of the West in the interest of the Council's work. He delivered courses of lectures on "The Rights of the Child" at the Anglican Summer Schools at Moose Jaw, Swift Current, Medicine Hat, and Calgary, and at the Conference of the diocese of Saskatchewan at Meota. He attended the Synod of the diocese of Calgary, and visited, giving sermons or addresses, at Calgary, Vancouver, Victoria, Moose Jaw, Edmonton, Saskatoon, Regina and Winnipeg.

The vacancy in the Principalship of Emmanuel College, Saskatoon, Sask., has been filled by the appointment of the Rev. G. F. Trench. Mr. Trench was Curate of St. Anne's, Nottingham, and of St. Helen's, from 1909 to 1914, he was the superintending missionary of the Lloydminster District, and Rural Dean of Lloydminster for two years. At the end of 1914 Mr. Trench became an Army Chaplain, serving as such with the 21st Infantry Brigade. In February, 1916, he was sent to join the East African Expeditionary Force, and he remained there until February of this year.

The Rev. Christopher Simpson is doing a very valuable bit of pioneer work in White River and vicinity, diocese of Algoma. His district runs along the C.P.R. main line from Heron's Bay to Nicholson's Siding, a distance of 163 miles, and also along the Algoma Central, between Franz and Sault Ste. Marie. His parishioners include section men, operators, Indians on Reserves, lumbering men and miners. There is the best of comradeship with all types of Christianity. At White River the Union Sunday School of Methodists, Baptists and Presbyterians asked to co-operate with him and merge into his school, their superintendent becoming assistant superintendent of All Saints' School so enlarged.

The movement which was inaugurated to erect a monument in memory of the late Rev. Joseph Scriven, author of the hymn, "What a Friend We Have in Jesus," is growing rapidly and already the committee which has the work in charge is receiving many generous contributions to the proposed memorial. Among the latest are \$25 from the Hon. N. W. Rowell, and \$300 from the Rev. D. S. K. Byrne, of Montreal. Mr. Byrne in his childhood days was well acquainted with the hymn writer, who at that

time was associated with the Plymouth Brethren. Joseph Scriven was born in Dublin in 1820, a graduate of Trinity College of that city, with a degree of M.A. For four years he was a student at Addiscombe Military College, near Croydon, England. He ultimately abandoned the army to come to Canada, teaching school for a time until he became a private tutor to P. R. Pengally. For a long time he resided in the vicinity of Port Hope, Ont., where he spent several thousand dollars in assisting the sick, poor and needy, and preached in the streets at public gatherings. He died on August 19th, 1886, at the residence of the late Mr. and Mrs. James Sackville, Sr., near Bewdley, Ont. He is buried beside his intended wife, Miss Caroline Roach, in the family burying ground of Capt. Pengally. He sleeps in a neglected grave with no monument of any kind marking his last resting place. His great hymn, which is known in all Christian churches, his friends declare, assures him a fitting and permanent memorial. The committee which has the matter in charge at the present time intends to secure the right-of-way of a lot where the grave is situated to erect a simple monument and to swell the endowment to maintain the lot forever. To do this \$2,000 is required.

CANADIAN NATIONAL EXHIBITION NOTES.

The Canadian National Exhibition will open its gates August 23rd, but the formal opening will not take place until Monday, when H.R.H. the Prince of Wales will preside over the inaugural ceremonies. The function will take place in the open air, where thousands of people may witness it.

THE NATION'S GREATEST NEED.

(Continued from page 504.)

Testament has its absolutely permanent and immortal part to play in the revelation of God, particularly from the point of view of common life, national life, which, with all the wonderful amalgamations revealed in the Lord Jesus Christ, I think, is contemplated in the New Testament as not in the least degree extinguished from God's plan for the future of mankind. The Lord is the Prince of the kings of the earth, and if Roman, Barbarian, Grecian, Scythian, and the like are said no longer to be in Christ, so also man and woman are said no longer to be and different in Christ, and that does not mean that Christ unsexes either man or woman, but that He wonderfully amalgamates them into the harmony in which each is more than ever itself, but the two are more wonderfully put together. So I take it that nations, which have all their contributions to make from widely different points of view, interests and upbringings, are not meant to be fused into an indistinguishable total, but are meant to be more than ever personified, yet harmonized and amalgamated in Christ. It may be these results will not be fully attained till that event which many of us think we are right in looking forward to, the coming of a Person to reign over man, the King of man, who will appear not to destroy, but to glorify humanity and its history; but be that as it may, I am sure that the ideal of the New Testament is not to denationalize, but to glorify and harmonize the nations. But the relation of the nation to God is specially the *ergon* of the Old Testament to bring home to the hearts of men.

MOODY'S VISIT TO CAMBRIDGE.

Let me say that for the just presentation of the Lord Jesus Christ it seems to me that the whole Bible is requisite. God knows that a soul can be saved on John iii. 16, though a good deal needs to be known about

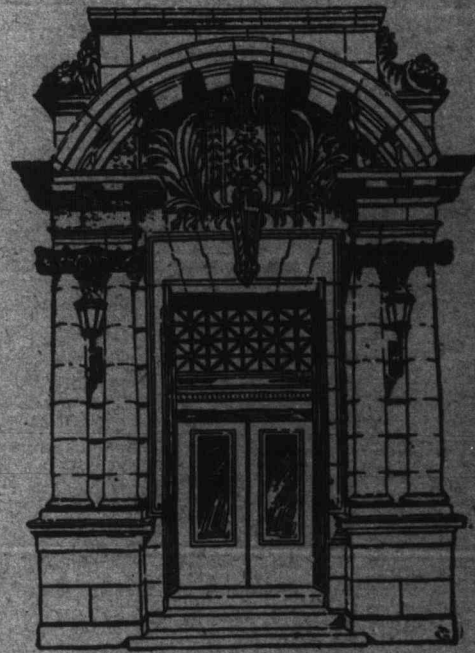


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its wording from other sources before it can fully speak for itself. God only knows what a fragment can do for a soul that clings to it, but familiarity with the whole Bible is infinitely desirable, and familiarity with it with this reverent feeling that it is a supernatural Book given us by God; for one great work of the Old Testament is the generation of godly fear. The Gospel is not the Law. The Law never is translated and transfigured into the Gospel. The Law, whether in the Old Testament or in the Sermon on the Mount, is the uncompromising declaration of the will of God for man; the Gospel is the revelation how that Law can be kept and how man can meet the will of God.



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One incident that brought that powerfully home to me, now many years ago, was at Cambridge in 1882. Moody and Sankey came to Cambridge—a never-to-be-forgotten visit. I was very sceptical about the wisdom of it. I had heard more or less prejudiced accounts of Moody's ultra-Americanism, and suggestions that perhaps for a world of university men in England this mission might not be the best step. However, I could not refuse to join in the invitation, and thank God it was signed and obeyed. Everything seemed to begin with failure. The first great meeting was broken up in the cleverest possible way by a set of men who determined that they would behave as at any ordinary lecture. There was no rowdyism, but a clapping and cheering, which threw Moody for once in his life off his line. One of the young spirits who indulged in that freak is now one of the most valued missionary lecturers I know. He was converted on the last day of the mission, and came to me afterwards in my little theological hall as one of the brightest Christians I knew. Moody, who was never so discouraged in his life, went round to everybody he knew who prayed, asking them to pray specially for these men. Monday and Tuesday were disappointing, but when Wednesday evening came it was as if God gave Moody the men to do as he liked with, and he gave the grandest address I ever heard in my life.

A FOREIGNER'S TRIBUTE TO THE BIBLE.

I think it was that very night I was helping in the inquiry room, and a man, obviously a Japanese, was introduced to me, one of the first Japanese sent to this country by his Government to learn political economy and go back to be a professor. We had a deeply interesting conversation. He was mentally interested in Christianity. Within three weeks, not through my influence, he was brought to Christ, and I baptised him in a Cambridge Church before a great congregation. He was then literally beaming with Christian joy. But on this first night of our meeting he was in a decidedly observant attitude.

One question I remember I put to him was, "Have you seen or read anything of our 'Sacred Book'?" "Yes," he said, "I have read your Sacred Book to a large extent, and it contains many wonderful precepts, but our sacred books also have many wonderful precepts, not unworthy to be placed beside yours. Your Sacred Book, however, has one advantage over ours—it tells the secret by which these things can be done." He did not know it, but he was speaking of the differentia of the Bible, the secret by which man at peace with God and in harmony with God may live the Christian life. So the Gospel is the answer to the question, "How can I walk and please Thee?" while the solemn object of it is the one main message of the Old Testament. It has been nobly said that the Old Testament left the human heart, so far as it had been trained under it, thirsty for the very thing which only the Gospel could bring—peace with God revealed, and power to walk with God revealed, which could only be revealed in Christ. But the soul which has never been brought to the sense of the awfulness and holiness and necessity of the will of God has a very imperfect idea of the desirability and necessity of Christ. Till we have *pari passu*, as it seems to me, made as familiar as possible the message of the Law and the message of the Gospel, meeting, embracing one another as they do in the Lord Jesus Christ, we have even of Him an imperfect revelation and manifestation. He is seen in all His lovely and terrible glory when we come with godly fear, that is, with love and longing on our knees to the foot of the Cross, to have the question raised by the Law answered not by a glorified Law, but by a totally different thing, the Gospel, which shows how these things may and can be done.

I will end by telling of a pit-boy who was discovered to have a

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He said to me lately, "I was looking
 outside one of the Churches the other
 day, and noticed the subjects for next
 Sunday. There was some rather ab-
 stract subject announced, 'Considera-
 tions on the Life After Death,' or
 something of that kind. A working
 man was close to me, and he said to
 me, 'Sir, I wish they would not give
 us so much of that sort of thing.
 Why don't they tell us a lot more
 about the Lord Jesus Christ?'"
 The one thing that England needs
 with her heaving unrest—an unrest
 which I do not think the Lord God
 by His past mercy to us will permit
 to culminate in revolution—is the
 Christian ideal that duty comes be-
 fore right, that the first person of the
 Christian grammar is not "I," but
 "He" above; the second, as in the old
 grammar, is "you," other people next
 to God; and the third person, ever so
 far down third, is "I." When we have
 learned that lesson of grammar, we
 shall be on the way to social, to in-
 dustrial, to national, to international
 rest, and the best promotive of it is
 a real familiarity with the Bible.

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Cols. Barker and Bishop, the
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THE HEART OF POLAND.

(Continued from page 506.)
 him. Like the Jew who always sails
 with the wind, his chief concern is to
 look after his own skin. The one
 answer to this question which seems
 to me at all adequate, is a very short
 one: Ignore him!
 The renegade doesn't really know
 his own mind, and in troublous days
 like these his convictions are not
 worth a straw. I have seen with my
 own eyes the vacillating trend of
 events among these people in Silesia,
 where they were neither "all for
 Apollo nor all for Christ;" where
 they welcomed Hindenburg and Em-
 peror William one month, and the
 very next fell in love with the Czechs
 whom they had before denounced as
 the vilest traitors on earth. To
 ignore the renegade will serve him
 right. To make a fuss over him will
 only flatter his vanity; and it will
 not help one bit on the way to in-
 ternational harmony.

THE COLONISTS.

And now for the matter of the
 colonists. I am sorry for the Ger-
 mans anywhere in the world to-day.
 That does not mean that I want
 to see them get off, for that would
 be their greatest misfortune. There
 is no fear of it. They are going to
 have a "bad time" for many years,
 and the innocent with the guilty.
 Among the innocent must be classed
 the descendants of the Germans who
 immigrated to Poland in the XVIII.
 century or earlier. Settled in more
 or less compact masses, they main-
 tained their Deutschtum in charac-
 teristic fashion; certainly as much as
 say the Mennonite colonies of the Red
 River valley.
 The beginning of troubles was this:
 that the Russian administration, true
 to the instincts of despotism, used
 every devilish device for favoring
 these settlements in the face of the
 surrounding Polish population, sup-
 porting minorities to make them a
 thorn in the flesh of the majority.
 In one part of the country these
 colonists were given special privileges
 for procuring land. In another these
 were refused in such a way that the
 blame for the refusal was laid on the
 Poles. The chief organ of discord
 was, of course, the school. The Ger-
 man Protestants were exempted at
 will from the prevalent school tax.
 They established schools of their

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own. These were then gradually removed from the supervision of the Protestant pastors who were Poles, and the Polish language, the one speech of the whole country was forbidden in them. In a word, everything was done by Russia to make these strangers dependent on themselves against the Poles; who were always represented as their worst foes, chiefly because they were Catholics.

The upshot was that these colonists remained to the last a foreign element in the land of their adoption, actually taught by a self-imposed governess to distrust and hate their second mother. Such was the situation when the war broke out.

Unhappy people! With fine disdain for all logic or consistency Russia turned upon them like a bear at bay—and rent them in pieces. The colonist—he was clearly the *avant garde* of German Kultur, a spy in sheepskin. The heat of distrust and fury grew in proportion as the march of events showed how strong Germany was and how difficult the march to Berlin would be. Fearful repressions followed. Cossacks were quartered, confiscations made, and finally the general order given that all males up to seventy were to be deported. The lands were put up for sale. This detailed the deportation of women and children also who suffered the worst of woes. Invited "to follow

their husbands and fathers" they had no chance of knowing whither the former had been taken. They died like flies. The scenes in Warsaw, the point of distribution beggared description.

Now came the second act of the tragedy, when the Polish peasant, seeing the hated neighbours thus removed from his sight, either bought for a song the lands they left, or in many cases simply took possession of them. In so doing he was smiled upon by the Russians; for surely the taking over of the land of enemies in order to till it properly was part of his duty as a citizen. The temptation was great. There are even cases on record where German colonists who were not deported "occupied" in the same fashion the deserted property of their unfortunate fellows.

But the war between Germany and Russia ended; and the colonist who had been deported, and did not die, began to find his way back. Coming home, glad at the prospect of seeing their former homesteads again, glad to have escaped tyranny and death—and Bolshevism, glad that peace was at last assured, they arrived to get a reception such as they had not expected. Another had taken possession of their goods, and they were not wanted.

Of course men were soon found to see that justice was done. It was a prime concern of the German military authorities to see that their own fellow-countrymen coming back from exile, people who would be their most loyal henchmen in the days to come, should get a square deal. The task of caring for the unfortunates was undertaken with German thoroughness. Their lands were restored to them. They were given the right to buy or even requisition timber for rebuilding from the nearest forests. The Polish peasant, the only person who had a wagon and horses was commandeered to haul the timber for them. More than this they were allowed to claim whenever found their former property, such as cattle, implements and the like, and to buy it back at the price then given—although everything had risen many times in value. All this could only make the Catholics, as the Poles are known among these Protestant strangers, dislike these returned people, seeing in them simply instruments and agents of hatred Prussianism.

To fill up the cup, the authorities urged the colonists everywhere to adopt German citizenship. The land would be in the future in any case under the Kaiser's control. A variety of schemes was launched, educational and commercial, to link them all up as closely as possible to the Vaterland. When the Polish pastors protested they got threats for their pains, and some were even removed entirely. Imported Germans were put in their place, and these were given *carte blanche* to preach what they would.

But the days of the Prussian terror passed away too, and the third act of the tragedy began.

Human nature is human nature. It is no wonder if the Roman Catholics do not deal gently now with those who have stunk in their nostrils who were the spoiled children of a hated foe, and who *volens nolens* played into that foe's hands. The Polish government is doing all it can to see ultimate justice done to these people. The Protestant Church council is working, although it is virtually without means, for their welfare. But between the authorities and the colonist there is a host of officials who often follow the line of least resistance and decline to champion the cause of a beaten foe. The peasants are revenging themselves, often cruelly on their "German" neighbours, and the magnitude of the task of maintaining order up and down the land makes it as good as impossible to put an end to this.

These people must be prepared to suffer still for the sins of their would-

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be wardens, whether Muscovite or Prussian. And they must be prepared as indeed many of them are, to be Poles just as really as Germans in Milwaukee must be Americans. Great help could be rendered from abroad if such agencies as have funds at their disposal could supply help for the rebuilding of these stricken communities under the express condition that the day of special privileges is over and that one and all, Protestant and Catholic, are to work together for the securing of the common national future.

LETTERS OF A PRAIRIE PARSON.

(Continued from page 507.)

Yes, I have read the Primate's message in the July number of the "Mission World." I do not doubt that "the genesis of the movement is rooted in a spiritual impulse, and not in one for material advantage." I do not doubt that the organizers of the movement are deeply spiritual themselves. But all this only emphasizes the mistake of making the financial

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so prominent. Many of us were not able to attend the Synod. We can treasure no memory of its spiritual fervour. We are struggling to pay debts or to keep out of debt. About November there is a harvest of "dunners" for farmers. The danger is that the Forward Movement may seem to such as we are, a pious preparation for the presentation of the Church's "dunner."

I hope the Forward Movement will be marked by conservation, a closer

walk with God on the part of us all, Bishops, laity and clergy, a drawing together of all who love our Lord, to enter with a new sense of comradeship and power, the battle of the Cross. To this end, may the letters from headquarters, and the literature of the Forward Movement be subject to the rigorous censorship of the Holy Spirit of God.

Yours respectfully,
K. Anon.

The Bishop's Shadow

by I. T. THURSTON
(Copyright, Fleming H. Revell Co.)

XI—(Continued.)

Theo's New Business.

When later that evening, he knocked at her door, Mrs. Hunt had the pieces ready for him, and the next morning, Jimmy was waiting in the hall when Theo came from Nan's room with his big basket, and the two boys went down the street carrying the basket between them. As soon as its contents had been arranged as attractively as possible on the clean white marbled oilcloth with which the stand was covered, and the coffee made and ready to serve, Theo handed Jimmy two dollars in dimes, nickels and pennies, to make change, and set off with the box of paste in his pocket, and the roll of rags under his arm.

Jimmy watched him out of sight, and then with a proud sense of responsibility awaited the appearance of his customers.

Theodore walked rapidly on till he reached the business streets where most of the handsome stores and offices were. Then he slackened his pace and went on slowly, glancing keenly at each building until he came to one that had half a dozen brass signs on the front.

"Here's a good place to make a try," he said to himself, and going into the first office on the ground floor he asked as politely as he knew how,

"Can I shine up your brass signs for you?"

There were several young men in the outer office. One of them answered carelessly, "Yes indeed, shine 'em up, boy, and see't you make a good job of it."

"I will that, sir," responded Theodore, blithely, and set to work with a will.

There had been much wet weather and the signs were badly discoloured. It took, hard, steady rubbing for nearly an hour to get them into good shining order, but Theodore worked away vigorously until they gleamed and glittered in the morning sunlight. Then he went again into the office.

"I've finished 'em, sir," he said to the young man to whom he had spoken before, "and I think I've made a good job of it. Will you step out an' see what you think?"

"Not at all necessary. If you're satisfied, I am," replied the man, bending over his desk and writing rapidly.

Theodore waited in silence. The young man wrote on. Finally he glanced up and remarked in a tone of surprise,

"Oh, you here yet? Thought you'd finished your job."

"I have done my part. I'm waitin' for you to do yours," replied the boy.

"Mine? What's my part, I'd like to know?" demanded the young man, sharply.

"To pay me for my work," replied Theo, promptly, but a shadow falling on his face.

"Pay you? Well, if this isn't cheeky! I didn't agree to pay you anything."

"But you knew that I expected to be paid for my work," persisted the boy, the angry colour rising in his cheeks.

"You expected—pshaw! Young man, you've had a lesson that is well worth the time and labour you've expended," remarked the clerk in a tone of great dignity. "Hereafter you will know better than to take anything for granted in business transactions. Good-morning," and he turned his back on the boy and began to write again.



Theodore glanced around the room to see if there was any one on his side, but two of the other clerks were, grinning at his discomfiture and the others pretended not to know anything about the affair. He saw now that he had been foolish to undertake the work as he had done, but he realized that it would not help his case to make a fuss about it. All the same he was unwilling to submit without a protest.

"Next time I'll take care to make my bargain with a gentleman," he said, quietly.

He saw a singular change in the expression of the clerk's face at these words, and as he turned sharply

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Here is the Experience of a Man Who Escaped the Surgeon's Knife.

You hear almost daily of some one going to the hospital for an operation for appendicitis. Do you know of any one who was ever really well afterwards?

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Mr. John Poole, R.R. No. 5, Dresden, Ont., writes: "I was taken very sick with severe pains and cramps in my stomach. I called in a doctor, who said I had appendicitis in the worst form, and my case was very serious. He gave me medicine, which relieved me at that time, but I was far from being cured. He said I would have to go through an operation before I would be well, but this I did not wish to do. One day in looking through Dr. Chase's Almanac I saw that Dr. Chase's Kidney-Liver Pills were recommended for appendicitis if taken in time, so I thought I would try them. I took them regularly for two years, and now I am perfectly cured. I can do all kinds of hard work without any trouble. I would not be without Dr. Chase's Kidney-Liver Pills in the house under any consideration, for I can truly say that they will do just what is claimed of them."

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about to leave the office he almost ran into a tall, grey-haired man who had just entered.

"Stop a bit, my boy. I don't understand that remark of yours. What bargain are you going to make with a gentleman?"

The tone of authority, together with the disturbed face of one clerk and the quite evident amusement of the others, suddenly enlightened Theodore. He knew instinctively that this man was master here and in a few quick sentences he told what had happened.

The gentleman listened in silence, but his keen, dark eyes took note of the flushed face of one clerk and the amused smiles of his companions.

"Is this boy's story true, Mr. Hammond?" he asked, sternly.

Mr. Hammond could not deny it. "It was only a joke, sir," he said, uneasily.

"A joke, was it?" responded his employer. "I am not fond of such jokes." Then he turned again to the boy and inquired, "How much is due you for cleaning the signs?"

"I don't know. I'm just starting in in this business, an' I'm not sure what I ought to charge. Can you tell me, sir?"

The gentleman smiled down into the young face lifted so frankly to his.

"Why, no," he answered, gravely, but with a twinkle in his eyes. "I believe our janitor usually attends to the signs."

"Guess he don't attend to 'em very well, for they were awful dirty," remarked the boy. "Took 'em 'most an hour to shine 'em up. Did you notice 'em, sir, as you came in?"

"No, I did not. I'll look at them now," and Theodore followed the gentleman out to the steps.

"Well, you have made a good job of it, certainly," the gentleman said. "The signs haven't shone like that since they were first put there. Quite a contrast to the others on the building. Come back into the office a moment."

He went back to Mr. Hammond's desk and again Theodore followed.

"Mr. Hammond," said the gentleman, quietly, "you are willing of course to pay for your joke. The boy has done his work extremely well. I think he ought to have half a dollar for it."

With anything but a happy expression, Mr. Hammond drew from his pocket a half dollar and handed it to Theodore, who said, not to the clerk, but to the gentleman, "Thank you, sir," and left the office.

But he did not leave the building. He went to the owner of every brass sign in or on the building and asked to be allowed to make every other sign look as well as those of T. S. Harris, which he had just polished.

Now, T. S. Harris was the owner of the building and the occupants of the other offices considered that it would be wise to follow his example in this matter, so the result was that Theodore spent all the morning over the signs on that one building, and Mr. Harris having set the price, he received twenty-five cents for each sign. He was just putting a finishing rub on the last one when the janitor discovered what had been going on. He came at the boy in a great rage for he wanted no one to have anything to do with the care of the building except those whom he chose to hire.

"You take your traps an' clear out o' this now, an' don't you ever dare to show your face here again," he shouted, angrily. "If I catch ye here again I'll kick ye down the stairs!"

"P'raps Mr. Harris will have a word to say about that," replied Theodore, coolly, for in one and another of the offices he had picked up enough to convince him that the word of Mr. Harris was law in that building. Then he added, in a much more friendly tone.

(To be continued.)

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