

October 30, 1919.

ve her new friends
as for the boy, it
into a new life for
in a lovely Christian
e up his mind that
ould have just such
m, and he went back
content to leave these
der hands and amid
surroundings.
(Continued.)

Y ON GEESE.

composition on geese
a western city by a

avy-set bird with a
e and a tail on the
is set so far back on
r that they nearly
ome geese is ganders
in his tail. Ganders
They just eat, loaf
g. If I had to be a
rather be a gander.
e milk, but give eggs,
e liberty or give me

IL IS DEAD."

of great importance
of a Sunday School
his happy fact to his
evil is dead," he said
at makes you think
he startled teacher.
"exclaimed the boy,
in the street with
when a funeral
er father saw it he
nd said: "Poor devil
Dunstan's "Review,"

ISHMAN WON.

concerning a conver-
an American and an
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id by General Per-
was in London re-

an (said Pershing)
of yours a tall story
ful sausage-making
ad in Chicago.
ffair," he explained.
e. All you have to do
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ine, and five minutes
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es of the hide?"

ishman.
sir?" retorted. the
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e machine, and out
aux, purses, or, if
or saddles—merely a
g a screw."
all?" said the Eng-
e used that machine
the last thirty-five
more, we've improved
es we found the sau-
the standard. Well,
All we had to do
back in the machine,
ine—"

ried the American.
the pig as fit as a

ight, was very proud
rank as a first lieu-
ew quite indignant
ur's boy called him
ave you understand
s not a captain," she
ieutenant." "Oh, it
replied the boy, "he
Indeed, he is not an
tested. "Yes, dear, a
officer," interrupted
r. "Well," persisted
rmed to maintain
nity at all cost, "he's
officer."

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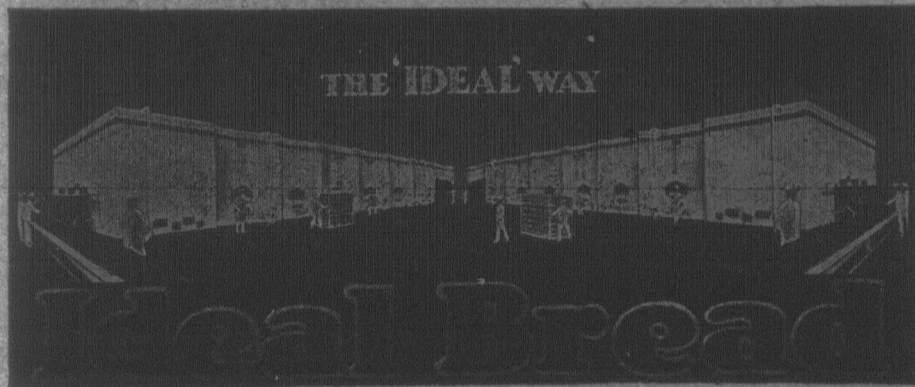
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Personal & General

The Dean of Hereford, Dr. Leigh, has resigned. He was appointed to the Deanery in 1894.

Mrs. C. H. Carroll, whose death was spoken of last week, was the only daughter of Dr. J. J. Hunt, Judge of the Juvenile Court.

A bronze tablet in memory of the fallen heroes of Trinity Church, Brantford, Ont., was recently dedicated by the Bishop of Toronto.

The late Sir John Kennaway, who died lately aged 82, was for 40 consecutive years a member of the House of Commons at Westminster—i.e. from 1870 to 1910. For the last two years he was the "Father" of the House.

During the recent railway men's strike in England many clergy responded to the appeal for special constables. Others helped in various ways. The Bishop of London's Domestic Chaplain drove a trolley-car at Paddington.

Over 6,000 children attended a great thanksgiving service which was held lately in York Minster. This service was held in connection with the City of York children's peace celebrations. At this service the address was given by the Very Rev. Dr. Bolt, the Dean of Cape Town.

The Order of the Serbian Red Cross has been conferred upon the Rev. T. Albert Moore, D.D., President, and Thomas Howell, General Secretary of the Canadian Brotherhood Federation, in recognition of the work of the Brotherhood in providing relief to the victims of the war in Serbia.

A stone coffin containing human remains, supposed to be those of a monk, who was living in the abbey over 1,000 years ago, has been discovered during excavations made near Merton Abbey. It is stated that the Kingston-on-Thames coroner did not consider an inquest necessary.

At the meeting of the Rural Deanery of Winnipeg in Trinity Hall recently preparatory to forthcoming Anglican Synod, it was urged by D. J. Kenway that the name of the diocese should be changed from "Rupert's Land" to "Diocese of Manitoba," as more in keeping with the times.

Sir Edward Cooper, the newly elected Lord Mayor of London, has acted for some years as the honorary parish clerk of St. Michael's-upon-Cornhill, in the City of London. He is a brother of Canon Cooper, the Vicar of Filey, Yorks, who has a world-wide reputation as "the walking parson."

Under the auspices of the C.M.S., a great missionary congress for the North of England, the first of its kind, is to be held at Sheffield, on November 25th, 26th and 27th. About 600 delegates are expected to attend the congress and the speakers will include the Archbishop of York and the Bishop of Durham.

A Sunday School convention of the diocese of Niagara is to be held at the Parish Hall of Christ Church-Cathedral, Hamilton, Thursday, November 27th. The following will give papers and addresses: The Bishop of Niagara, Dean Owen, Professor Cosgrave, Rev. R. A. Hiltz, Rev. Ralph Mason, Rev. Canon Smith, Rural Dean Almon, Rural Dean Ross, Rev. Dr. Renison, Rev. G. F. Scovil, Mr. Geo. C. Copley, Miss Metcalf, Miss Hamilton, and others.

A cross of Aberdeen granite, offered by "The Weekly Dispatch" (London), in 1914 to the village in the United Kingdom which sent the largest proportion of its men as volunteers to the colours before Febru-

ary 28th, 1915, was unveiled at Knowlton, an old but diminutive hamlet, about nine miles from Canterbury. Nearly 400 villages competed, but the Attorney-General decided, after careful consideration, that the palm must be awarded to Knowlton.

The consecration of St. James' Church, Pittsburgh, by the Right Rev. Lord Bishop of Ontario took place on Tuesday last, October 28th, in the presence of a fairly large congregation. Besides the Bishop, there were present the Rector, the Rev. W. J. Gratton, the Very Rev. Dean Starr, of the Cathedral, Kingston; the Rev. J. O. Crisp, Rector of Portsmouth and Rural Dean; the Rev. A. O. Cooke, Rector of Barriefield; the Rev. J. W. Jones, secretary of the diocese.

On Wednesday, October 22nd, in St. Paul's Church, Newburgh, N.Y., the marriage was solemnized between Rev. J. L. Cotton, Rector of the church, and Miss May Marguerite Jacobson, only daughter of Dr. Frank A. and Mrs. Jacobson, of Newburgh. The ceremony was performed by Rev. Dr. T. H. Cotton, of Toronto, brother of the groom. The groom was supported by Rev. S. H. Prince, assistant Curate St. Stephen's Church, New York, and the bride by Miss Glendora Knight, of Chicago.

Teachers, officers and clergy are requested to keep free Monday afternoon and evening, November 17th, the date of the next Sunday School Conference at St. Mark's Church, Parkdale, Toronto. At 4.30, there will be an exhibit of Sunday School supplies, from 5 p.m. to 6 p.m., lantern lecture, followed by tea, after which the lesson for the following Sunday for the Junior and Senior divisions will be outlined. At 7.30 p.m., departmental conferences will be held, closing sharp at 8.30 p.m. Mark this date on your calendar.

The corporation of the city of London propose to erect as a memorial to London troops who fell in the war, a square pannelled pillar surmounted by a lion supporting shields bearing the city and county arms. The pillar will be flanked by statues on pedestals of men in the London regiments in full marching order. The memorial, which is to be placed in front of the Royal Exchange, on the site of the drinking fountain, which is to be moved elsewhere, was designed by Mr. Aston Webb, president of the Royal Academy.

The Church of the Holy Trinity, Toronto, was opened and consecrated on October 27th, 1847, and the 72nd anniversary was marked by special services on Sunday, October 26th, the Rev. W. J. Brain preaching at the morning service. The Rector unveiled the M.S.C.C. shield, in memory of the old members of the school who fell in the war, in the Sunday School in the afternoon, and in the evening he preached a powerful and eloquent sermon on the words from the Book of Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" applying this text to the present day.

There took place in St. Paul's, Halifax, October 8th, the funeral of Frances Elizabeth, wife of John Y. Payzant. The service was conducted by Archbishop Worrell. In his address His Grace paid the highest tribute to the memory of the late Mrs. Payzant, whose loss to the Church will be so deeply felt. Mrs. Payzant was for years the secretary-treasurer of the old Diocesan Churchwoman's Missionary Association, which was succeeded on the coming to Nova Scotia of His Grace, by the Woman's Auxiliary, of which she became the first diocesan treasurer, as she was also the first president of the St. Paul's branch of the organization. She took the deepest and most active interest in the work of the Mission to Deep Sea Fishermen in Labrador, and during the war was an untiring worker for the Red Cross.

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Canadian Churchman

Toronto, November 6th, 1919.

Editorial

FOR good or ill, books are one of the most potent factors of life. From the moment when the early ambition to read is realized, to the last, when the eyes have grown too old to follow the letters, books and papers are constant companions. They may be monitors to guide, inspirers to uplift, or destroyers to blast. The pernicious influence of a bad book is tremendous. The very boldness of putting wickedness into print fascinates some minds like the face of a brazen street woman. Those things which are wrong are vividly portrayed, and the imagination runs a riotous course and the mind which dwells on it becomes a foul nest of uncleanness.

The moral responsibility of producing a bad book must be easy on some writers and publishers. Their consciences are seared with the mark of the \$. But it is a burden which no man, with any conception of the habits and growth of the mind, would care to carry on his heart.

We sometimes wonder what must be the state of mind of authors who produce the sex problem novel, which has flaunted its glaring jacket on our bookstalls. It depends frankly for its sale upon the distorted sex instinct. It canvasses the whole matter, either with an insidious suggestiveness, or with prurient details that disgust the normal mind. We know that the literary artist must faithfully draw from life models, but our best writers, where they have to chronicle wickedness, leave no misunderstanding about its punishment and the advantage of the better course. We say that the writer who lingers and gloats over rottenness has himself a mind that is fundamentally rotten. It makes no difference whether he be a "lion," or a dime novel thriller.

Furthermore, there is something distorted about a man's view of the world who presents his readers with a book in which the worse is held the better reason, and the bad is portrayed as the usual course. The world outside a lunatic asylum, or some "fast set," is made up of men and women who know and realize that the basis of things is righteousness and truth, and that the man who errs has to suffer in the nature of things for his transgression of the law of the universe of God. There is a healthy revulsion against the other kind of thing on the part of men and women who have done a bit of thinking. The moth may flutter to the flame of its desire, but it is bad for the moth. Such conviction is ingrained in the fibre of our being. It has beat upon our pulses. It is part of the world we work in.

But the pity of it all is that while there are some idle fools, both men and women, who waste their time and foul their imagination with books that portray a course of conduct which the stars in their course fight against, there are young people, whose views of life are still being formed and who have no experience of life to check a lurking admiration for daredevil conduct that defies the laws of God and man. That is why the moral result of a book must be considered in any adequate judgment of its literary value. The technique may be perfect, but the theme worthless or harmful. The man who realizes that a book is the potential guide or stumbling block of his boy or girl, can look with indifference neither upon the flood of trash that is coming off the press, nor on the "big sellers," which are more cleverly and more perniciously suggestive.

The reading habit has got us by the ears. People consume spare moments by following the

printed page. Sometimes, it is to escape the ennui of an empty mind. There is a mental drug in continuous reading. About half of us want somebody else to make up our minds for us. We hate work. The other half have no mind to make up.

How tremendously important becomes the production and sale of good literature in this case. We want not only books which will guide and correct, but we want books which will stab us awake. How sad it is that there are some men to-day who have not the mental energy to interest themselves in the epochal happenings of the world to-day, except as they affect wages and prices. If the average man follows a subject severely for twenty minutes, he gets a headache that leaves a distaste for serious thought. So, thereafter, he feels instead of thinking. It is easier. He decides by the emotions, not by the reason. In this state of affairs, it becomes a pressing duty of every Christian citizen to support the production and circulation of good literature for entertainment, inspiration and instruction.

Prayer for the Forward Movement

ALMIGHTY GOD, Who hast sustained us through years of anxiety and peril, and hast brought us to the day of victory and peace, grant us, we beseech Thee, the grace of deep thanksgiving for Thy great mercies, and clear vision of the work that Thou hast prepared for us to do for Thee: may Thy Holy Spirit quicken in us a response to Thy love and goodness, that we may dedicate ourselves afresh to Thy service; bless the Forward Movement now undertaken by Thy Church in this place, and give us all a willing mind to give freely of our substance for Thy glory, for the spiritual welfare of Thy people, and for the increase of Thy Kingdom in this and other lands, through Jesus Christ our Lord. Amen.

THE best of books is the Bible. Our generation is suffering because we have not been schooled in its pages. It is impossible that our minds can be applied to the record of God's dealing with men, to the aspirations of earth's noblest souls and, chiefest of all, to the words and deeds of our Saviour, without an effect, even though it be unconscious and indirect in some cases. One of the best times for the Book to do its work is in the tender years. Our Sunday Schools make a brave effort and some homes honour God's Word in family worship. But golden opportunities are being lost in the day schools.

How unutterably sad it is that we are losing, in the Province of Ontario at least, the chance of impressing the words of Holy Writ upon youthful minds, because the Christian communions cannot agree on a selection of Scriptures to be read. Some particular "ism" raises its head as soon as the matter is mentioned. It is noticeable that wherever the matter is suggested, there is somebody who singles out the question of baptism, as if the whole effect and value of children reading and memorizing Scripture passages depended on any view of baptism. Surely Christians can get together and select some of the numerous passages which, by their assurance of God and their nobility and loftiness of conception, will strengthen the young mind, and early plant God's fundamental distinctions between right and wrong and good and ill.

Certainly, the men who are interested in the spreading of the knowledge of good literature, have it as a first duty to see that *the Bible as a text-book* receives its place in our school studies.

The Christian Year Forgiving our Brother

(TWENTY-SECOND SUNDAY AFTER TRINITY.)

ONCE again, for the third time in close order, in the Christian year, our attention is drawn to the fact of forgiveness. First, it was the nature of sin; then the need of atonement; and to-day it is forgiveness in its simplest form: the kind that ought to obtain between man and man. It interprets in parable the petition in the Lord's prayer, "forgive us our trespasses as we forgive them that trespass against us." The parable pointedly illustrates the method and constitution of the Kingdom of Heaven; it is thus and so: "The Kingdom of Heaven is likened."

FORGIVING ONE ANOTHER.

(a) The first thing we learn from the parable is the Father's free forgiveness. There is no intimation as to how that forgiveness is extended. It was clearly set forth in other places, and at other times, that it could only be offered through the offering of the Son of Man Himself; but with that He was not here concerned. Our Lord was concerned with how men must live toward one another, if they are to obtain that forgiveness. We know that while forgiveness is free, it is also conditioned: it is contingent upon confession and repentance in the first place, "I forgave thee because thou desiredst me," but it is also contingent upon our willingness to carry out in our own life the same generous large-heartedness by which only God can forgive us. This makes demands upon our moral forces directly opposed to the natural tendency of our heart, which endorses the old-time teaching of "an eye for an eye and a tooth for a tooth." There must be a moral adjustment to the principles of the Kingdom, which is not done without a wrench to the inner nature of man. The claims of the Kingdom become more difficult to fulfil when we commence to apply them to social relations. It was an easy thing for the man in the parable to ask forgiveness, knowing he had no money to pay, but when he came to deal with another debtor he forgot about what had been done for him. Here is the true test of the Christian life; and it is in this very point, wherein we are asked to make the real effort, the real sacrifice, for the Kingdom of God's sake, that our Christianity often breaks down. We are willing enough to ask for, and to receive, God's gracious gifts to us, including the redemption of the world by our Lord Jesus Christ, but we are not so willing to make the necessary sacrifice which is an inevitable consequence of our faith in Jesus Christ.

(b) The secret of the peace and happiness of mankind is in the willingness to extend to one another that forgiveness which God has graciously offered to us on the condition that we, on our part, show it forth in our lives. We know how in a dispute each party is convinced of the fault being on the other side, when, as a matter of fact, there is nearly always some on both sides. If, therefore, in society, a full measure were required for all wounds and hurts and grievances there could never be even an approach to peaceful and amicable relations in the world. The old teaching of "an eye for an eye and a tooth for a tooth," is like high prices and high wages, it establishes a vicious circle which can only be abolished and destroyed by full and free

(Continued on page 712.)

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RUSSIA'S AGONY

By Robert Wilton, correspondent of "The Times" at Petrograd, Knight of St. George, etc. etc. Toronto, J. M. Dent & Sons, 1919. Reviewed by

Prof. JAMES MAVOR, Ph.D.
University of Toronto

THE vast area of what was the Russian Empire is occupied by an enormous number of non-assimilated races, many of them possessing merely primitive culture and many of them sharing in the characteristics of Asiatic peoples. In so far as there was any unity in the Empire, this was purely formal. In spite of the absolute power of the Czar, which was the symbol of such unity as there was, there existed numerous national ambitions, thwarted continuously but with difficulty by the Imperial authority. Attempts to impose a uniform language were met always with passive and sometimes with active resistance. In some groups, as for example among the Letts, to remain ignorant rather than to learn the Russian language was regarded as a patriotic duty. Any representative body designed to give an electoral franchise to the people as a whole was necessarily composed of persons speaking various languages, and thus common debate was impossible. The attempt to impose one language was thus not of itself an undemocratic act. In the absence of a uniform language, wide democracy in Russia could not be brought into existence. Moreover the habits of thought and the political ideals of the people varied widely. The Finlanders had one view, determined by their constitutional history, the Great Russians another, the Little Russians another and so forth, not to speak of the numerous races in Russian Central Asia as well as on the frontiers of European Russia whose experiences had been confined to alternate suffering and revolting under successive despots.

PEASANT ILLITERACY.

While in some ways Russia is an appropriate country for political and social experiments, in other ways it is not appropriate. It is appropriate because in general, Russian society has not pursued the path towards commercial materialism, and thus the elimination of the capitalistic system could be effected with infinitely less shock to society than might be anticipated in Western Europe or in America. It is appropriate also, because the workman in Russia, more easily than anywhere else in the world, can return to his village and live there while the people remaining in the industrial towns are accommodating themselves to the new conditions as best they may.

Russia is not an appropriate country for political and social experiments because the mass of the people are not only illiterate but they are strongly hostile to literacy. They look upon an educated man as their natural enemy. To them he is always an exploiter. They are thus suspicious of guidance and on occasions of political and social change quite impracticable in their demands. To the Russian peasant the ideal life is a very simple one. He simply demands to be let alone. He ought to have as much land to cultivate as he wants, and he ought not to be compelled to cultivate any. He ought to pay no taxes and to render no military service. He ought to execute justice in his own way, which often does not lack primitive barbarity. In short, he wants no law which he does not make for himself in his small community and he wants no state in the modern sense. Any effort to impose upon him a democracy of the same character as that of France, the British Empire or the United States would be as flagrantly opposed to his ideas as the reimposition of serfdom.

The character of the Russian people has no doubt been affected by the despotic rule to which they have been subjected; but their character has not been determined by that rule. It has rather been determined by customs inherited from nomadic and semi-nomadic ancestors and by the conditions of the climate of the regions in which the mass of the people live. It is as futile to wish that the Russian people were different from what they are, as it is to hope that in any ap-

preciable period of time they will change so long as they remain in Russia. It has been noticed that Russians who go to America quickly absorb commercial ideas and when they have returned to Russia have found themselves isolated among their friends. But the remaining mass alters slowly if at all, in essential respects. Yet the Russian peasant is not averse to changing his economical system. He can readily adopt a system of at least quasi-communism or a system of individualism as may suit his mood. In his simple and still largely patriarchal life, change from one to another produces little disturbance. Many peasant communities in Russia have made frequent changes of this kind.

ARTISAN ILLITERACY.

While the special characteristics of the various Russian peoples are very varied, the general character of the peasantry is as has been described. Since the artisans in the industrial towns have been recruited and very rapidly recruited from the peasantry, their views on economical questions are similar to those of the peasants. They see no need for learning. To them the learned man is an oppressor. They know and care nothing for industrial administration, or foresight in finance, or the art of finding a market. All these are incidents of capitalism and the need for understanding them will disappear when the workmen control the industrial plants in the same way as the peasants control their farms.

It was thus very easy to convince peasants and workmen alike that the overthrow of the Imperial system was valueless for them unless it was accompanied by the overthrow also of the system of landholding by others than the peasants and of the direction of industry by others than the workmen. To their naive minds it appeared that all that was necessary was to seize the control: how they were to exercise it was unimportant. They appear to have thought that industry and trade were automatic and that direction was quite unnecessary.

LENIN AND TROTZKY.

Accurate information about what has really happened in Russia since the Communist Revolution of Lenin and Trotzky in November, 1917, is at present not available. Investigation into actual conditions while the Communist Government is fighting for its life is not possible. Mr. Wilton's book, in so far as it deals with recent events, is concerned chiefly with the period between the revolution of March and the fall of Kerensky in November, 1917. It throws little light upon the state of Russia under the Bolsheviks. It is thus only a preliminary chapter in the account of the "agony" of Russia.

In order to arrive at any conclusion upon the situation, in the absence of authentic data regarding the actual state of the Russian people at the present time, it is necessary to take into account the fact, that while Lenin's Government is in form despotic, it nevertheless harmonizes with the known views of the Russian people. Misguided they may be; they may be nourishing on illusion, they may find a complete or a quasi-communism wholly impracticable, yet this is what Lenin offers to guide them into. To accomplish this he appears to have driven into exile or killed the whole of the aristocratic class, all the manufacturers and merchants and the bulk of the professional classes. From his point of view, no doubt, it was necessary to do these things. Having done them he has prepared the way for Communism. But the greater part of his task may yet remain to be accomplished. How far has he succeeded in converting the peasant and the workmen into genuine communists? How far are they prepared to accept the implications of a communist system? We

know, and can know very little about this; yet the knowledge of it is highly important at the present juncture. If the Russian people desire to make an experiment on a huge scale in a system which has been often tried and has been often unsuccessful, why should the Allies coerce them into arresting this experiment?

LENIN'S EXPLANATION.

This is one view and it cannot be denied that it is plausible. There is, however, another. A pamphlet by Lenin was published recently in New York. This pamphlet is to my mind the most significant pronouncement that has yet been made upon the subject. The tone of it is pervaded by disappointment. The Russian people have not come up to his expectations. They have not shown themselves capable of exercising the control they had seized or that he had seized for them. It is necessary therefore to employ external assistance. The best managers must be obtained from foreign countries, and Russian industries must be revitalized by competent foreign management, no matter what this management costs. I leave it to be imagined what this means. Those who are adverse to Lenin must think that it confirms the charges of the alliance between Lenin and Germany, and that by competent foreigners he means Germans and only Germans. In that case the success of Lenin would involve the exploitation or the attempted exploitation of Russia by Germany. The annihilation of the superior classes which has already been accomplished would leave the peasant and artisan masses at the mercy of a group of German technicians and agronomists who may perhaps be able to rehabilitate Russian industry and agriculture but who might be counted upon to do so to the advantage of themselves and of their own country. Lenin's own statement seems certainly to point that way. If this is the result there might still remain a communist polity—whatever was left of Russian produce, after the German directors had taken their share, might be divided with the most perfect justice among the Russian proletariat and peasantry—but who would say that the last state of Russia would not be worse than the first?

Even if it were perfectly clear that the consequences of withdrawal from Russia of the Allied forces must result in the victory of Lenin and in the succeeding exploitation of the country by Germany, the Allied Governments are in a difficult position. In no country could the prosecution of the war in Russia be a popular measure. All the Allied armies are weary of war and the coercion of apparently unwilling people is repugnant to everybody.

It is unfortunately true that reprisals may be executed by Lenin's Government upon those who have assisted the Allies and that further blood will be shed. But blood will be shed in any case; and the question is really one of the less of two evils. One thing is quite certain—viz., that the rehabilitation of Germany must precede any attempt on her part to exploit Russia. Indeed merely to prevent widespread famine in Russia may yet tax the charitable endeavours of the whole civilized world.

THE CHRISTIAN YEAR.

(Continued from page 711.)

forgiveness. This is the thing which inculcates generous impulses and greatness of soul into the governing principles of our life, which overlooks wrongs and grievances, and makes the Kingdom of God's love possible among men. Just in proportion as we appreciate the great forgiveness of God and rejoice in the remission of our sins, in that proportion should we be ready and willing to forgive every one his brother their trespasses. "I say not unto thee until seven times; but until seventy times seven."

A day in such serene enjoyment spent
Were worth an age of splendid discontent.
—Montgomery.

"The Idea of God"

A. Seth Pringle-Pattison, LL.D. Clarendon Press, Oxford. (423 pages; price, \$4.00.)
Reviewed by Rev. Prof. G. B. SAGE, D.D.,
Huron College, London

1. One of the most stimulating of the late books dealing with philosophy and religion is S. Pringle-Pattison's "Idea of God in the Light of Recent Philosophy." Dr. Pringle-Pattison is Professor of Logic and Metaphysics in the University of Edinburgh. This volume comprises the Gifford Lectures for 1912-13, but not published till 1917, and not available to Canadian readers till about a year ago. He bases a system of religion upon a phase of idealistic philosophy (p. 373) which in somewhat varied forms is known as new realism. Spirit is the *ens realissimum*, the last analysis of the universe.

The book is so filled with problems that one can make selections only here and there.

2. There is a pronounced departure from old forms of idealism. The author makes no distinction between appearance and reality. In other words the thing in itself considered apart from outward manifestations is a myth. "This inaccessible reality—the thing 'considered apart from its phenomena'—is really a phantom created by a misguided logic . . . and, however limited and imperfect our knowledge may be, it is still as far as it goes a knowledge of reality . . . but phenomena are not one set of facts and noumena another. The phenomenon is the noumenon so far as it has manifested itself, so far as we have grasped it in knowledge" (p. 163). This is the ground taken by Bergson (C.E., p. 216), who is the Darwin of this school of philosophy, which appears steadily to be gaining the field. The bearing of this doctrine will be seen when applied to Newman's philosophical defence of Transubstantiation. His argument is this: All material bodies are made up of (a) appearance of which we can take cognizance by the senses and (b) reality of which neither science nor philosophy has a knowledge. Seeing that is the case may not the change, Transubstantiation, have taken place in spite of appearances? Newman writes: "Catholic doctrine leaves phenomena (appearances) alone . . . It deals with what no one knows anything about, the natural substances themselves." (Apologia Cap. v.) But according to this new school appearance and reality, phenomena and noumena ("substances themselves") are the same things. Thus Newman's argument becomes meaningless. It is not a safe thing to found a religious doctrine upon a philosophical speculation. H. Spencer's region of the unknowable, in which he harmonizes science and religion, likewise vanishes into thin air.

3. Pringle-Pattison is a monist and says that in the main he follows idealistic traditions (p. 373). Though holding much in common with them he dissociates himself from Bradley and Bosanquet, apostles of modern absolutism (new idealism) and from James and the pluralists. He repeatedly defines his position as a belief in "the infinite in and through the finite and the finite in and through the infinite; this mutual implication is the ultimate fact of the universe as we know it" (p. 315). This formula, though not worked out in detail, has about it a strong suspicion of pantheism. To illustrate from the Sacrament of the Lord's Supper, he would doubtless be willing to admit that the consecrated elements are in a sense God—not that consecration adds anything but rather emphasizes what is already a fact. I imagine that new theology based upon any system of monism is driven to this extremity. The pluralism of Professor Ward of Cambridge is free from this objection and on other points harmonizes well with Christian doctrine.

4. "A growing universe" (p. 366) with which the readers of James and Bergson are familiar, is thought by our author to be impossible. He admits "an advance as taking place in the finite evolving subject" (p. 373). In other works there can be progress in that which has already come into being. He objects that "M. Bergson's followers and acclaimers if not Bergson himself apply this idea of growth or progress in time to the universe as a whole" (p. 373). As a matter of fact Bergson does hold that the sum-total of

the universe is being added to all the time; "For the universe is not made but is being made continually. It is growing, perhaps indefinitely, by the addition of new worlds." (Creative Evolution, p. 255.) Bergson has left himself a free hand for he has not joined up God with the universe and the universe with God and made the whole into a closed system as Pringle-Pattison has done. Good theologians have argued that the doctrine of creation once for all must be supplemented by a continuously repeated act of creation for the purpose of maintaining the world. Certainly creation within the universe is taking place all the while—the good out of evil and the sanctified out of the unsanctified.

5. The limited God of William James, and as for that matter of Hume and of J. S. Mill, does not appeal to Pringle-Pattison. H. G. Wells expresses the idea by saying God is not *Omni everything*. He is among us as a kind of Elder Brother struggling side by side with us to overcome the evil of the world. This is the theory advanced in "Mr. Britling Sees It Through"

and more fully elaborated as the new religion in "God the Invisible King," by Wells. Opposing this doctrine Professor Pringle-Pattison writes: "One is at a loss to see why the title of God should be bestowed on an individual essentially of the human type, though, no doubt, on a larger scale and at a higher stage of development" (p. 383).

6. In spite of all that is estimable in this book we must not suppose that it agrees at all fully with traditional theology. The conclusion that the author arrives at is this: "If we are to reach any credible theory of the relations of God and man, the traditional idea of God must be profoundly transformed." We have heard all this before from others but the religious convictions of many centuries are not easily thrust aside. After enjoying our intellectual journey with the Edinburgh professor through late fields of philosophy whose excellences and defects have been pointed out with a master hand one goes back to the simple and illuminating statements of the creeds with renewed wonder and reverence.

The Ministry of Women

A Report by a Committee appointed by His Grace the Lord Archbishop of Canterbury.

Reviewed by Canon H. P. PLUMPTRE, M.A., Toronto.

IN her striking little book "The Hour and the Church" Miss Maude Royden, says, "The dignitaries of the Church of England are right at least in this: that the time is getting short. The Church need not die; but she must die or change. And she must change soon. In ordinary times those who make haste may be called on to do so slowly; but those who make haste slowly to-day are betraying, however, unwillingly, the cause they would serve. . . . The National Mission has come and gone, leaving barely a ripple on the surface of the water—or, to be exact, five ripples or committees." And she adds in note below: "And a half, the half is a committee on Women and the Church, but for research only—not to recommend action. Perhaps we ought to call it a quarter."

It is indeed profoundly disappointing, that a committee dealing with such a live and practical subject should have limited its scope, according to instructions received, to "investigations of a purely historical character." "The application of the results of our researches to the solution of modern problems has not been before us," says the committee. The result is a volume of fascinating interest to the student and to the antiquarian, but of little value in solving the problem of women's work in the Church to-day. "Tempora mutantur, et nos mutamur in illis," might the women of to-day well say. All the modern mechanical and scientific devices would scarcely surprise and alarm our ancestors more than the position occupied by, and the work done by, women to-day. Florence Nightingale died but a few years ago, and it is hard to realize the shock which her adoption of a public professional career gave to the polite society of early Victorian times. But the public, as usual, survived the shock, and women have now won their way into the ranks of leadership everywhere, except in the Church. It will be remembered that when the National Mission started in England a storm arose over the question of women speaking in the Churches, and some Bishops (two at least) felt compelled to withdraw the permission which had been given. But the promise was made that the whole subject of the ministry of women should be dealt with after the Mission, and the Report now issued is part fulfilment of that promise. The method adopted, however, is not calculated to inspire much hope in the minds of those who are looking for the enlargement of the sphere of women's activities in the Church. For if there is one subject upon which we cannot be guided merely by precedents of the past it is that of women's work. However interesting from the historical standpoint may be an inquiry into the authority of Abbesses of the Middle Ages and of Deaconesses in the Early Church, the facts discovered can have little bearing upon the question to-day. The impression left by a perusal of the Report is that

the main problem before the Church is the Deaconess problem—the Deaconess as the official officer of the Church. This is not so. The pressing problem of the hour is the employment of the much larger class of unprofessional workers, who occupy positions of authority and influence elsewhere, but who are debarred from giving the full benefit of their gifts to their Church. To such it is cold comfort to have put in their hands a Report dealing chiefly with monastic life of the Middle Ages.

The Report itself is quite short, only 20 pages, consisting of a brief summary of the ministrations of women in the Church from the New Testament to modern times. Sixteen appendixes form the bulk of the book, some of them reprints of former articles. They deal with the ministry of Widows, Virgins and Deaconesses in the Early Church; of Nuns and Abbesses in the Middle Ages; and give an account of the revival of the Deaconess order in the 19th century. There are fifteen excellent illustrations of Nuns and Canonesses in full monastic or ecclesiastical attire.

The main conclusions to be gathered from the committee's inquiry, are:—

1. That women have never had, nor have ever claimed (except in insignificant sects) the Priesthood;
2. That Ordination to the Female Diaconate was as real as ordination to Holy orders as in the case of the Deacon, the two being regarded as substantially parallel to each other;
3. That women in monasteries performed, in the presence of Chaplains and other men, nearly all the regular functions of the Church, the two universal exceptions being the celebration of the Holy Communion, and the administering of Baptism (except *in extremis*);
4. That they did not take part in the public ministrations of the Church outside the monastery. The Report concludes:—

"In the conducting of Divine service in parish Churches Deaconesses and women religious have had no part, such as has been theirs in the choir services in Churches of their own religious orders. Here the restriction obviously depends not upon the lack of priesthood, but upon the place of women in society as a whole. When we recall the evidence afforded by religious houses in which women have taken part in liturgical services in the presence of Chaplains, who could have taken these parts had this been necessary, it seems clear that, as far as precedent goes, the actual presence of man is no bar to such ministrations by women."

It is not enough to love those who are near and dear to us. We must show them that we do so.—Lord Avelbury.

English Modernism

Conscience, Creeds and Critics. By Rev. Cyril W. Emmet, M.A., B.D. London: Macmillan & Co., 1918; \$1. *The Faith of the Apostles' Creed.* By I. F. Bethune-Baker, D.D., London: Macmillan & Co., 1918; \$1.65

Reviewed by Rev. E. C. Cayley, D.D.
Toronto

IT is a great advantage to be able to attach a definite meaning to the term "Modernism."

If Loisy and Tyrrell leave us in doubt, these two representative English Modernists make their meaning plain. We are delighted to find that both these authors affirm without any hesitation their faith in the Incarnation in the full Catholic sense. But—and this is their Modernism—they ask that an open mind regarding the miracles of the Gospels, the mode of our Lord's birth, and the manner of His resurrection, should not be regarded as incompatible with sincerity of Christian profession nor a bar to the exercise of ministerial office in the Church. Or quite frankly they make the plea that the authority of the Church should not be invoked to decide that Christianity stands or falls with belief in the miracles, the Virgin Birth, and the bodily resurrection of Christ. The two books before us are complementary. Mr. Emmet's work is a well-argued plea for liberty of criticism within the Church of England. Dr. Bethune-Baker's work is an attempt to construe the Apostles' Creed as the Modernist inclines to interpret it. In knowledge, in temper, and in Christian feeling both books are worthy of the importance of their subject-matter. The authors do not claim to have made up their own minds. They only plead for freedom of inquiry.

To men who have always believed that the Incarnation is necessarily bound up with the Virgin Birth, and the Resurrection with the Empty Tomb, the Modernist plea brings a tremendous shock. But if these are men who loyally believe in the Incarnation and the return of Christ to the Apostles after death, but who have difficulties about believing in the Virgin Birth, and the bodily resurrection, they must be met with argument rather than abuse. Especially is this the case when they appeal to reason and research. At least let us read their plea before we condemn them. Two questions naturally arise in our minds. Are not the clergy bound by the formularies of the Prayer Book, are not the Creeds of the Church inviolable? To which these men reply that no party in the Church accepts every part of the Prayer Book in its literal and original meaning, and the very men who are for silencing the Modernists have already expressed their dissent from portions of another of the three creeds.

Moreover these writers have no difficulty in showing that in the nineteenth century the Church was nearly always wrong, and has lived to confess it, when passing condemnation upon new views. Furthermore the evidence to which the Modernist appeals is new. The results of the historical study of the Bible were unknown to our forefathers and these results have a real bearing on the questions at issue. The way in which our English divines met and defeated the contentions of Tubingen is instructive. The authority of the Church would have counted for little if Lightfoot, Westcott, Hort, and others had not met argument with argument. The Church need not fear. The truth will prevail. It is not likely that any Modernist will ever claim to have disproved the faith of the Church in miracles, the Virgin Birth, and the Empty Tomb. To re-*envisage* the Gospel story bereft of miracle and make it look probable is a task which may well prove impossible of accomplishment.

If any articles of the Creed of the Church had been made to look impossible on *a priori* grounds, or really doubtful on grounds of historical evidence these Modernists would occupy a far stronger position. But this is not the case. The evidence for miracle is very strong. In the nature of the case no evidence can prove or disprove the truth of the Virgin Birth. What evidence there is in favour of it. To say nothing of its seemliness. The difficulties of the resurrection narratives are increased rather than decreased by the Modernist view. Nor are the Modernist positions unassailable. Dr. Sanday in

his argument against miracles forsakes the inductive method and gives free rein to *a priori* considerations. Nor can we, with our limited knowledge, attach much significance to 'scientific objections' to the transformation of the body of the Sinless Sufferer.

We believe the Modernists have a weak case against the Creed of the Church. We think they have a strong case when they ask that honest inquiry should be free, and that they may not be expelled from the Fellowship whose most essential beliefs they sincerely hold. We doubt the wisdom of invoking authority to silence or fetter honest inquiry within the Church.

Up to this point I do not think any fair-minded reader can complain of the dispassionate character of my remarks. I now claim the reviewer's right to express his own convictions with entire freedom. The Modernists seem to me to be making a tremendous demand. They have not only not proved the case against miracle. They have not even made it look formidable. They admit the great miracle of the Incarnation. That the evangelists—naturally and unwittingly—interpreted natural phenomena in such a way as to make them appear supernatural, and have so reported them, not in one or two cases, but over the whole field of the Gospel story, is pure assumption. To depend on the argument from analogy here is to beg the whole question of the unique character and power of the Son of Man. The strength of the Modernist demand does not rest on their reasoning, or on evidence, but on the modern spirit of antipathy to miraculous events. There is a large element of Rationalism in the demand of the Modernist to be allowed to keep an open mind



CAPTAIN THOMAS TIPLADY.

about articles of the Creed—not because they seem to be contrary to reason, but because the documentary evidence for them is "insufficient."

Bishop Butler's famous argument may well be revived against much of this too prevalent Rationalism. Must we "prove" every article of the Creed then? A Creed is not a proposition of Euclid. To this the Modernist has a reply. But not a satisfactory one. The result of which is that the Modernist substitutes a far too subjective test of truth based on spiritual experience for the full rounded Catholic test of truth based on a cumulative argument in which every faculty of our nature has full play in its act of faith. Here Modernism becomes vague, subjective, and somewhat too distrustful of the logic of the mind. If Modernism of this kind prevails in the next generation we shall find up-to-date Modernists quite logically denying the faith-inferences of the Modernists of to-day and adopting Beyschlag's position that Christ is the Son of God not in the full Catholic sense but only in an ethical sense—the first perfect Man.

But let us argue out our case with these men, not drive them out of the fold. If they are right they will convince the Church, if wrong the Church will convince them. In this case as Mr. Emmet himself admits: "There are many who believe that something like the traditional view might then be re-established." The argument for miracle is really immensely strong. Alone it does not produce faith, but taken with other considerations it is an important buttress of faith objective outstanding and compelling attention.

Soldiers' Books

SOCIAL CHRISTIANITY IN THE NEW ERA.

ONE of the Chaplains whose books have found a wide public is Captain Thomas Tiplady. In his first book, "The Cross at The Front" he pictured the soldier as he knew him, with heroism, sacrifice and real revenue. Vivid tales he told that were contagious of hope, honour and courage. In his second book, the "Soul of a Soldier," Captain Tiplady wrote generous appreciations of the deeper things of a soldier's life. Writing of men whom he admired it was easy for him to become the link between those over there and those at home. His stories had a strong religious vein beside the play of human nature.

In his last book, "Social Christianity in the New Era" (Fleming H. Revell, New York, 190 pp., \$1.25), he speaks a faithful word about conditions at home as a man from the front sees them. Church, industrial and social life come under review. He has something pungent to say about each.

In the first place he is anxious that the Church shall not lose the force of the great effort and sacrifice that has been aroused to oust the marauder. If lethargy and indifference follows our stress and strain, then he fears that the devil of organized selfishness which we repel as the Hun will come back in other insidious forms with seven devils worse than itself.

He feels keenly the loss of effective effort by the lack of unity of control in the Church. He instances the co-operation of the Chaplain service and speaks a warm word for the Roman Catholic Church. A striking chapter is "Holy Orders" in Business in which he pleads for the sense of vocation in the work of manufacture and business, farmer, baker, carrier, shepherd, weaver, dressmaker.

Captain Tiplady is constrained to speak a bitter word about industrial conditions. It is ridiculous to think of unemployment or starvation in a country with such resources as ours. He relates an incident of his experience: "One day I entered a house and found the family at table. On that table was nothing but dry bread and water. The parents were sober, honest and frugal, but the father was a painter out of work, and therefore without money. He brought me a Bible and I happened to choose the thirty-fourth Psalm. When I came to the ninth verse I saw just ahead some words that I dare not read. I could not tell seven starving children, a penniless father and a starving mother within three days of childbirth that, 'the young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing.'" The Church lacks faith in the latent nobility of human nature and does not appeal to the heroic. The best men and women want to "suffer great things" for great causes.

THE HARDEST PART.

By G. A. Studdert Kennedy, M.C., C.F., author of "Rough Rhymes of a Padre." Hodder and Stoughton, Toronto. (205 pp.; \$1.50.)

"What I want to know, Padre, is what is God like? I never thought much of it before the war. But now it all seems different. That is your real business, Padre; you ought to know." Starting from this, Captain Kennedy works through the questions at the basis of Christianity in his own way and language. He puts his thoughts in an arresting fashion. As he admits, his language, supposed to be records from trench life, will get on some people's nerves, and certainly it is difficult to see what clearness or force rough language brings to the matter, because most men habitually speak of religious things in reverent style. But to those who will be patient with the language Captain Kennedy has something to say, though we cannot agree by any means with all he says. For instance about Prayer: "We have taught our people to use prayer too much as a means of comfort. Not in the original and heroic sense of uplifting, inspiring, strengthening, but in the more modern and baser sense of soothing sorrow, dulling pain and drying tears. The comfort of the cushion, not the comfort of

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How Men Read

Frederick Harris

THERE are many kinds of readers—they are mostly highly amusing.

There is Filmore Jones, for example, who is always asking with his beastly smile of tolerance: "Have you read the latest book on So-and-So?" He has; he always has; because Filmore Jones does not know any better.

Then there is the little school of intellectuals led by Rhoda Wright. They are systematic readers. They keep a very careful book list, divided into three parts: Books I Have Read, Books I Am Reading, and Books I Am Just About to Read. They are nothing if not conscientious; the result is that they get hopelessly behind in some subjects and hopelessly ahead in others; between the two, they do not have much fun, they have to read a lot of very dull things. If you ask Rhoda about any book she has read, she has to hunt up her notes to see what she thinks of it.

Ned Malone is an odd sort of a fellow. He will not read a book that every one is talking about. If he happens to make a mistake and reads one that later on becomes famous, he is "grouchy" for a whole week. Malone has a lot of fun; and while in polite conversation it is sometimes a disadvantage to have missed the big book of the week, this is more than offset by quotations from works that nobody but yourself has read. It is an easy way of acquiring a reputation for eccentricity—and intellectuality.

By a mere chance, in a bookstore recently we happened to meet an old acquaintance whom we had not seen for years. Naturally we wondered if she was at the same old system—she was! Flitting from counter to counter, she picked up such volumes as struck her fancy at a moment. If in a vague way she overhears a conversation about Russian writers, she hurries out to buy a "Russian book." Sometimes it is the title that attracts her. Once she met a publisher and decided on the spot that she must read two or three of the books he published. As it happened, his house specialized in technical text-books; she purchased a couple, but found them rather dull. Several times she has read a book because she liked the color of the cover.

In thinking it all over, we are inclined to believe that the best reader we know is old George Savor. Savor is a banker. He is intelligent and he has made himself truly a well-read man. He knows a few of the most important things about books.

First of all, he is quite aware of the fact that when a man wants to get information on an important subject he must go to the master works on the subject. He knows perfectly well that the chances are against the "latest book" on the subject being very significant. When he really needs information he asks those who know to give him the two or three standard works that are the best on the subject.

Then, he is never fooled by the would-be expert. He knows perfectly well that a trip to France does not entitle a man to speak with final authority on the World War. If an author is quoted as the last word on the Far East because he has lived there ten years, Savor is likely to reply: "But the fellow might have been asleep all the time."

Also, Savor knows that we are living in an age of great English novels. He does not annoy you with "better than Thackeray," "as good as Dickens," "far superior to George Eliot." If you press him, he will say that he thinks more good novels are being produced now than ever before. His opinions on prominent writers are not orthodox, but he says that a man ought to be humbly thankful when he reads a list like—Conrad, Bennett, Wells, Ethel Sedgwick, Hugh Walpole, Frank Swinnerton, J. D. Beresford, Gilbert Cannan, among a host of others. He is much pleased with the Canadian and American authors who are rising above the horizon. He is always drinking deep draughts of W. H. Hudson's "Cooling and Sumptuous prose." The point is that though his favourite novel is "Tom Jones," he was delighted that Booth Tarkington had climbed so high in his last work.

Another thing that this genial reader has taught us is that biography is the great solace of odd moments. He claims that he can get into bed fifteen minutes before his wife is ready, and those precious minutes can be used to go over a few pages in some good "life." The value of biography as reading has been widely celebrated. Savor has emphasized that it fits well into the irregularities of life.

When it comes to method, his only rule is to have no rule. If he has a special subject in hand, he reads as if his life depended upon it. But he refuses to be "systematic." He may light on a new writer and be attracted by him; straightway he will go through four or five of that author's works, "while the mood is on him." Frequently he finds that the first book he reads

from the list of a famous author does not interest him. He simply says: "I recognize his greatness, but I don't care for him; and I will not be bored." At times he is a great browser. He has not a very large library of his own, but he is very fond of roaming around his friends' collections. Also, we discovered early in our acquaintanceship, he reads the Old Testament incessantly. For this reason, when he can be induced to speak in public his hearers have a treat; for his spoken words have the nervous vigor and vivid earnestness of that greatest collection of realistic literature.

He has not much time to read, but he makes it all count. Some time he ought to be made to tell how he does it.—The Canadian Student.

SOLDIERS' SUNDAY JESMOND DENE

SOLDIER Sunday, 21st after Trinity; St. Martin's Day, this year within the same octave, both picture the soldier as the servant of Christ. The soldier above other men is meant to be Christ's man; not for nothing, surely, is it that "part of the manhood of thousands of our ordinary soldiers is the Christian instinct of self-sacrifice." Not Solomon, the man of wisdom, but David the man of war, was the man after God's own heart. "The worst sins of men," adultery and murder, he had indeed committed, but not "the sins of devils, pride and rebellion;" and deeply as he sinned he had not lost the grace of profound penitence and self-humiliation, in which our right relation to God finds its beginning.

Jonathan, the perfect friend; Judas Macabaeus, the great deliverer, were soldiers. It was a soldier, the man of obedience and authority, whom our Blessed Lord distinguished as the supreme example of faith; it was a soldier in whose behalf St. Peter received the great revelation that God is no respecter of persons; it was a soldier who bore the first witness to the Godhead of the Crucified. To St. Paul the soldier life yielded a perfect wealth of illustration, and the man-at-arms receives a training designed at least to fit him for the life of discipline, "the self-control which makes you do the right thing," of duty, fellowship, sacrifice.

It was to his soldier son that Frederick Denison Maurice wrote of the soldier's calling:—

"I find the expression *Lord of Hosts* everywhere in the Scriptures. Leaders of armies, armies themselves have done nobly, works which I recognize as God's works. I find a spirit of justice, gentleness, tenderness, not merely mixing with such qualities in military men, but eminently characteristic of some of them. . . . I recognize him in battle and in the preparation for battle as the servant of the living God. I believe the Spirit of God really calls him to his duties and fits him for them, as He calls me to mine. . . . Nothing short of a personal conviction, growing with the experience of personal weakness, that you have a calling; that it cannot be fulfilled unless you are just, manly, gentle, in all your doings; and that there is a Divine overseer of your thoughts and purposes, Who is inspiring you with justice, manliness, gentleness, Who is fighting in you against what is false, unhuman, ungracious; and that your Guide, Teacher, Restraint, is the Guide, Teacher, Restraint of your superiors, equals, dependents; nothing but this will stand you in stead, in danger, necessity or tribulation."

St. Martin; the Theban Legion; Alfred the Great; Godfrey the Crusader. . . . Lord Roberts; the King of the Belgians; the Beloved Captain; the Student in Arms, what a lineage! What a company! Among them you may find Sir Jacob Astley at Edgehill, making his most excellent, pious, short and soldierly prayer: *O Lord, Thou knowest how busy I must be this day: If I forget Thee, do not Thou forget me.* After which he rose up crying, "March on, boys!" or Sir Harry Smith in the first tumult of battle making his prayer, *O Lord, in Thee have I trusted: let me never be confounded.* Or Sir Henry Lawrence in the Lucknow Residency, ceaseless in toil and sacrifice, ceaseless also in

intercession; or Arthur Connolly, "in whom self was utterly crucified," meeting his lonely martyrdom at Bokhara like the soldiers who died in the early persecutions; or Gordon, "trying to keep his mind as it were situated at the foot of God's throne," and so dwelling in the peace of him who is stayed upon God. These and many others are seen in this great company.

Read Nelson's prayer before Trafalgar, or Collingwood's noble signal when he was left in command of the victorious fleet, or again the prayer found among the papers of the Prince Imperial after he had fallen in Zululand, for England's sake:—

"Mon Dieu, je Vous donne mon coeur, mais Vous donnez moi la foi. Sans foi, il n'est point d'ardentes prières, et prier est un besoin de mon âme. . . . Je Vous prie, non pour que Vous écartiez les obstacles que s'élèvent, mais pour que Vous me permettiez de les franchir. Je Vous prie, non pour que Vous désarmiez mes ennemis, mais que Vous m'aidiez à me vaincre moi-même. . . . O mon Dieu, montrez-moi toujours où se trouve mon devoir; donnez-moi la force de l'accomplir en toute occasion. . . ."

Or it may be the voice of Ernest Psichari, the "centurion du désert;" or again it is Foch the Victorious, receiving the acclaims of a rescued nation; but what is he saying? "There has been much said about glory, much about genius, but little about God;" the scene changes and he is in Church kneeling as a child before his father, giving God the glory.

The soldier faith, how often manifested, and sometimes, though less often, expressed during the Great War! "Prayer is the foundation of all grace," says one who met death in a deed of great courage. . . . "Out of this time of trial I can see coming a time, of triumph, of fuller, deeper peace of soul, a sweeter, more intimate consciousness of the love of Christ. . . . "Peace means power, but not force, and in this atmosphere of war, men, gallant, fearless men, are finding out for the first time what peace really means." . . . "To those who have seen a vision of what the world would be without sin, to those who have stood, as I have, for days within 15 yards of the enemy, in the sure and certain consciousness of the presence of the Lord of Glory, there is only one thing to fight for. Let us realize that God is and that sin is. Our duty is to exalt the One and exterminate the other." . . . "Going into this war is like going into a temple full of God's presence and of prayer and praise," wrote a young soldier who went from his Eucharist straight to death; "I felt I must put on the whole armour of God."

Ruskin used to tell soldier audiences that the soldier's fitness was not in his ability to kill but in his readiness to die; that there was no true potency but the power to help, nor true ambition but ambition to save. "When thou askest the death of the body thou shalt have it; and then shalt thou find the life of the soul." Is this the secret of the soldier faith? *He saved others: Himself he could not save.* First spoken in mocking blasphemy; now written in loving tribute over the tens of thousands who by this means have saved others. When we think upon our own sins, negligences and ignorances; of the failures

(Continued on page 716.)

From Week to Week

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

WITHIN the past few weeks "Spectator" has observed utterances of at least three Canadian Bishops enlarging upon the failure of the Church. They have apparently accepted that failure as the final judgment of wisdom and discernment upon the age-long efforts and sacrifices of the splendid line of saints and patriots who have suffered and endured for the faith that was theirs. Somebody has evidently betrayed those martyrs and confessors, whose deeds of glory lighted the paths of generations of many pilgrims that have trodden in their footsteps, sustained by their constancy and uplifted by their fidelity. We are sending new saints into the Paradise of God with the message, "tell the Apostles and Prophets, the noble army of martyrs who founded the Church and carried it on through clouds and darkness, of which we know nothing, that the structure built on the foundation which we thought they had so well and truly laid, has been but a house of cards. What seemed to be a rock has proven to be but sand and the gates of hell have prevailed against it." We are still calling to the children of men to ally themselves with this Church that has been battered and buffeted by the storms of time, to enter its courts in baptism, to receive its grace in the sacrament of Holy Communion, to be exalted in spirit by its worship and fellowship, but we are warning them at the same time that we are inviting them to an alliance with failure. "Come and fail with us," is the tenor of the appeal that has now passed from newspaper offices to episcopal lips. Would to God that some prelate could be found in this land who from his heart could give us a more cheerful and, what we believe, a more just, message of the triumphs and the glories of the Church he is leading. It is one thing to speak of defects that they may be corrected. With every rise in the standard of our ideals there will be a corresponding consciousness of our lack of attainment to those ideals. It is an entirely different matter to pass the judgment of "failure" upon the whole Church. To cry failure is to summon its ugly presence, to make our fears a reality, to deny the assurances of our Divine Master and to take the heart out of every disciple.

* * * *

Suppose for the moment we assume the Church's failure, what is the use of our dwelling upon it in general and vague terms? Should we not begin at once to be more definite and explicit, and ask who are responsible for that failure? Is it the laity who will not listen to the truth? Is it the clergy who will not preach the truth? Is it the Bishops who will not exercise their high offices in the staunch and steady upholding of truth in spite of what the newspapers say, or in face of the public opinion of the moment? Blanket charges of failure won't do. The counselling of dabbling in this or that kind of social service won't do either. If the policy of proclaiming failure on the housetops be accepted as the counsel of wisdom, we must get down to particulars. We must nail the responsibility somewhere. Suppose we had a general, straightforward confession from those who see failure so clearly in a general way, and they would tell us just how far they are contributing to that failure, it would make a good start. Somebody must be responsible. Who is it, or who are they? We have not yet heard of any one stepping forward and saying "this is my contribution to the alleged failure of the Church." The simple fact is, "Spectator" believes, that they who are speaking in the name of the Church have no clear, definite, convincing conception of what constitutes failure, or, for that matter, what constitutes success in the Church. They are too deeply impressed by ramshackle editorials in the daily press, and vociferous diagnoses in the people's forum. Let us sit down and think these things over to the root of the matter before we give to the public a dissertation on the woes of the ecclesiastical organism of the Church. Readers can well remember the superficial charges of pessimism that were levelled against "Spectator," because he pointed out this or that weakness in our Church and attempted to apply the remedy, or at least stir the thought of the Church to seek the proper remedy, but not in word, and certainly never in thought, has he dreamed of writing failure across the Church's history. He would recommend a re-perusal of the fifth commandment by all Churchmen. "Honour thy father and thy mother," remembering, that in the Church's parenthood, we have received our spiritual life. He sees no other

organism in all the world in which the things of the spirit take precedence, and yet all acknowledge that the spirit of a man or the spirit of a nation is the vital thing.

* * * *

An inquiry into the fundamental question of what constitutes failure or success in the Church of God might be extremely useful at this juncture in our history. Is attendance at Divine worship an absolute necessity for the verdict of success, and does abstention necessarily constitute failure? Is Church-going clearly and definitely required of the followers of Christ in the New Testament, and how often is the assembling of themselves necessary to constitute good churchmanship? When the Lord's Supper is instituted and the command is given, "take ye all of this," is the frequency of participation specified? Is success staked upon the number who openly profess discipleship? If so, should we reckon the ministry of Christ a success? Apparently, only one hundred and twenty could be gathered together in Jerusalem after His ascension. Is the amount of money poured into the coffers of the Church the criterion of success? St. Paul seems to have had to work with his own hands at a secular trade to enable him to carry on his ministry. What do modern Churchmen and prelates regard as the heyday of the Church's spiritual power? Was it in that period when armies of Crusaders swarmed over Europe to rescue the tomb of our Lord in the Holy Land? Was it when the great and beautiful cathedrals of Europe were erected at untold labour and cost and when their lofty naves and transepts were crowded with eager worshippers? History calls that period "the Dark Ages," because the humanities of the Christian faith were shamefully overlooked. To-day, the humanities of the Christ ideal are exemplified in the world as never before, but the churches are not nearly so full, and Churchmen call it the age of Church failure. We have set up an organism and proclaimed certain standards of Church efficiency and when those standards are not observed we write down failure. If success is measured by the public ideals of the day, the exemplification of the heart and core of the Christian faith, the honouring of justice, the taking up of our duty to our neighbour and the many other virtues that bless mankind, the success of the Church was never so apparent. Isn't it possible that we are paying too much attention to the technical side of Church organization, and when it doesn't meet with the public support we desire, we grow discouraged? Nevertheless, the real work of the Church is going forward. "Spectator" has only hinted at a new line of inquiry. He asks his readers to think it over for twenty-four hours before taking up a pen to demolish it.

"SPECTATOR."

* * *

SOLDIERS' SUNDAY.

(Continued from page 715.)

and weakness of we Christians; of the gulf between our profession and our practice, between the ideal of Christianity and its reality as exhibited in us; no less when we think with longing hearts of the hopes which stir in every one of us to-day for our Church and Empire, may we not turn to the soldier for inspiration, may we not learn from him what is the heart of Christianity? and as we go forward into the beginning of the time of peace, may not "the soldiers be our tutors, and the captains of our armies captains also of our minds!"

"Not to the world of sordid selfish saving
Of our own souls to dwell with Him on high,
But to the soldier's splendid selfless braving
Eager to fight for righteousness and die. . .
"Bread of Thy Body give me for my fighting,
Give me to drink Thy sacred Blood for wine,
While there are wrongs that need me for the
righting,
While there is warfare splendid and Divine."

* * *

One of the most convincing arguments for immortality is the undying appetite of the soul for knowledge, love, progress. As we approach the turn of life it never occurs to us that it is time to fold our arms, close our eyes, and bid farewell to nature, poetry, art, friendship, business. . . We build houses, begin books, undertake operations, just as if we were to live forever, which shows, I think, that the sense of immortality destroys all sense of death as we grow old.—J. F. Clarke.

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.
Twenty-second Sunday After Trinity, November
16th, 1919.

Subject: St. Paul at Rome, Acts 28:16-31.

THIS lesson brings us to the end of the year's course in the Acts of the Apostles, and also to the end of the book of Acts. St. Paul at last reached Rome. That city had for a long time fascinated him, because he was a citizen of the Empire, and because he desired to preach the Gospel in the very centre of that Empire. Moreover, God had declared to him that his witness should be borne in Rome.

1. St. Paul arrived as a prisoner. It was a strange fulfilling of the promise of Acts 23:11. One would think that a prisoner's opportunity of bearing witness to his faith could not be very great. Yet, for some reason, the imprisonment of St. Paul was not very strict. It may be that the charges against him were not considered to be very serious, or the report of those who had brought him to Rome may have shown his service to the authorities. Whatever the reason was, he was treated with great consideration. He dwelt in his own lodgings and had free intercourse with his friends, and with all who came to him. A soldier guarded him, bound to him with a chain, so as to be responsible for his appearance whenever it was demanded. This restraint was irksome enough, but it was better than life in a dungeon. During the time of this imprisonment the Apostle was able to accomplish much in his service for the Church, not only in Rome but in other places.

2. Opportunities of witnessing for Christ. There were at least three ways in which the Apostle found such opportunities: (1) The soldiers who guarded him were changed at frequent intervals. There is no doubt that the Apostle would speak to them directly of those things which were near his heart. Besides this, they were, of necessity, hearers of the conversations which he had with others and of the more public utterances which he made. Thus the Praetorian guards, who, perhaps, were predisposed in his favour because of what they heard from their companions who had brought him to Rome, had ample opportunity of learning the principles of the Christian Faith. The fact remains that in the early centuries of the Christian Church many soldiers were obedient to the Faith. Our own first British martyr, St. Alban, was a soldier of the Empire. (2) During this imprisonment St. Paul wrote letters to the Church in other places; Ephesians, Philippians, Colossians and Philemon were written during this time, and there may have been others which have not been preserved. (3) The Apostle sent for the Jews in Rome to come to him, to whom he preached the Gospel. In the last verse of the book we learn that others came and that he freely declared to them the truth, no man forbidding him.

3. St. Paul's interview with the Jews. Very little time was spent by the Apostle in getting settled down to the routine of his new life. Representatives of the Church in Rome had met him on the way and had travelled back in his company. From them and from others whom he met in the first three days he learned of the welfare of the Church.

His first duty after that was to explain his position to the leading non-Christian Jews in Rome. To them would most probably be forwarded an account of the charges laid against the Apostle, and of the evidence by which they were to be supported. The statement made to them was clear and brief and it ended with the significant statement, "For the hope of Israel I am bound with this chain." The hope of Israel was undoubtedly their general expectation of the Messiah. He held the same faith as did these Jews and believed in the same promises of God, only he went farther than they in believing that Jesus was the Messiah for whom they looked.

4. The reception of his message. The Jews appear to have listened very kindly to his statement. They declared that no accusations had been received and they expressed a desire to hear for themselves what the Apostle's explanation of the "hope of Israel" was. They therefore appointed a day and came to his lodgings to hear him. He expounded his teachings and tried to win them for Christ. The result was as it always has been. "Some believed and some believed not." The whole conference stirred up much thought and discussion. The Church in Rome was built up during the imprisonment of the Apostle. Both Jews and Gentiles were among the converts.

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Correspondence

THE BISHOP OF KOOTENAY'S ANSWER TO "A PROTEST."

Sir,—I have read the letter of protest sent to you by my friends Canon Shatford and Dr. Symonds with reference to my sermon on "The Mission of the Church," preached in St. Alban's Cathedral on Sunday, September 7th.

I wish that the writers had read my sermon more carefully before drafting their letter of protest, for had they done so they certainly could never have brought against me the charges which they have made.

They write: "We vigorously protest against the unwarranted accusation of a Bishop who publicly denounces all advocates of restatement as hostile to the Church."

I am sure that no impartial hearer or reader of the sermon in question would for one moment suppose that I was denouncing all advocates of restatement. On the contrary, I carefully stated in the sermon itself that I am not amongst the number of those opposed to all restatement. Let me quote one paragraph which should have prevented my friends bringing against me the charge which they have seen fit to formulate.

"If by restatement is meant a request that the old truths of the Gospel should be taught and explained in language which the ordinary men and women of the 20th century can readily and easily understand, then the demand is a reasonable one to which the Church will do well to give diligent and earnest heed."

Again:

"Truth can never change or be altered. Our understanding of the truth, however, grows; new light is ever being shed upon it by the Eternal Spirit of truth, but clearness of apprehension and understanding is a totally different thing from abandonment and surrender."

These paragraphs, read in connection with the one quoted by Canon Shatford and Dr. Symonds, make it abundantly clear that my words had reference not to all advocates of restatement, but to such alone as are openly or secretly striking at the very foundations of the faith.

Further, Canon Shatford and Dr. Symonds rightly affirm that, "Where

liberty of interpretation has been allowed by the Church, however, we stand firmly upon our right to exercise that liberty." Since my words had reference only to attacks upon the very foundations of the faith, it is obvious that they could have no reference to matters upon which "liberty of interpretation has been allowed by the Church." On all such matters I naturally concede to others the liberty which I claim for myself. I honestly fail, therefore, to see why my good friends penned their letter of protest.

They have, however, put themselves in a very awkward position by so doing. If I did not know them so well and esteem them so highly I should be forced to conclude that they themselves desired such a restatement of the Christian faith as would, e.g., weaken the Church's witness to the truths of our Blessed Lord's Person, as Very God and Very Man, to the fact of His Virgin birth, and of the Resurrection of His Body on the third day from the dead. For it is with reference to a paragraph in my sermon dealing with these fundamental matters alone that they write, "As amongst those who believe that the time is ripe for a restatement of our Creeds, we desire most earnestly to register an emphatic protest against such an utterance." I cannot and I do not believe that either Canon Shatford or Dr. Symonds have any doubt in their minds regarding the vital and fundamental truths set forth in the Creeds.

But having protested in a public manner against a sermon which condemned and condemned alone such restatement of our Creeds as would involve or imply a denial of any truth or fact heretofore recited as an article of faith, they owe it to your readers and to myself to make their position plain so that all may know beyond question where they stand and what sort of a restatement they desire.

I therefore ask Canon Shatford and Dr. Symonds, "as amongst those who believe that the time is ripe for a restatement of our Creeds," to tell us in the "Canadian Churchman" in a clear, definite, unmistakable manner what they mean by a restatement of our Creeds, and how the Creed would read as restated in accordance with their desires.

In particular I would ask them to give us clear and definite information as to the way in which they would restate the following articles of the Creed.

1. I believe in Jesus Christ, His only Son our Lord Who was Conceived by the Holy Ghost, Born of the Virgin Mary.
2. The third day He rose again from the dead.

I am sure they do not desire to withdraw the witness of the Church to the Virgin Birth, or the Resurrection of our Blessed Lord's body from the tomb on the third day, but at present through their letter of protest they appear to range themselves upon the side of those who do. They can only put themselves right by giving a clear, definite answer to the challenge which I address to them to tell us beyond question where they stand, and what kind of a restatement they desire.

If, as I believe, they only desire to state the old truths in language more easily understood by the men and women of to-day, then they will find many supporters amongst Churchmen of every shade of thought, and my sermon so far from containing any condemnation of their position is an indication that they will find in myself a supporter and friend.

If on the other hand I should prove to be wrong and they should advocate any such restatement as would imply or involve any denial of the Deity of Jesus Christ, or of His birth of the Virgin Mary, or of His Resurrection on the third day from the tomb which thereby became empty, or of His

SOME RECENT FICTION

MARE NOSTRUM.

By V. Blasco Ibanez, author of the "Four Horsemen of the Apocalypse." (618 pp.; \$1.90.)

The enjoyable part of this story is the tang of the sea. The Italians proudly speak of the Mediterranean as Mare Nostrum (Our Sea). The author's previous book, "The Four Horsemen of the Apocalypse," which has had such an unprecedented sale, had as its main theme the naked truth about warfare in France. This book graphically relates the brutality and horror of submarine warfare. The main character of the story is a captain who is entrapped into using his vessel as an oil supply boat for a submarine flotilla which passed Gibraltar. The chief female character is a German spy who frankly depends upon her fleshly charms. We do not say the "hero" and "heroine" of the book because, as in his previous book, all his characters are of the earth, earthy, and most of them of the dirt, dirty. That is one feature which mars the books for many readers. We would not care to think that in the author's world every man is predatory and every woman has her price, but those are the only ones who are met in his book, and the author takes time to dilate on these seductive passages. In spite of his powerful writing—and his description of both scenery and incident are compelling, in fact his description of a sunrise in Italy is a bit of gorgeous colouring, and his description of the execution of the spy and the drowning of the captain are vivid—in spite of this one feels that a plunge in the clear salt sea which he pictures so well would be the best thing to cleanse the mind and imagination after companying with the sensuous and sinister creatures that crowd his pages. This is not realism. It is only half a world, the worse half, thank heaven.

RAINBOW VALLEY.

By L. M. Montgomery, author of "Anne of Green Gables," etc. McClelland and Stewart, Toronto. (280 pp.; \$1.60.)

Every year the reading public look for one of the Prince Edward Island novels for which L. M. Montgomery (Mrs. Ewan Macdonald, of Leaskdale, Ont.) has become famous. It would be difficult for any author to create another character as charming as Anne in her series. In this book Anne is in the background, as the mother of a growing family gifted with good nature and common sense. Concerned with the mischief and development of two families of young children, it makes an irresistible appeal to young and old alike. Everything unlikely happens, from a picnic in a graveyard to a pig jockey race through the village. Some of the old favourites from former books remain, with their shrewdness and plain speaking. It will make an admirable gift book for a young person.

MR. STANDFAST.

By John Buchan, author of "Greenmantle," "The Thirty-nine Steps." Toronto: Hodder and Stoughton. (339 pp.; \$1.50.)

One of the best novels of the year is written by Col. John Buchan. It is a transcript from life of the deeds of men who dared every device and danger of the enemy for the sake of England. We really see something of the German spy system in England and of the strategy of our men in meeting it. It was a hard bit for a man who had seen service in South Africa, had been at Erzerum and got the D.S.O., to leave his battalion in France and masquerade as a pacifist in an English village. But it was worth while cleaning up an enemy post in England and a submarine base in Scotland. Later he has to chase



COL. JOHN BUCHAN,
Author of "Mr. Standfast."

over Switzerland and France after the arch-spy. After hairbreadth escapes he gets him. Throughout the book the rapidly moving plot compels a breathless interest for the Britisher who realizes that the weal of England is at stake. The characters, Blenkiron, and Peter Pienaar, who figured in Buchan's previous books, "Greenmantle," and "The Thirty-nine Steps," are principal parts in this; Peter, who is Mr. Standfast, is a thoroughly noble conception. It is a treat to read a story in which the big things are the things that count, entirely removed from the sex-problem and interests which are the whole of some modern novels. An interesting feature is the use of the Pilgrim's Progress as the key-book of the group. Mr. Standfast is a name taken from it, but Peter was rather the higher character "Mr. Valiant-for-Truth."

JUST JEMIMA.

By J. J. Bell, author of "Wee MacGregor." Fleming H. Revell Co., New York. (190 pp.; \$1.00.)

There is plenty of kindly humour and lots of mother-wit in this homely tale of a maid-of-all-work in a home of convalescents. The guests with foibles and frailties are so described that you could recognize them if you met them. The description of Jemima's love affairs with the bashful railway porter and the forward manservant is capital. The tale is told in dialect which adds to its drollery.

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The Woman's Auxiliary of the Church of the Epiphany, Toronto, celebrated their 31st birthday on October 28th, by a thanksgiving birthday party and the reunion of all the women of the congregation. There were about 200 present. Dr. Hague conducted the opening exercises. Canon Bryan gave "The Pioneer Reminiscences of the Parish." A Life Membership Certificate was presented to Mrs. Powell, which was a gift by her husband, Rev. E. Powell, Eglinton. Rev. S. K. Styles took part. Twelve tables represented the different months of the year. Thank-offering, \$100.

On October 19th Harvest Festival services were held throughout the parish of Coldwater, Ont. On October 26th, the Bishop of Toronto visited the parish, officiating at all services, assisted by the Rector, Rev. W. E. Mackey, B.D. Confirmation was held at St. Mathias', Coldwater, a large class of candidates being presented. Further, at the same service the discharge of the mortgage (\$1,500) of the parish hall was handed to the Bishop. At Christ Church, Wau-
baushene, in the evening, Cpl. Price unveiled, and his Lordship dedicated a memorial tablet to the fourteen men of the town who died in the war. The Reeve, Councillors and returned men attended in a body. Since the incumbency of Mr. Mackey, the parish has made great progress.

The annual Harvest Festival service was held in St. Barnabas' Church, Blue Rock, N.S., on October 9th. A large congregation was present, and the decorations were by far the best in the history of the church. The words of greeting to the toilers of the deep, "Welcome Home," hung prominently over the chancel steps. Mr. Leander Knickle presided at the newly installed two-manual organ. The musical portions of the service were finely rendered by the choir. The special preacher was the Rev. Henry Ward Cunningham, Rector of St. George's Church, Halifax, who preached from the words of Revelation 21: 1: "And there shall be no more sea." The service was read by the Rev. Gordon C. Brown, priest-in-charge of the church.

CHILDREN'S DAY IN ST. PAUL'S
AND ST. MARY'S, CHATHAM,
N.B.

October the 19th, which was "Children's Day" in the Church of England Congregations and Sunday Schools throughout Canada, was observed in special services in St. Paul's and St. Mary's, Chatham, N. B.

The children of St. Paul's Sunday School attended the 11 o'clock service. After the processional hymn, Archdeacon Forsyth addressed the children in a few words of congratulation and encouragement. After his address the Archdeacon unveiled a Memorial Shield bearing the names of fallen soldiers.

The regular service was then proceeded with. In his sermon the Archdeacon dwelt upon the necessity and importance of religious instruction of the young in Christian homes and by the Church, and emphasized the duty of the religious preparation of the young for the service of God and their fellowmen and the illustration of high ideals of human life.

In St. Mary's the observance of the day began with the usual celebration of the Holy Communion at 8 a.m., which teachers, parents and friends had been asked to attend. At 3 p.m. there was a "Children's Service" in St. Mary's at which, after the processional hymn the Archdeacon unveiled a Memorial Shield similar to that in St. Paul's.

At 7 p.m., the usual service was held in St. Mary's, adapted as in St. Paul's, to the day.

GENERAL BOARD OF RELIGIOUS
EDUCATION.

The annual examinations on the Junior and Senior Courses of Sunday School Lessons, including the Scripture Memory Work, for the year 1918-19, as authorized by the Board of Religious Education, will be conducted, under the direction of the Board, wherever there are candidates, on Saturday, November 29th, 1919. A suitable certificate will be awarded by the General Board of Religious Education to all candidates who have been assigned at least a pass standing by their diocesan examiners—viz., 33 1/2 per cent. In connection with these examinations, four silver medals are open for general competition and will be awarded as follows: (1) To the pupil making the highest percentage on the Junior Standard Paper; (2) to the pupil making the highest percentage on the Junior Special Paper; (3) to the pupil making the highest percentage on the Senior Standard Paper; (4) to the pupil making the highest percentage on the Senior Special Paper. N.B.—No medals will be awarded, however, unless at least 75 per cent. is obtained.

CONFERENCE AT GUELPH.

The fifth Archidiaconal Conference of the Archdeaconry of Wellington and Halton was held in Guelph on October 21, 22 and 23. A large number of clergy and Church workers was present. At a united service in St. George's Church, Tuesday evening, an inspiring address on the Anglican Forward Movement was given by the Rev. Dr. Taylor, General Secretary of the Movement. On Wednesday morning there was a celebration of the Holy Communion in St. James' Church. The conference proper was opened in the schoolroom of St. George's Church, with Archdeacon A. C. Mackintosh presiding. Dr. Taylor again spoke. At a devotional service in St. George's Church, the Archdeacon delivered a helpful message on the doctrine of the Fatherhood of God. Lunch was served by the ladies of St. George's in the schoolroom. At 2.30 the W.A. conference opened in St. George's Schoolroom, Mrs. T. E. Fletcher presiding. After hymn and prayers she welcomed the delegates. The secretary's reports of Wellington and Halton were then read. Miss Halson, Dominion Dorcas secretary, then gave an address and a discussion followed. Some short talks by diocesan officers on different phases of work and on the Forward Movement by Miss Woolverton brought a most enjoyable meeting to a close.

At the same hour the clergy attended separate chapter meetings of the Rural Deaneries of Wellington, presided over by Rural Dean H. H. Wilkinson, and by Rural Dean O. Ferguson Cooke for Halton. Following this a conference of the two Deaneries was held. Addresses by Dean Owen and Archdeacon Mackintosh were given, followed by discussion. At the evening service the speaker was Canon Vernon, secretary of the Social Service Council.

After celebration of Holy Communion in both St. James' and St. George's, Thursday, the Sunday School workers assembled in St. James' Schoolroom, and were addressed by the Rev. R. Mason, of the Board of Religious Education, and the Rev. E. Bowden-Taylor, of Christ Church Cathedral, Hamilton. That every one present was profited and inspired by the conference, is but saying what all felt, and another conference is anticipated.

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THOSE who have read the first volume, published by W. Heffer and Sons, Ltd., Cambridge, Eng., and Simpkin, Marshall and Co., Ltd., London, Eng., of this timely and able work, by Rev. Canon A. Lukyn Williams, D.D., one of the foremost Hebrew scholars of the present day, will be rejoiced to know that he has been able to complete his much-needed answer to the stock arguments of the Jews against the Christian religion. Three and a half centuries ago a Lithuanian Karsite Jew, R. Isaac, of

Troki, in Poland, compiled from every available source, all the arguments he could find, based upon the Hebrew Scriptures, against the Christian religion. This compilation, called *Chizzuk Emunale*, meaning "Strengthening of Faith," is in two parts, dealing with the Old and New Testaments, respectively. It has been translated into Latin, Yiddish, Spanish, English and German. It is concise, clear and comprehensive. Its influence has been so great that Dr. Isaac Broyde, in the Jewish Encyclopaedia, calls it "epoch-making." While some Reformed or Agnostic Jews would regard its arguments as out of date, they are still widely held and used by the great majority of Jews, who in greater or less degree admit the authority of their Hebrew Scriptures.

Dr. Lukyn Williams has, therefore, wisely answered the book *seriatim* from beginning to end. His first volume dealt with Part I of the *Chizzuk Emunale* referring to the Old Testament, the present volume answers Part II on the New Testament. He has succeeded remarkably in making his scholarly work so simple and readable, that any ordinary person with a workable knowledge of English can enjoy reading it. While necessarily detailed, it is concise and crisp. Repetition is avoided, and complete references to other parts of the book where the same subject is treated, coupled with indices to the whole work, add greatly to its value as a book of reference. The glossary of the Jewish terms used is an interesting and instructive appendix for Gentile readers.

The author understands the workings of the Jewish mind, as few Gentiles will ever do, and has mastered their language and literature, as very few can. He never takes an unfair advantage, is perfectly frank and above-board, and, though strong and fearless in attack, often made with

cumulative effect, his conclusions are rather understated than overstated. He writes from the standpoint of the Church of England as expressed in her articles and particularly Art. 6. Above all, the work breathes throughout the Christlike spirit of sympathy and true courtesy, which is the greatest argument of all for the Divine origin of the religion it seeks to defend, for "by their fruits ye shall know them."

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It would be a good thing if the ideas and criticisms contained in this wise little book could be disseminated throughout Canada. There are many criticisms, but they are constructive ones and obviously made with a desire to help and strengthen. It is very rarely that a volume so close to actuality and so cognizant of things as they are, is written from so lofty a standpoint and inspired with such high ideals. It should greatly help to that clear thinking which is to be one of the most powerful solvents of the problems of our time.

GOLDEN DICKY.

By Marshall Saunders, author of "Beautiful Joe," etc. McClelland and Stewart, Toronto. (280 pp.; \$1.50.)

An altogether delightful tale of a canary bird that chatted with street sparrows, squirrels and dogs. Miss Saunders has written some wonderful animal stories, and this is the equal of any from her pen for its interest and pathos. Children love the tale and grown-ups find it entertaining. There is no better method of inculcating kindness to horses, dogs and birds than these stories. No boy could be cruel after listening to his feathered friends' hopes and plans as given in the book. Miss Saunders is the master of a graceful pen, and writes a story of artistic value. An added interest for Canadians is that the vicinity of 'Varsity is the scene of the story.

THE TOUCH OF ABNER.

By H. A. Cody, author of "The Frontiersman," "The Long Patrol," etc. McClelland and Stewart, Toronto. (310 pp.; \$1.50.)

Another capital story full of humour, vim and action comes from the pen of the Rev. H. A. Cody, Rector of St. James' Church, St. John, N.B. Canadians are indebted to Mr. Cody for his clean, wholesome, and vigorous stories. He has seen Canadian life from many sides from a missionary in the Yukon to a parson in New Brunswick. "Abner," the character of this book, is a man of independent mind who gets the better of a shyster lawyer, an editor and government heeler to boot by his common sense and mother-wit. By the way, just a bit less of the dash, dash stuff in the dialogue would not spoil its forcible-ness and would make it an ideal book for boys.

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THE HIBBERT JOURNAL.
 Theology and religion occupy a large place in the October issue of the Hibbert Journal (208 pp., 75 cts.) Dr. Langford James in "Regrouped Religion" hopes for the same willingness of Catholic forces to combine, as the Protestant forces have shown. He thinks that four groups would be necessary, a Catholic, a Protestant, a "Church of England" maintaining the present establishment, and a Roman

Catholic. Of quite a different line is the article on "Shall we remain in the Church?" by Professor Durrant Drake, of New York. He thinks that it is the part of men who do not agree with the credal basis of the Church to still insist on retaining the name "Christian," and to work for a re-interpretation of the formularies. Professor Price claims that one of St. Paul's greatest contributions to his age was to use the ideas of both the Jewish Apocalyptic and Hellenistic

Mysteries in the interpretation of his Christian experience.

Dr. L. P. Jacks speaks a brave word on the Peace Treaty. He claims that England is making a mistake in not enlisting the excellencies of her enemy in the future reconstruction just as she used the Sikhs and the Boers. He regards the union of the League of Nations pact and the peace terms in the same treaty as a mistake, because the League is built on justice, faith, reason and mutual respect, but the peace terms embody passion, mistrust and fear. Mrs. Wooton claims that only the religious element can be evaluated in the judgment of human progress. Edward M. Chapman expresses the conviction that England's genius for "muddling through" is the real cause of the solidity of her institutions and public opinion. It saves extreme measures which have to be deserted later.

SOLDIERS' BOOKS.

The Hardest Part.

(Continued from page 714.)

the Cross. Because we have failed in prayer to bear the Cross, we have also failed to win the crown."

But we feel that Captain Kennedy should not have allowed himself to say; "The foulest, filthiest crime in the world's history has been held up as God's plan, God's chosen method of saving the world, the finest fruit of His absolute omnipotence," especially when in other pages in his book he has laid hold on the truth that Christ and particularly Christ on the Cross was the supreme revelation of God.

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The Bishop's Shadow
 by I. T. THURSTON

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CHAPTER XVII.—(Continued.)

Final Glimpses.

Through all the winter that followed, Theodore was busy and happy. When the night-school began, he coaxed Mr. Hunt to take charge of the clubroom, for Theodore wanted to learn and fit himself for better work by and by, and with such a purpose he made rapid progress in his studies.

But, busy as he was, he still found time for his Saturday evening work for the florist, that he might continue his Sunday flower mission, for he knew that those few blossoms were all of brightness and beauty that ever entered into some of those shut-in, poverty-pinched lives about him.

Then, at Christmas time, Mr. Scott and Mrs. Rawson and the King's Daughters Circle helped him prepare a Christmas tree in the clubroom; a tree that bore a gift for every child and woman in the two houses. The children almost went wild over that, the first Christmas tree that many of them had ever seen; and then the eleven girls in their pretty winter dresses served all the company with cake and cream.

Theodore was too happy and busy to eat his share, but that was all right, for Teddy Hunt had no trouble at all in disposing of two portions.

When the last candle had ceased to glimmer among the green branches, and the last bit of cake and spoon-

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ful of cream had disappeared, the company slowly and lingeringly departed, already looking forward to just such another Christmas three hundred and sixty-five days later. Then with many a "Merry Christmas" to Theodore, the girls and Mrs. Rawson took their departure, and Mr. Scott followed them, only stopping a moment, to say,

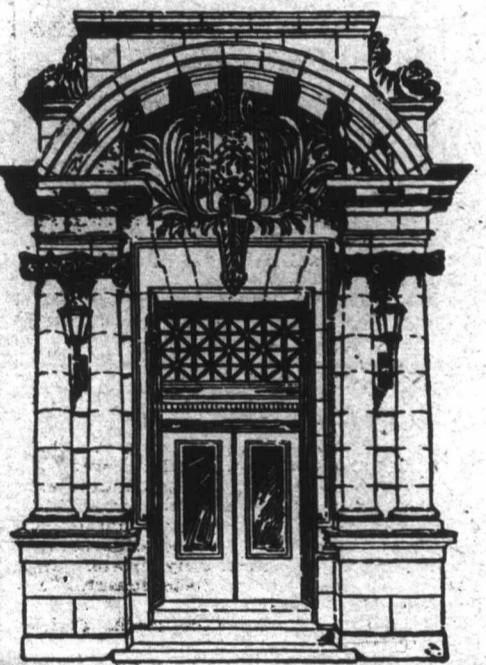
"We left your Christmas gift in your room, my boy. I hope you will like it."

Wondering what his gift might be, the boy put out the lights and locked the clubroom door and hurried down to his room, remembering then that his teacher had asked for his key earlier in the evening.

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ad disappeared, the and lingeringly de-looking forward to er Christmas three xty-five days later. a "Merry Christmas" girls and Mrs. Raw- departure, and Mr. em, only stopping a

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at his gift might be, the lights and locked or and hurried down numbering then that asked for his key ening.

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The key was in the door now, and there was a light in the room. Theodore pushed open the door and then stopped short with a cry of delighted surprise, for he never would have recognized this as the bare little room he had left.

A neat rug covered the floor, fresh shades hung at the windows; a white

iron bedstead with fluffy mattress and fresh white bedding stood where the old bedstead had been, and in place of the pine table and chairs were a neat oak bureau, and a washstand with toilet set and towels, three good, comfortable chairs and a desk that made Theo's eyes shine with delight. But best of all was a picture

that hung on the wall facing the door—a picture of the bishop with that tender look in the eyes that the boy remembered so well.

On a card, slipped in the corner of the frame, was written, "From Nan and Little Brother," and Theodore, as he looked and looked, felt that there was nothing left for him to desire.

He was still standing in the middle of the floor, gazing at the picture, when there was a knock at the door and as he opened it in flocked the eleven girls with Mrs. Rawson and Mr. Scott behind them.

"Do you like it, Theodore?" "We couldn't go home till we saw you here," they exclaimed, and laughed and chattered joyously when they saw that the boy was too pleased and delighted for any words, and then they went away with their own hearts full of the joy of giving, to write a circular letter to Nan telling her all about it.

After this the winter passed quietly to Theodore. He was well and strong, and he was busy day and evening, and he was as happy a boy as could be found in all that city.

And the weeks and months slipped away until two years had gone by, and it was time for Carrots to be released.

Theodore ascertained the day and hour when he would leave the penitentiary and met him at the very gate with a warm and friendly greeting, and took him at once to his own room.

He searched the pale face of the boy, wondering whether there really was in it a change for the better, or not. It seemed to him less sullen and more thoughtful than it had been two years before, but he was not sure. Certainly, Carrots was very quiet. It seemed almost as if he had forgotten how to talk. He looked about Theo's neat, comfortable room, evidently noting the changes there, but he made no comment.

Theodore had set out a table with a good supper for the two, and Carrots ate as if he enjoyed the food. When the meal was ended, he leaned back in his chair, and as he looked straight into Theodore's eyes, said slowly,

"What made ye do it, Tode?" "Do what—bring you here to supper?"

"Yes, an' write all them letters to me, an'—an' everything?"

"Why, Carrots, it's this way. I served another fellow an awful mean trick once, and I've been trying mighty hard to find him, and make it up to him, but I haven't found him yet, and so I've tried to do a little for you instead of him—don't you see?"

Carrots nodded, and Theo fancied that he looked a little disappointed.

"Then 'twasn't really me you wanted to help?" he said, gravely.

"Yes, 'twas, too," answered Theo, quickly. "I'd have done what I could for you, anyhow, Carrots, but I do wish I could find him," he added sorrowfully.

"What's his name?" inquired Carrots.

"Jack Finney."

"What?" exclaimed the boy, staring at Theodore as if he could not believe his ears.

"Jack Finney," repeated Theo, wonderingly.

"Well, I never! Tode—I'm Jack Finney."

"You?" cried Theodore, starting up excitedly. "You Mrs. Russell's Jack Finney?"

The boy nodded again. "I guess so. I was in her class in the mission school."

Theo's face was all alight as he exclaimed, "Oh, Carrots—no, Jack, I'll never call you Carrots again—Jack, I'm too glad for anything! And now look here, Jack Finney, you've got to be the right kind of a chap from this on. I won't let you go wrong. I can't let you go wrong, Jack. It—it seems as if it'll be all my fault if you do."

And Jack, looking again straight into Theodore's eyes, answered slowly,

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"I'll stand by you every time, Jack," cried Theodore, earnestly.

And he did, through months of alternate hope and discouragement, for Jack did not find the upward road an easy one. There were the bad habits of years always pulling him down, and there were old companions in evil ever ready to coax him back to their company, and more than once they succeeded for a while; but Theodore would not give him up, and in the end the boy had his reward, for Jack Finney became his fellow-soldier under the Great Captain, and his faithful helper in his loving ministry among Christ's little ones.

[THE END.]



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