

Canadian Churchman

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Vol. 46.

THURSDAY, JUNE 5th, 1919.

No. 23.

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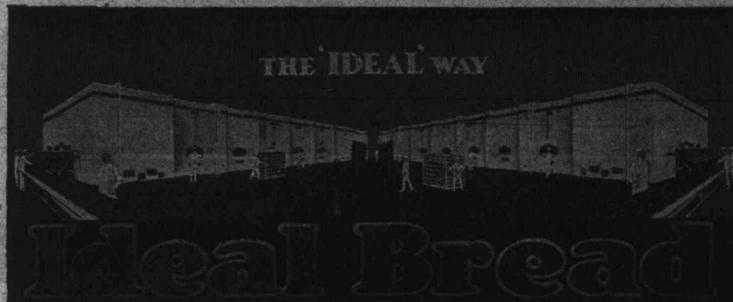
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BOOKS

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Personal & General

The Primate desires to have it stated that, for various reasons, it has not been found practicable to hold the meeting of the Board of Management at the regular date—namely, September 18th. It will, therefore, take place a week earlier—namely, September 11th. Other committee meetings usually held in connection with the Board will also be affected, but notices of the change in their dates will be sent out in due time.

Bishop Stretch, Bishop of Newcastle, N. S. W., died on April 19th, aged 64.

Dr. Wm. Sanday has resigned the Lady Margaret Professorship of Divinity at Oxford, which he has held since 1895.

The Rev. J. Cantrell, Rector of Shannonville, Ont., is shortly leaving to pay a visit to his home in England.

Rev. F. J. Moore, who has lately returned from overseas, is to resume his work as curate of St. James' Cathedral, Toronto.

An Ojibway Indian, named John Badmindginwegijig, belonging to the Vermilion Lake Reserve, died there on May 13th aged 117 years.

The body of Capt. Charles Fryatt, who was executed by the Germans in 1916, is to be brought to England and given a burial similar to that of Miss Edith Cavell.

The Rev. J. D. Mullins, D.D., Secretary of the Colonial and Continental Church Society, is in Toronto en route to Australia. He is due to leave Vancouver on July 2nd for Australia.

Rev. F. Eley has resigned the parish of Orangeville, Ont., and has gone to England with Mrs. Eley on leave of absence to see his mother, who is reported to be critically ill.

On May 22nd, Canon Smith, of St. John's, Newfoundland, celebrated his golden jubilee, having been ordained fifty years ago. In 1914, he retired from active work in the ministry.

The Rev. A. H. Creegan, who has been for three and a half years overseas, as Senior Chaplain to the 3rd Canadian Infantry Brigade, has returned to his parish, the Tyendinaga Reserve, near Deseronto, Ont.

Mr. and Mrs. Roland Snetsinger, who were married in Trinity Church, Cornwall, Ont., on May 25th, 1869, by the late Archdeacon Patton, celebrated the 50th anniversary of their marriage on May 25th last.

The Rev. W. T. Townsend, formerly of Carcross, Yukon Territory, has returned to Canada from England, where he has been engaged in important work in connection with the Y.M.C.A. at Buxton, Derbyshire.

At a united service of thanksgiving for victory, held in the Windsor Hall, Montreal, in connection with the recent convention of the I.O.D.E., Major the Rev. Canon Stratford and the Rev. Canon H. Symonds, D.D., represented the Anglican Church.

Dr. Albert Ham, F.R.C.O., organist of St. James' Cathedral, Toronto, will in addition fill a position on the staff of the Canadian Academy and Toronto College of Music in September next on his return from a vacation in England.

A total estate of \$129,930, of which \$85,223 is located in Ontario, was left by the late Most Rev. Charles Hamilton, former Archbishop of Ottawa. Mrs. Hamilton and the son and daughters, together with five grandchildren, are the sole beneficiaries.

Canon Almond, Director of the Canadian Chaplain Service, is to return to Canada in July. Col. Almond has been ill with pneumonia but is now convalescent. 136 Chaplains

have returned to Canada since the armistice and 172 are still overseas.

The Rev. W. H. Vance, Principal of Latimer Hall, Vancouver, and Dr. Hubert Symonds, of Montreal, were elected Vice-Presidents of the Canadian National Council for Combating Venereal Diseases at the recently held annual meeting at Ottawa.

The colors of the 122nd Canadian Battalion, placed in St. George's Chapel at Windsor, in 1917, were on May 29th, handed over to Col. Mackenzie Grant, commanding the regiment, by the Dean of Windsor. An escort of one hundred members of the Coldstream Guards attended.

Sapper Ford Murphy, the eldest son of Rev. R. J. Murphy of Wardsville, Ont., who enlisted when only 17 years old, returned home about twelve days ago. He was in France nearly two years. He was a wireless man, and picked up messages from Berlin, Constantinople and Spain, at various times.

The Rev. Cecil Stuart and Miss Mary Stuart have just lately returned to Toronto, from France. The one has been working as a Chaplain and the other as a V.A.D. Both brother and sister were in Germany when the war broke out, and they were interned in that country for some time.

It is proposed to restore to the Abbey Church at Sherborne, Dorset, for use in daily worship, the 13th century Lady Chapel, and the 15th century Bowe Chapel, as a memorial to the men of Dorset who have fallen in the war. Rev. S. A. Selwyn, M.A., was Vicar there before he came to the Church of Messiah, Toronto.

Miss Mildred Roehling, of St. Hugh's Hall, Oxford, who has been History Specialist at the Main School, Haverall College, Toronto, has been appointed Principal of Edgehill School, Windsor, N.S. She succeeds Miss Gara Smith, who has resigned. Edgehill is one of the oldest girls' schools in Canada.

The Right Rev. Bishop Reeve has so far recovered from the effects of his late serious illness that he has been able to move over to Toronto Island. He will take charge of the services at St. Andrew's, Centre Island, for the summer season. Rev. Dr. W. E. Taylor and Rev. A. L. Fleming were the preachers at the opening services.

The Rev. W. A. Gustin, M.A., Rector of St. Michael and All Angels', Berwyn (Chicago), Ill., has resigned his parish because of continued ill-health, and has been made Rector Emeritus. He was formerly Rector of St. Mark's, Port Hope, Ont., and intends to spend the summer at his old home, Fitch Bay, Que.

The old Palace of Bishop King, in St. Aldate's Oxford, is to be converted into a seminary for the training of candidates for the ranks of the Roman Catholic secular clergy. Rt. Rev. Mgr. Stapylton Barnes, M.A., of University College, will be in charge. He was formerly the Vicar of St. Michael's, Shoreditch, and was received into the Church of Rome by Cardinal Merry del Val in 1895. For some years he held the post of Roman Catholic chaplain at the University of Cambridge.

What is, perhaps, one of the most interesting romances of the war culminated at St. Margaret's Westminster, England, recently in the marriage of Brevet-Colonel S. F. Newcombe, D.S.O., R.E., and Miss Elsie Chaki, formerly a Turkish subject living in Constantinople. It is a tale which seems to belong to the pages of a novel rather than to a record of actual events, the chain of happenings including adventures among the enemy disguised as an Arab, capture, a love episode, escape, recapture, and finally happy reunion in England and wedding bells.

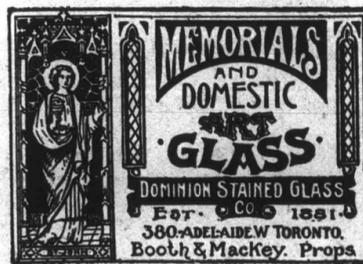
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Canadian Churchman

Toronto June 5th 1919.

Editorial

A MOST significant statement is the MESSAGE FROM THE CHAPLAINS OVERSEAS to the Churches of Canada. It is signed on behalf of the Canadian Chaplain Services by eight Anglican (including Colonel Almond, the Director), five Presbyterian and one of the Methodist, Baptist and Congregational Communions.

"If we would hereafter truly fulfil the PURPOSE OF THE CHURCH as our Lord's ambassador, it must mean a reconsecration of all life to His service. We this day are not our own, but 'bought with a price,' and to be true to the heritage which is the gift of sacrifice, to rebuild a broken world demands the labour of rededicated lives made strong in the power of His Spirit. The purpose of the Church we conceive to be co-extensive with the world's hope and need. It can be nothing less than the establishment of the Kingdom of God on earth. The Church of Christ is the great agency for the fulfilment of this Divine Purpose. She is not merely an institution, a repository of Creeds or Confessions, but the power house of God among men. As such she must be forever related to the Source of Divine Power, even Jesus Christ. Her purpose can only be achieved through the presentation and teaching of our Lord. We believe with a new conviction that Christ, if He be lifted up, will draw all men unto Himself. The world needs as never before the vision of God in Christ; the revelation of suffering and triumphant Love. Apart from the preaching of the Cross, the Church is without power to fulfil her mission."

The Church's EDUCATIONAL RESPONSIBILITY is emphasized by "the fact of a very widespread ignorance about even the simplest truths of Christianity in this twentieth century, which has been one of the most painful discoveries made by the Chaplains during the war. Thousands of men do not seem to know even the elementary meaning of the Christian Faith." The causes are given as the decline of Bible reading and religious instruction in the home, the inadequate Sunday School instruction, and the excessive demand made on the modern pulpit for "popular" sermons. The Message suggests the cheap little booklets on Christian principles, better Sunday School teaching, and, most of all, the restored emphasis on the teaching function of the minister. Faithful catechising is needed.

After stating that the fundamental Faith of the Church has more than met the situation and justified itself to all men, the need for a SUPPLEMENTARY STATEMENT of the Christian Faith is expressed on the ground that the Apostles' Creed "does not completely fulfil its purpose as a Confession of Faith, partly because many say it without understanding, or with reservation, and partly because many have difficulty in saying it at all. Nor are the latter mere nominal Churchmen. In most cases, indeed, they are men who firmly believe what is really fundamental in Christianity, but feel that certain clauses in the Creed are not consonant with the thought of to-day. . . . Not only are there the newer conceptions of God, Man and the Universe, but Providence and Prayer, Salvation, Heaven and Hell require a fresh presentation in the Church's teaching. On all these subjects opinion, both within and without the Church, has been finding a way of its own, chiefly because the official doctrine of the Church seemed at variance with the facts of life and the deepest promptings of the human heart."

It is a pity that at this point the message lacks its usual definiteness. Everybody will want to

know what are the certain clauses referred to. It is to be remembered that it is the Apostles' Creed which is in mind. We do not want to fasten an interpretation on the Message, but one wonders if it refers to the Virgin Birth and the Resurrection. We have always regarded these clauses as statements of the teaching of Holy Scripture.

In the sentence we have italicized we wonder if the emphatic word is "seemed." The Apostles' Creed is the only "official doctrine" of the Church mentioned, and we seriously question whether its statements are or seem at variance with the facts of life, and the deepest promptings of the human heart. If "official doctrine" is to be taken as meaning the formularies of the Church then no one would dispute that they were written in the language of their times, and that their interpretation is the task of each new generation. Either the thoughtlessness or the difficulty of the worshipper is to be met by clear teaching. We are convinced that the teaching of the Incarnate Son of God is the core of Christianity, and we are sure that the Chaplains think so too. The "modern" man will come to his own by "thinking through," and we doubt if he can find a simpler statement of Christian principles than the Apostles' Creed, which confines itself to the plain statement of the teaching of Holy Scripture.

A notable emphasis on PUBLIC WORSHIP is a refreshing word. Reality must be the note. The value of both liturgical forms and informal and spontaneous worship has impressed itself on the Chaplains. The varying estimates of the Holy Communion are noticed.

Regarding UNITY, the Chaplains at the Front did three things, none of which they found detrimental to religion: "(a) We have allowed men of all denominations to come to our Communions, taking their desire to communicate as a sufficient reason for receiving them; (b) we have had united worship at Church Parade, which involved our preaching to men other than those of our own Church; (c) we have worked together in all matters affecting the social and spiritual welfare of the troops."

The Message pleads that these practices should be authoritatively sanctioned and become the general practice of the Church. Undoubtedly there is a great tide running in the hearts of men, and we are afraid that some denominations will find their exclusiveness assisted by being left in a backwater.

With a magnificent passage on THE CHURCH'S VISION the Message closes. "The Church of Christ, for the fulfilment of her mission, the realization of her vision, needs this day a renaissance of spiritual idealism, a new and more gallant venture of faith. She must recapture the crusading spirit. It is our conviction that a flaming idealism alone can transform the cold, material facts of daily experience into high spiritual adventures for God's Kingdom. Our citizen soldiers were ready to brave and to venture everything for our cause. If for the work of the future we would enlist the qualities of their splendid manhood, it will only be through the presentation of an Ideal, and an adventure of faith great enough to capture their imagination and fire their hearts. Here surely is the opportunity of the Church to be true to her vision. In her keeping is the Gospel of Jesus Christ, with its ringing summons to the perils and the ventures of allegiance to Him. It belongs to the Church so to confront men with the Jesus of history that they shall hear His accents, and catch something of the fire of His Spirit, and the passion of His Faith."

The Christian Year

The Answer of the Trinity

TRINITY SUNDAY

THE subsistence of the Trinity in unity is set forth in metaphysical terms of rare force and conciseness in the Athanasian Creed. The Doctrine of the Trinity contains a mystery which it is not within the scope of the human intellect to fully comprehend, but both heart and intellect find in it a sufficient and satisfying answer to all their needs. The three Persons in the Godhead answer to three cardinal facts of human life and experience.

I. The fact of personality demands explanation. No law or chance or force can adequately account for us as we are and know ourselves to be. The farthest theories of science take us but a short distance toward the mysterious origin of our personal life. Effect must bear an accountable relation to cause. That men cannot reap grapes of thorns, nor figs of thistles, is a permanent law. The fact of personality, therefore, imperatively demands personality as cause. He who made us must be a Person. Hence it is but natural and right that the deepest instincts of our Being brush aside every rationalist theory, and every purely ephemeral suggestion, as to our origin and creation, and insist that the only adequate and satisfying answer is that a personal God made us. This personal God is the first Person in the ever Blessed Trinity.

II. The sense of sin is a deep rooted and permanent quality in human life, as experience proves. It may be greatly reduced, as some contend, in these days of worldliness and strain; but it can never be wholly eradicated. Conscience is a candle which no winds, however boisterous, can extinguish. This sense of sin is a conscientious knowledge of transgression against the will of a supreme and Holy God, as well as a violation of the moral order by which alone life can be sustained. Reason, as well as conscience, demands the vindication of that order, and reconciliation to an injured and wronged deity. The deepest need of the soul is, therefore, redemption from the power of sin, and restoration to the love of the Father. No one is sufficient for these things except one who came, spotless, from the heart of the Triune Godhead. The second cardinal fact is sin, and the answer is our Blessed Saviour, the second Person in the Trinity.

III. We are conscious that, as we are constituted in our human life, by our own efforts alone, apart from unseen spiritual forces, it is impossible for us to live among ourselves, or toward God, as we ought to live. We know, indeed, that with all the help and blessings Heaven gives, we still sin and come short of the Glory of God. But the spiritual desires of our heart, the fervency of our faith, and the urgency of our prayers and devotions, are so many open avenues by which enabling spiritual forces find lodgment within us, to sanctify our life for the great glory of Heaven's Kingdom. The answer to the third Cardinal fact, the great fact of human need, is the third Person in the Trinity. God the Holy Ghost. In the strength of His Preventing Grace we are, indeed, strengthened to live the life, and to die the death for which the Father made us and the Son Redeemed us.

All true work is sacred; in all true work, were it but true hand labour, there is something of divineness.—Carlyle.

The Church and Industry

JESMOND DENE

THE experience of one general strike and the fear of others, ought to set us all thinking. There is no need to dwell on the economic waste involved in strikes, or on the amount of discomfort, anxiety and suffering imposed on non-combatants, that is on all people indirectly affected—on the community in fact. But as the great war found us unprepared, so strikes seem to surprise us unprepared; yet when a big strike has been settled, most of us return to our old complacency, forgetting indeed the things that are behind, but not reaching forth in any real effort to survey the ground from the outlook of this new experience.

There is a common conscience, surely, and the common conscience has permanent business with the industrial world and its life. We should put more trust in conscience. Conscience and reason are the joint guides of life, but in moral considerations conscience is the safer guide. Men did indeed once assert that Copernicus must be wrong in his theories of the earth's movements round the sun, because the Bible stated that "God had made the round world so sure that it could not be moved." But in a more sophisticated age, when ideas of evolution began to claim men's attention, they were apt to say that "the Bible can't be true, for look what Science tells us!" Better perhaps to have trusted conscience with its whisper that Biblical and scientific truth could not really be in conflict, and that in Christ, Who said *I am the Truth*, all apparent contradictions would be found to be resolved.

Similarly, when the industrial world was in process of revolution through the invention of machinery and its application to all processes of manufacture, men were teaching and living by iron laws of economics which included wages and hours within their jurisdiction; and they said, "No use trying to improve industrial conditions, for science determines the rate of wages, and one man's gain is another man's loss. Science says so." . . . "But Christianity says, 'Look not every man on his own things, but every man also on the things of others.'" "Oh yes! all very well; but that's for the individual. Christianity has its sphere; science has its sphere." Maurice and Kingsley protested; Ruskin and Carlyle protested; but too many of the representatives of Christianity, were put to silence by the claims of science, and accepted the role of individualist guides. Meantime the modern world followed after the Goddess of Getting on, who as Ruskin explains, is the Goddess of Somebody Getting On, not the Goddess of Everybody Getting On; and so while the wealth of the country was in process of its enormous development, labour was handicapped by iron theories and anti-combine laws. Is it wonderful that the society which emerged from the old feudal days, with their saving sense of mutual responsibility and service, was honey-combed with mutual distrust? Men had been afraid to trust their conscience as enlightened by God and His word; they forgot that the Bible is the great book of social justice and social reform, and that while it is the most conservative force in society, with its doctrine of the Divine Ruler and His searching moral law; it is also the most progressive force, with its revelation of the Holy Spirit; its story of man, made in the image of God, striving after perfection, and its vision of the perfected universe.

Here we find that God reveals Himself as the pattern of all rule, and that the Divine Ruler is also the Father of whom every fatherhood in heaven and earth is named; that the Divine Saviour is Himself the Elder Brother of men; that the Divine kingdom is also God's family; there is the pattern for society. The fundamental relation is that every human being is the child of God. This is the only possible doctrine of equality. Nothing will ever make us equal in position, for nothing will ever make us equal in endowment. Infinite variety is the mark of all God's work, but "Hath not one God created us? have we not all one Father?" and before God our Father are we not all children? This is the real basis of equality, as it is the real basis of fraternity and also of liberty.

But we have not been willing to trust our conscience and the revelation which God gives it. We who are brothers and sisters in God's family have not trusted each other. In particular, "employers" and "workers" have grown into a sort of permanent distrust. "The fundamental

cause of the present attitude of labour is the belief, founded alas! on the experience of years, that 'masters' care nothing for 'workers' as fellow-creatures, but only as instruments for producing wealth. A new spirit must be created throughout industry, in labour and among employers. They must win each other's confidence, and the process must begin with employers," because in the past labour has got nothing except what it forced. In the war, all classes had to trust each other; so had the allied nations, and humanly speaking this mutual trust was the instrument of victory. Hard united thinking, hard united work, won the Great War. The same things can win this war, and it is worth winning. But if the sacrifice and unity of the Great War are to be succeeded by the old mistrust and suspicion in intensified forms, with the accompanying outbreaks of industrial strife—we shall not really have won, because in the hour of victory we shall have been conquered by our own baser selves, by greed and bitterness and suspicion and hardness of heart.

Full of encouragement is the report of the Archbishops' Committee on Christianity and Industrial Problems, which opens in the following way:—

"The report represents the belief that the time requires a new beginning on the part of the Church in defining its attitude to the economic and social life of the nation. To admit the necessity for a new beginning is . . . to acknowledge a need for repentance. The matter for repentance has been in part an undue subservience of the Church to the possessing, employing, and governing classes of the past. It was the temptation of the time, just as the temptation of the coming days will be that of complaisance to the classes that are coming into power. But perhaps the deeper fault may have been a want of faith in its own principles, the principles of the Master's teaching. It required no little faith and courage to stand up to what

The Church and Bolshevism

THE question of the moment is what are we going to do with the Bolshevist in Canada.

Four voices reply. The first Voice says: Annihilate him; expel him. He is an alien exotic. He cannot be taken into the blood circulation of the body politic. The nation must not tolerate a treacherous, disloyal, treason-propagating citizen. A large number of citizens think that this is the only possible course for those who are openly defiant and show no traces of assimilation, and certainly of all who are taken in the act of defying law or stimulating rebellion. The second Voice says: Control him by force. A body of ignorance that is not amenable to reason or moral influence must be dealt with by physical force. Men who will not respect our property, our constitution, our laws and rights, must be compelled to do so. And if our civic guardians, the police, in a moment of disloyalty to their oath and office, are carried away by their dissimulation, the final guarantee of order, the military, must be brought in to preserve our wives, our children, our homes, and our property from those unreasonable and wicked men, who glory in the downfall of law and order.

The third Voice says: Educate them. But it seems too late in the day. Weeks ago in Winnipeg, weeks ago in Toronto, months ago in Canada, there should have been a Dominion and provincial wide propaganda. Leaflets by the millions paid for by the Dominion and Provincial Governments should have been shoved in every door from Halifax to Vancouver, teaching the rights of property and the duties of citizenship, the blessings of the British constitution, and the myriads of blessings that we possess as the results of ages of constructive liberty and justice. The volcanic outburst of this seething foreign underworld of thought in the name of social philosophy and social reconstruction, has come as the result of the intensity of its ignorance, and the misuse and abuse of ideals, and things that are in many respects excellent and inevitable. These dizzy staggering down-trodden children of alien despotisms need to learn the meaning of justice, righteousness, and truth, and the glory of our British flag. And when they learn the meaning of our flag, and all that it stands for in the way of protection, goodness, safety, and wealth, they will doubtless be the first to tear down the Red flag, which stands for injustice and tyranny, for battle, murder, and sudden death.

And the fourth Voice is the best of all. The fourth voice says: Save them; win them. Give them the spirit of Christ and the Gospel. From the duplex Bible or the New Testament let them

seemed to be the voice of science and even of philosophy, bidding men trust the working of 'natural laws' to yield, though at a great social cost, the best attainable moral results. But now we shall have the support of economics in starting from moral promises and in demanding that their authority shall prevail. This will require all the spiritual strength and courage which the Church can command by disinterestedness and prayer. But it is the way of faith, and to follow it is, we believe, to return to the best tradition of Christian teaching."

Problems of industry are indeed scientific, and as such are matters for experts; but they are also human problems and so concern us all. Problems of labour are problems of life. Indeed as Ruskin teaches, "there is no real wealth but life, and that country is richest which nourishes the greatest number of happy and noble human beings." In the Great War all men invested their lives; all shared the burden; regimental officers bore the heaviest risks. In industry labour invests its life, and it appears to bear the whole burden. Of course this is not really so, but this is what appears, and as Dr. Pidgeon has just now said, "No one knows how much of the present restlessness is due to the senseless display indulged in by those who have been successful." Wealth which is ostentatious and selfish, will always provoke envy and suspicion, and will involve in its discredit hardworking and unselfish employers no less than the others. Some people still maintain that the Church should refrain her soul and keep it low in the presence of great matters which are too high for her. But the Church is charged with the duty of training the conscience of the community; of keeping men mindful of God's law of brotherhood, order, and co-operation, and of perpetually proclaiming that doctrine of good will among men without which they can neither give God His glory nor receive His blessing of peace.

learn the glorious old English tongue, through the medium of the good old Bible, the Word of God. Let them learn of Christ and the meaning of the Fatherhood of God and the brotherhood of man as well as the duty of Capital and the Rights of Labour, and the Rights of Capital, and the duty of Labour. The basis of Bolshevism is atheism. The fuel of class hatred is the teaching of anti-Christ. Many of the leaders and the followers alike, have no fear of God before their eyes. No sense of the claims of God and the rights of man, no thought of liberty and justice and truth and love. The knowledge of Christ, the love of Christ, the Gospel of Christ brings all this. It destroys hate. It obliterates division. It brings men together into the unity of the faith, and the bond of peace, to live and to let live, and to honour all men and to serve one another for the glory of God. But our faint hearts will say: This is a dream. To even reach this semi-Russian, Yiddish, Bohemian mass of people in our Canadian towns and cities seems impossible. True. It does seem impossible. But with God all things are possible, and as a great Christian layman once said at a conference that was undertaking a great Forward Movement, "what are Christians in this world for, if it is not to do the impossible by the help of God." It can be done, and England will do it, cried an old British seaman, on another occasion, in the same splendid spirit of faith. It can be done, and let Canadian Christianity do it should be our determination to-day. As we look at demagogic despotism in Winnipeg, we feel that it represents, not Canada, but Russia. It is an alien spirit that should be unknown in this free country. But faults are not all on one side. The restlessness of labour is due undoubtedly to the recklessness of some of the over-covetous capitalists and the enormous accumulations of unscrupulous selfish men who will not listen to the fair demands of their fellow-men for better conditions of labour and of life. On the other hand, no good will come to the cause of Labour by a craving for despotism, or an infantile subservience to demagogues who issue commands without regard for the ultimate interests of the working man, and with the sole desire to widen the rift between those two classes by whom the vital interests of the world are conducted. The times are tense, and full of care. But the Christian must never lose heart. He holds in his hand the key of all problems—the Gospel of Christ—with its glorious power of salvation from sin, and every ill.

DYSON HAGUE.

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The New Archaeological Discoveries and Their Bearing Upon the New Testament

By *Camden M. Cobern, D.D., Litt.D., Prof. of Bible and Philosophy of Religion, Allegheny College.* New York: Funk and Wagnalls, (350 pp.; \$3.00 net.)

FROM such a heading as Prof. Cobern has chosen for his book a reader would naturally expect to find in this volume a mass of information of a most interesting and important character, and this is exactly what is here contained in this veritable museum of recent archaeological results which bear on the early days of the Christian Church. Most of these results have appeared separately elsewhere, although now for the first time gathered together and presented with so clear an arrangement and charm of expression that it is all but impossible to put the book down when taken up for perusal.

The work is divided into two parts, dealing respectively with recently-discovered papyri and recently-discovered monuments and inscriptions, each part being divided again into separate heads containing numerous subsections. In the first part we have (1) the story of modern discovery of papyri; (2) new light from the papyri upon the language of the New Testament; (3) ancient New Testaments recently discovered; and (4) new light on the New Testament from primitive documents recently discovered. In the second part we have (1) new light from graves and buried cities; (2) new light from famous cities mentioned in the New Testament; (3) new documentary and other evidence throwing light upon the early Christian centuries. To mention the ninety-four subsections separately would require too much space, yet these are closed with a recapitulation, the Scripture texts illustrated, and an index. There is also a Preface and an Introduction by the eminent Egyptologist, Edouard Naville, the whole volume comprising 732 pages of a magnificent work. In his Introduction Dr. Naville says, when referring to the various archaeological investigations mentioned in the book: "We have to thank Dr. Cobern for having given us, with a great deal of learning, a vivid account of all these mines of scholarly research."

It will, of course, be understood as impossible for the present reviewer to even mention all these said mines. He will, therefore, confine himself to Dr. Cobern's remarks on the ancient New Testaments recently discovered and the new light on the New Testament from primitive Christian documents recently discovered.

In 1897 a leaf of a pocket Bible was discovered belonging to an Egyptian Christian of the third century. This leaf, a hundred years older than any other portion of Scripture previously known, changed for the better the whole tone of modern New Testament criticism when it was found that this oldest fragment of the New Testament agreed exactly with the Westcott and Hort Greek text, which formed the basis of our R.V. (p. 132).

In December, 1906, Mr. Freer bought from an Arab dealer, near Cairo, a manuscript containing the entire four Gospels and a portion of the Pauline epistles, which has been now placed by scholars as belonging to not later than the fourth century. Says Dr. Cobern: "This important discovery determined once for all that, as early as the third century, there were at least two or three independent types of the New Testament texts, all of these being alike in their statement of essential facts and doctrine, but differing considerably in their verbal form. Thus we see that, until the close of the third century, there was no settled form of the New Testament text."

Perhaps under this heading the most interesting and important discovery mentioned by Dr. Cobern is a lost manuscript of Tatian's Diatessaron, or "Harmony of the Four Gospels," being the oldest life of Christ, composed c. A.D. 160-170. Summing up this chapter of recent discoveries, Dr. Cobern says: "It is not, therefore, an exaggeration to say that the original text of the New Testament is now fixed at least as certainly as the text of some of Shakespeare's plays" (p. 210).

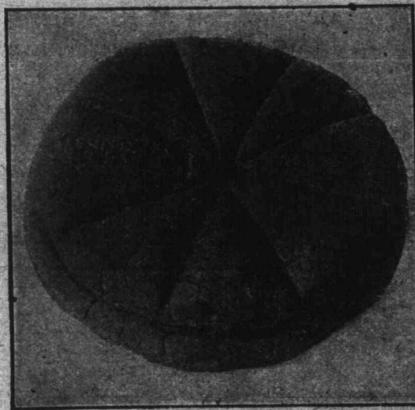
And now a word on Dr. Cobern's chapter on the new light thrown on the New Testament from the study of Jewish literature composed within the two hundred years immediately preceding the Christian era. Here he quotes Dr. R. H. Charles as saying that these two centuries show a greater spiritual progress than any two that had preceded them in Israel (p. 604). Of the New Testament title, "Son of Man," the origin of which has hitherto been traced to the Book of Daniel by New Testament scholars, Dr. Cobern concedes

that in most instances it reflects "the usage of the Book of Enoch" (p. 606).

It is impossible for me, as I have already intimated, to touch on all the valuable points mentioned by Dr. Cobern. To understand and appreciate these his book itself must be read. Of course, the most interesting and important point in the whole elaborate volume is its showing how conclusively the recent finds of lost manuscripts confirm the accuracy of our present text of the latest revision of the New Testament. Perhaps, however, the most poetic thought which his work evokes is that which results from his reference to some flowers which he himself saw taken from a tomb where they had been buried for 3,000 years. They still retained their colour, and in some cases a little portion of their fragrance.

Having now spoken with unstinted praise of Dr. Cobern's elaborate work, it is only fair to the reader, and, indeed, to himself, that we do not conclude our review without calling attention to a serious mistake on p. 184.

Commenting upon the ancient Syrian text discovered by Mrs. Lewis and Mrs. Gibson in the convent on Mount Sinai in 1892, Dr. Cobern says: "The Christian system does not hang upon the miraculous birth of Jesus, although certain metaphysical and theological conclusions may seem to



LOAF OF BREAD OF AN EARLY CENTURY.

require it; but it must be added, nevertheless, in all fairness, that there is, even in this new Syriac text, the usual distinct statement that the birth of Jesus Christ was supernatural" (Matt. 1:18-20). Previously, he had quoted Matt. 1:16, 25, which runs, "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ. . . . And she bore him a son, and he called his name Jesus," commenting upon the word "begat" as follows: "The editor of this text also points out that the word 'begat' is used here in a purely conventional sense, for in the eighth verse we have it stated that Joram begat his own great-grandson, and in the twelfth verse the childless Jechoniah is said to have 'begat' Shealtiel."

Now there is no point whatever in the fact that Joram is said to have begotten his great-grandson, since the men at the dispersion which followed the building of the Tower of Babel are called "the sons of Adam" (Deut. 32:8), and not "the children of men," as the R.V. renders the Hebrew. The rendering in the A.V. is that given in the Sept. Ver., and we find it again in the Apocryphal "Ecclesiasticus" (40:1). Says Prof. Bennett: "The only later O.T. reference to Adam is at the head of the genealogies in ch. 1; in Deut. 32:8 and Job 31:33." If, then, Adam's descendants can be properly called his sons, he can properly be said to have begotten them, which, consequently, shows that Joram may properly be said to have begotten Uziah, who was the great-grand-grandson, and not the mere great-grandson of Joram, for Uziah was begotten by Amaziah, Amaziah by Jehoash, Jehoash by Ahaziah, and Ahaziah by Joram, so that Joram was the great-grand-grandfather of Uziah. This is a small mistake, but in critical scholarship there should, if possible, be no mistakes, for a small mistake shows the possible unreliability of the criticism. As for Jechoniah, needless difficulty has been raised over his supposed childless death. It is not

(Continued on page 367.)

The Way of God Among Men

"The Great Hunger."

By *Johan Bojer. Moffat. Yard and Co., N.Y.*

IN the face of the experiences the world has gone through during the last five years and the suffering that still goes on, on a scale unknown before, there is an urgent call for the church to formulate some teaching, some dogma, that may help those groping in almost hopeless darkness and despair to grasp something of the meaning of the Christian Revelation—the revelation of the ways of Providence, the way of God among men.

We have seen hundreds of thousands of the best and bravest of all nations killed at the hands of their fellow men; we have seen and still see before us, millions of men and innocent women and little children dying "at the hand of God," of foul pestilence and famine, and still we try to retain the old infantile idea of a God with a pen and note book in His hand, looking down upon us from somewhere "above," bestowing temporal mercies and protection on the good, and meeting out material vengeance upon the wicked.

The question where, in a world of anguish, is God's providence revealed? is not faced; it is shelved, or evaded by childish answers. In "THE GREAT HUNGER" (Johan Bojer. Moffat. Yard and Co., N.Y.) we have an attempt to face the problem. This is a book that all who are interested in the presentation of Christian Truth should read. It is the work of a genius, and a work of art. In it the hero, Peer Holm, struggling with the problem of the suffering, the conflict, and the sorrow of life, arrives at the triumphal Christian solution, but denies the origin of his triumph, for the source of his light has been hidden from him by a thick veil of darkness woven by the so-called Christians it was his fate to meet. Peer, motherless and fatherless, a clean healthy boy, with the vivid imagination of chivalrous boyhood, up to the time of his confirmation, longs to be a priest, that he may share in the work of bringing harmony into a world of conflict and contradiction. This, the desire of his heart, the first germ of his "great hunger," is crushed, or rather diverted, by the unsympathetic cruelty of men.

He enters, at the lowest step of the ladder, with an engineering firm. Here he sees "the miracles of man's invention—the creations of men's minds." A new world opens up to him where engineers are priests, and the vision of his old world, with the priest-bishop at the top of the ladder, begins to fade away. A desperate grief, the loss of his sister, completes his break with popular religion. "He revolts against the idea of a God who protects the rich and the powerful, and robs a poor desolate boy of the only thing he has on earth." He can no longer pray, for, "either God did not exist at all, or He was cold and pitiless."

He attains knowledge, he attains power over the material things of the earth; but still he hungers for something more—he knows not what. We follow him through all the changes of this ever changing life, through a period of brilliant success in his profession: we see him in his home surrounded with all the comfort and luxury that riches can bring. Again we follow him through financial ruin, loss of health, loss of his good name and all his friends, almost all that seems to make life worth living; but still we see the flame within him burn, refusing to be quenched; and still he struggles on.

At last, when a little comfort and brightness seems to be coming back into his life again, at the hand of his little daughter, he is called upon to bear his greatest grief: this child is cruelly taken from him, through the hatred of an envious neighbour.

I must leave your readers to discover for themselves, in the wonderful last chapter of the book, how, through conflict with the powers of this world, through suffering and bitter grief, Peer had managed to build up a personality which was strong enough to stand this last and bitterest blow, and arrive at the "peace which passeth understanding." The peace in which he found satisfaction for that "great hunger" for harmony, which has haunted him through life. I will give but one short quotation in Peer's own words:—

"The spark of eternity was once more aglow in me, and said: Let there be light."

"And more and more it came home to me that it is man himself that must create the divine in heaven and on earth. . . . Therefore I went out and sowed corn in my enemy's field, that God might exist. Ah, if you had known that moment! It was as if the air about me grew alive with voices." W. F. CLARKE, M.D.

OUR CIVILIZATION FORCES CONTROLLING IT

The Science of Power, Benjamin Kidd. G. P. Putnam, New York. (250 pp.; \$1.50 net.)

MR. BENJAMIN KIDD is one of those gifted writers who have an enormous power of stimulating the mind, quite apart from the correctness of all their opinions. He has devoted his life to a study of the forces controlling our Civilization. And no one can afford to pass him by. His "Social Evolution" has been translated into almost every European language. His last work, "The Science of Power," is likely to be. He is intensely in earnest. And readers of both works will find the same remarkable insight, the same reiteration of striking phrases, the same antithesis between reason and emotion, and the same dæmonic power of envisaging the forces in control, so that we are made to see the things which really count in the development of that complex group of phenomena which we call Civilization.

The interest in his earlier book turned on the contrast between the way in which the Darwinian law of Natural Selection affected our developing Civilization and the way in which the Christian religion affected it: the one, strengthening the will to power; the other, the will to sacrifice. The one, breeding selfishness; the other, altruism. The one, individualistic; the other, socialistic. The intervening period of twenty-five years has been an age of science rather than an age of faith. We are not surprised, therefore, to find that in this interval the attention of the western mind has been concentrated on the law of natural selection, on the will to power. The interest in his later book, "The Science of Power," turns on the same thing really, though differently phrased; on the contrast between the individual inheritance *with* which we are born and the social inheritance *into* which we are born. We are born with the fighting instinct; we are checked by the social environment. But the striking fact here is that, whereas the character of our birth-heredity changes little from age to age, the character of our social-heredity may be changed in one generation. What has happened in our western world, according to Mr. Kidd, is this: The mind of the West took up the Darwinian doctrine of natural selection, and preached it, in season and out of season, not recognizing that it was only half, and not the greater half, of the truth. Transferred from the animal world to the world of man, it became a real menace to confidence in the worth of our social inheritance, largely impregnated with Christian ideas. To fight for one's own hand was *natural*. To sacrifice self for society, or a nation's ambition for humanity, was *unnatural*. Germany seized upon Darwinism with avidity, and proceeded to alter the social inheritance it had in common with Europe into something quite different, and, what is most striking, in *one generation*. And so the vast emotional power of Germany was thrown behind a national ambition, the German will to power, regardless of human or social interests outside of Germany, with the results we know.

In view of the facts insisted on by Mr. Kidd, that our birth-inheritance is pretty constant from age to age, and that our social inheritance can be changed in a generation, the great blunder of the western mind is seen to lie in the fact that it has been too busy studying the laws of our birth-inheritance and has too much ignored the laws governing what is of far greater importance, our social inheritance. It is not greatly in our power to alter our birth instincts. It is in our power to alter our social instincts, and in one generation. Here is ground for hope. It is not the character of our birth instincts which count most; rather it is the character of the social idealisms which we choose to adopt.

But Germany is not alone in her blundering. In another sphere—the industrial—the western nations have all been dominated by the law of struggle for one's own hand, and not enough by the law of altruism. And the results, if not checked, will be as disastrous as the same blunder in the sphere of things military. So that the Christian Idealism behind the League of Nations must have as its counterpart a similar idealism promoting a league of Capital with Labour. Our birth instinct may be to fight; our social instinct is to get together. The former is fairly constant; the latter can be modified indefinitely and quickly if mankind will make the same sacrifices for human ideals as Germany did for Teutonic ideals. That is to say, we can change the mind of the world by ideals and moral education from

the axioms of competition to the axioms of co-operation, if for a much greater and worthier ideal we can command the same amount of social emotion as Germany did for her ideal. Surely we can. This is a book for the clergy, teachers and ministers of education to read, mark, learn and inwardly digest. It contains the key to the future, as well as to the past. It is emphatically an important book, and very interesting.

E. C. CAYLEY.

"THE NEW OPPORTUNITY OF THE CHURCH"

By Robert E. Speer. D.D. Macmillan Co., Toronto. (120 pp.; 75 cts.)

THIS is an interesting, stimulating and suggestive book, and may be confidently recommended to the clergy as being packed with well-arranged "sermon stuff," where they would find many "leads" for sermons on the religious issues and problems of the hour. And the spirit of the writer, from the standpoint of the believer in the historic mission and continuous life of the Church as an organization, is all that could be desired. Mr. Speer evidently believes that the Church, as we know it to-day, has, with some modifications of its own, a future. He is no revolutionist, who would have the Church cut itself off from its past and begin its work all over again on brand new lines, and give its whole history for the last twenty centuries the lie direct. On page 40 we find the following: "And still further, the War ought to have dispelled completely the foolish idea that historic and sacramental religion is an anachronism, to be displaced by pragmatic and purely ethical religious conceptions." Mr. Speer, we would judge, is not an Anglican, and his testimony to the necessity of sacramental religion, and his gentle, though effective, rebuke of what may be called the "melting-pot" school of Church reconstructors, is very welcome and refreshing. The Church of the future, if it is to be truly representative and comprehensive, must recognize the sacramental side of Religion as essential and permanent. This alone marks off the book from the large number of ill-digested, hastily-thrown-together works that have appeared since the War on this subject. And the author has not lost his faith in theology in its right place. There has been far too much crying out of "stinking fish" of late. It is quite right that Church people should recognize, and acknowledge, the mistakes and shortcomings of the Church in the past, but it is impossible to carry this sort of thing too far, and, in our opinion, this has already taken place. The Church (using the term in its widest sense, of course, as applying to organized religion under whatever name and form it may be known) has a good deal to reproach itself with in the past, but it has much to be legitimately proud of as well. It might have done better, no doubt, but it might have done a thousand times worse. With no desire to foster a shallow optimism or to blink the problems and difficulties which confront us to-day, we specially welcome this book as a wholesome corrective to the present widespread notion, so industriously propagated in some quarters, that the Church has disastrously failed to justify her present methods and teaching. The book is full of good things, upon which we lack the space to even touch, but we have dwelt upon this particular feature of it as honourably distinguishing it from the great proportion of recent books of its kind. We bespeak for it a large circulation among the clergy and laity of all the religious bodies whose faith in the future of organized Christianity as we know it to-day, and have substantially known it from the history of the Christian era, needs stiffening up!

R. F. DIXON.

Let each one obey what is deepest, highest, purest in him. That is the word, the revelation, the Adesh of God. He that allows the consideration of carnal comfort, even of carnal necessity, to stand in the way runs the risk of losing the highest self in him. The struggle for existence in a truly spiritual man points to absolute fidelity to the ideal, while hunger and fatigue stare him in the face. The whole question of worldliness and asceticism centres here. The bread that man eats is a small matter, and the sure accompaniment of what he holds as his highest pursuit. But he that sacrifices his ideal to his bread finds, when it is too late, that man does not live by bread alone.—P. C. Mozoomdar.

JEAN JAURÈS

By Margaret Pease, with Introduction by J. Ramsay Macdonald. Huebsch, New York, 1917. (pp. 157.)

ON July 31st, 1914, the great hearted editor of *L'Humanité* was shot by a misguided "patriot." To millions in Europe his assassination seemed prophetic of the final overthrow of the forces that still strove to avert catastrophe. No one had pleaded the cause of international peace with more fervour and persuasiveness, and perhaps no one would have suffered more bitterly from the contemplation of the new and awful world that dawned next day than Jaurès, had it not been for the unconscious mercy of the assassin's bullet.

This little book is a simple and sympathetic account of the life and doctrine of Jaurès. It does not profess to be a critical estimate of the contribution made by Jaurès to international socialism nor to examine his position in the various controversies which divided the socialist camp in his time. What it does—and does well—is to sketch the subject's career and give a sense of his massive personality and his profoundly humane enthusiasm.

Socialists are sharply divided in the matter of tactics into those who want their social revolution all at once, and disdain all compromise or melioration, and those on the other hand who are ready to use any constitutional means which will advance their program and to join for that end with other parties in common cause. Jaurès belonged to the latter school. He fought strenuously against the logic of the "impossibilists." He threw himself, for example, heart and soul into the cause of Dreyfus and defended himself with his wonderful eloquence against those socialists who said: "It is no concern of ours, leave the bourgeois to occupy themselves with the bourgeois." Dreyfus, he characteristically replied, "no longer belongs to those governing classes which by cowardly ambition hesitate to re-establish legality and truth for him. He is only an example of human suffering in its most poignant degree." And human suffering, wherever it seemed to spring from injustice, always aroused the crusader in Jaurès. Another good illustration of his practical spirit is found in his preoccupation with the constitution of the French army. He hated war, but nevertheless he wrote *L'Armée Nouvelle* to explain the character and constitution of a nation-wide citizen army. While recognizing the perils of militarism he realized no less the necessity, in the world that existed before 1914, of preparedness.

Whatever views one may hold about socialist doctrine, no one can fail to be struck by the utter disinterestedness, the veritable passion for humanity, which gave a singular beauty to the life of Jaurès, nor can one refuse him a place in the great roll of those who have fallen for humanity.

P. M. MACIVER.

LABRADOR DAYS

By Wilfred T. Grenfell, M.D., C.M.G. Thomas Allen, Toronto. (\$1.50 net.)

IN these days when life in civilization is becoming more and more artificial, it is good to find such a book as "Labrador Days." Just as physically it is well for us to leave the rush and turmoil of business and spend a quiet time in the silent hills or by the flowing rivers, so these quaint, old-fashioned stories of the experiences of the hardy fisherfolk who live "down north" on the Labrador, bring with them a freshness like the breeze from the surging ocean from whence they were culled, which acts like a tonic on the mind, and one feels the better for having read them.

Dr. Grenfell's facile pen has lost nothing of its force since the days of his first published "journals." He is a man who has all the simpleness of the great and the good, and he retells his stories with a naturalness which is inspiring. As a missionary and a doctor the author has got very near to the heart of his people, and in these eleven stories of shipwreck and adventure, he has made an interesting contribution to literature. "Labrador Days" is a book well worth reading, not only because it is full of episodes which grip

(Continued on page 366.)

Novels and Novel Reading*

by Archdeacon PATERSON SMYTH, D.D., LL.D., Litt.D.

"Whatever things are true; whatever things are honourable; whatever things are just; whatever things are pure; whatever things are lovely; whatever things are of good report . . . think of these things."—Phil. 4:8.

KEEP your thoughts high and pure. Guard them against pollution. Such is St. Paul's advice. It is possible by our reading to keep our thoughts high and pure. It is possible by our reading to pollute our thoughts. I want to preach to you to-day about novel reading.

I.

"Novel reading!" Some one will say, "Much fitter that he should preach to us about Bible reading."

Well, I think that is a pretty frequent subject. But I should be a very foolish teacher if I did not see that there is more novel reading than Bible reading going on in the world. That a good deal of novel reading is done by you all. That some of such reading is good and some of it is evil; and that whether good or evil it is exercising a vaster influence than you know in forming men's opinions and moral tone.

An intelligent foreigner has said this about the influence of novels and magazine articles in forming the views and moulding the character of the general public: "The novel in England is pretty much what the priest used to be in France before recent days of scepticism—the intimate of the home circle—the adviser, the tutor, the mentor, the family moralist and the family chaplain subtly influencing the moral and religious views of the people in a thousand unperceived directions." To a great extent I endorse this opinion, and I don't think people at all realize how much their general notions of conduct and religion are thus unconsciously influenced.

We boast that we live in the days of the open Bible and the teaching pulpit. But the open Bible is very often unread, and the teaching pulpit is very often dull, and there is a stronger tendency than is generally noticed to pick up our notions of life and conduct in an interesting amateur way from novels and poems and essays and review articles. The author of a clever popular novel has an enormous audience—editions sometimes of 100,000 copies. No preacher, however great and famous, has any chance of influencing opinion to such an extent as that. Therefore it becomes a very important matter what tone is taken by these novelists and magazine writers.

It becomes a problem worthy of grave consideration for parents what novels and magazines should be admitted into their homes. And it becomes a matter of grave importance for the clergy in every educated congregation to speak to their people words of advice and warning on these matters. That is what I want to do to-day.

II.

Now first note this. The object of the novelist is not necessarily to teach religion any more than it is the object of the writer on history or travel. His object is to interest and amuse, to hold the mirror up to nature and picture to us the ordinary, interesting, throbbing life of humanity about us as it is. Do you think that interest and amusement and sympathetic watching of human life is too low a purpose for religious men and women? I do not agree with you. I think in this world of tired, dull people it is part of God's will that we should be amused and refreshed. I think with this sympathetic nature that God has given us it is only natural that we should be interested in the pictures of life as it is lived.

It is a great mistake to try to divorce from God the many innocent things which make life happier. It is a great mistake for religious people to deny what ordinary human nature strongly feels, that other things besides Morality and Religion are good and according to the will of God who made human nature. To say this does not make less of religion. Religion is like God's sun in the heavens. It should shine on and irradiate all the good things of life and make them better. But these other are good things too. The romping of merry children is a good thing. A well-played game of football or cricket or baseball is a good thing. The eager ambition

in business is a good thing. Art and poetry and painting are good things. A splendid exciting drama is a good thing. And a stirring high-class novel is a good thing. The pleasure that people instinctively feel in these suggests at once their connection with that human nature which God has made. I think they are according to God's will. Nay, more, I think even Shakespeare and Dickens were better employed in writing their plays and novels than they would have been in trying to preach the gospel. God gave them a great gift of doing the one; they would probably have done very badly in attempting the other.

The power to write a great novel is a great gift from God for the sake of a world of tired people.

III.

It is true that some writers write very bad novels. Yes, and some butchers sell very bad meat. But a man should not argue from that that all novels are bad any more than he would argue that all meat is bad unless he happened to be a vegetarian. Some are harmless, innocent, amusing, and that in itself is a valuable thing, even though they may have no higher value; and some have very far higher value. Some present to us beautiful ideals of what noble lives should be. In the book world as in the real world we meet God's saints and kings. We meet many a prophet who points us to higher things, many an inspiring personality who gives life an upward bias and lifts us an inch or two nearer heaven. Thank God for all such help in this poor human struggle. When one thinks of the pleasure to tired workers of a good novel or a beautiful poem—when one thinks of the enormous circulation such literature gains—one feels thankful to God for the help that some of them are giving to the cause of righteousness in the world, for Browning, for Tennyson, for Dickens, for George Macdonald, for Edna Lyall, for Ian Maclaren, with his beautiful Scottish character sketches, for many who are still living, too numerous to name, it is helping the great building of the Kingdom of God.

If there be any godly Christian people who feel that fiction must be evil—let me say to them with deep reverence, that there are works of fiction which even the poor careless world will never let die—given to us by the Lord Himself, e.g. the story of the Prodigal Son and the story of the Shepherd and his lost sheep. Surely these are works of fiction given by Christ for the teaching of the world.

IV.

Let me emphasize one or two points before I go on.

Notice what I say, "God's gift to tired people"—tired people, people who work. Let no self-indulgent idler who merely gets through life killing time claim that this relaxation is a gift of God for him. That sort of person has no claim on God. His novel reading is as much a sin as all the rest of his life.

Notice too that I say that the novelist's business is to picture and study human nature as it is. If he be a true man he will make you feel that human nature as it is is not always human nature as it ought to be. Without any sermon on the subject he will make you admire the good and hate the evil in his characters. And I think in the main most of them do that in some degree at least. But some novelists have no high ideals and so their pictures of life have no elevating power. Some have low ideals and so their pictures of life are low and cynical. I think it only fair to say that these are not many. But the whole position makes it necessary to advise and to warn you.

And here let me add just this—that the best possible antidote to any mischief from low ideals in stories that you read is to keep in touch daily with God's high ideals by the daily reading of even a small portion of His Holy World.

V.

Now I would speak about the evils to be guarded against in the books you read.

I am not going to waste time warning you against evil and impure novels. Such novels are written shamelessly in our day—and I am sorry to say quite as often by women as by men. We get things put in print for our young

(Continued on page 367.)

"An Episcopal Delegation to Presbyterians"

TO THE EDITOR:

The report of my address to the Presbyterian Synod of British Columbia, taken from the Vancouver "Daily Province," and which you reprint in your issue of May 22nd, is so very condensed, and I fear so hopelessly jumbled, that it does not convey to your readers an accurate account of what I did try to say on a very epoch making occasion.

To correct it is impossible, but perhaps you will allow me to say that in the sentence: "We do not ask you to surrender your differences and prejudices," the word "prejudices" should read "principles." My plea was that if union between the Presbyterian and Anglican communions is to take place, uniformity cannot be sought or expected. The United Church will allow the widest possible differences on matters of doctrine, which are not fundamental and *de fide*, and upon matters of ritual and ceremonial. Hence the meaning of the curious sentence attributed to me, "The union that can be a lasting union would be such as will conserve that which is of real value and extreme importance—the individuality and personality of the great British Church" may dawn upon your readers, as it has at length dawned upon myself, in spite of the reporters' almost successful efforts to obscure it. I spoke at short notice, and almost literally left a sick bed to attend the meeting, so I had no time to write out my speech beforehand. I am accordingly unable to recall the original sentence which has been so curiously expressed by the reporter for the Press.

However, the idea in my mind was, and is, that as England and Scotland have been united but not blended, so must it be with the Anglican and Presbyterian Churches. The distinctive features of both must and will remain.

The historic episcopate will, of necessity, be accepted, but it will be locally adapted. In asking Presbyterians to accept the episcopate, we must be careful to make it clear that the episcopate is one thing, its modern Anglican form not necessarily the same thing. The Kirk Session, the Presbytery, the Synod, the General Assembly will remain, and the Bishop's powers will be exercised in conjunction with these really strong features of Presbyterian government. The Presbyterian Church will no more be merged in the Anglican than the Anglican in the Presbyterian.

I am sorry that your readers have obtained such an inadequate account of a very wonderful event. Nothing could exceed the kindly reception accorded to my brother of New Westminster and myself. Nor is it going to end where it began. Action has been taken by the Presbyterians, and we are now officially in touch with one another.

Much prayer, much thought, much calm deliberation, apart and together, in conference and upon our knees will be necessary before any tangible results can be made known to the world. But the Holy Spirit is drawing these two great communions together, and the difficulties, though by no means to be ignored, will, by His power, be successfully overcome.

The final result will be a Canadian Church which will conserve all that is best and of real and lasting importance in either communion.

ALEXANDER J. KOOTENAY.

The Bishop's Residence,
Vernon, B.C.

When will the wage earners learn that they cannot have low prices and high wages, and realize, moreover, that wages are always a day behind prices. Prices are always raised in anticipation of something coming but not yet arrived. The price raiser is always a trouble borrower. He always "sees it coming," and prepares accordingly. Wages, therefore, will never catch up to prices, any more than the donkey with the carrot tied to his bit will reach his objective. This is a law that will stand as long as there are buyers and sellers. Of all clumsy devices for bettering conditions that of forcing up wages—artificially raising them, I mean—is the most childish. So it has come about of late, that as wages "rise," or are artificially forced up, the working man has really become worse off. Today's wages, to put it in another way, are always based on yesterday's prices.

DOWNEASTER.

*Preached before Toronto University.

The Function of a Creed

The Apostles' Creed in the Twentieth Century.
By Ferdinand S. Schenck, D.D., LL.D. Fleming
H. Revell. (pp. 212; \$1.25 net.)

The Experiment of Faith.

By Charles Fiske, D.D., LL.D. Fleming H.
Revell. (pp. 180; \$1.00 net.)

DOUBTLESS we are all pragmatists in some sense these days. When the demands upon life are so stern and searching, we want to be sure that our professed beliefs have vital contact with living experience. A few there are who count every "Creed" an anachronism, and bid us be well rid of all. Combatting these, a few others become fearful lest even the discussion of an ancient "Symbol" may imperil "the faith." These all, however, are minority extremists. The vast body of vital Christian thinking is for such practical re-interpretation of the Articles of our Belief as will rescue for our generation the full, rich legacy of the past, and also reveal it as a possession bringing accumulated and pulsating value to the present. Little wonder if the literature of constructive re-statement now grows apace. To this literature the two books under review are recent American contributions.

"The Apostles' Creed in the Twentieth Century" is from the pen of a Professor in the "Reformed" Theological Seminary at New Brunswick, N.J. Consequently, some of the terminology and points of emphasis will strike the Churchman as unusual in such a work. An Anglican of any school would have given more definiteness to the sections on "The Holy Catholic Church" and "The Communion of Saints." On the other hand, the author presents a picture of the inner spirit and universal fullness of "the Body of Christ" that would honour the pen of any Churchman. For, taken all in all, the chapters present extremely

palatable fare, in many ways reminding one of J. D. Jones' "Things Most Surely Believed." It is an orderly treatment, article by article, aiming to give a modern interpretation of the ancient "Apostles' Creed." There is a homiletic motive behind it all. It is designed to inspire preachers to proclaim "these basal truths progressively and in due proportion, and in ways to meet modern questionings and purposes." The argument at each step rests upon our Lord's own teaching, made practical by modern scientific and intellectual confirmation, though never with such profundity as to confuse the popular reader. One wishes, indeed, that a greater demand had been made upon the mental powers of the average man. Clearly, the author is well equipped to present it, and certainly many a reader is more eager to meet such a demand that he reveals on the surface. For instance, there appeared a year ago a simple work of similar title by another American, Professor Drown's, "The Apostles' Creed To-Day," which provided just this stimulus. Nevertheless, Professor Schenck has given a really thoughtful and timely exposition.

"The Experiment of Faith," by the Bishop-Coadjutor of Central New York, provides exactly the stimulus we have just noted. It is a treatment of the "Creed," yet not a formal treatise. Its style is fascinatingly simple, readable and stimulating. This book constitutes a re-interpretation of that eternal experience back of every credal affirmation in every age—"faith." What is faith? We recall Dr. Sanday's commentary on "Romans," where he distinguishes seven meanings in that Epistle alone, that central to all being "personal adhesion." The Bishop has a similar thought. "This essay," he declares, "is a plea for reality in religion. Its theme is this: that faith is not mere intellectual assent to a creed; it is the consent of the whole man—mind, conscience, heart and will—to the will of God as revealed in Jesus Christ." This is good psychology and good theology alike—a promise of the refreshment the

succeeding pages provide. The very first chapter is arresting—the challenge of the "Unattached Followers" of Christ to the Church to provide a message that will win them to open allegiance; and the challenge of the Church to them to translate their admiration for Christ into loyal profession. But you must read the book. Here are some sample bits:—

"The essence of the creed is the expression of allegiance to Christ" (18) "That, after all, is the main thing—to find, not merely the contents, but the content of the creed." (24) "I want to make men see that everything Jesus Christ was, God is, and I want them to understand that belief in the divinity of Christ means this." (34) "Why do you always go to hear Bishop Gore?" said the questioner (to Sir Oliver Lodge). "Surely you do not believe what he preaches?" "No," was the reply, "I don't; but he does." (42) "The trouble with most of us is that we will not let ourselves go in religion. We make our belief a cautious consent to a logical proposition." (49) "I must make the experiment, act on the chance, if I am to find God." (51) "We make a mistake, says Canon Adderly, when we contrast belief with atheism or agnosticism. The real contrast is between faith and worldliness, between remembering God and forgetting Him." (69) "A God to Whom we cannot pray is no God at all." (93) "Just as the background of Christ's resurrection is found in His view of God and of human life, so the root and spring of our faith must be sought in the ready willingness to live true to all that belief in immortality implies." (133) "Where does our sky begin?" (145) "The whole purpose of the creed is to give expression to the faith of the Church about Christ. It is the expression of the best thought of the best minds of all the ages, as they have sought to make Christ known, with all that He means to them." (176)

And this is plainly a pragmatic defence of the Function of a Creed.

E. A. MCINTYRE.

All Over the Dominion

The Prince of Wales is to visit Canada in August and will open the new Parliament Buildings at Ottawa. Most probably he will open the Canadian National Exhibition at Toronto.

A brass tablet has been placed in St. John's, Lakefield, Ont., to the memory of Lance-Corporal Sherman Mahood, who was killed in action at Arras, France, in August, 1918. He belonged to the 93rd Battalion.

At the Vestry meeting at Wardsville, Ont., the Rector's stipend was increased \$200.00. The A.Y.P.A. took in over \$45.00 at a social evening. The S.S. School is also doing well with about \$60.00 in the treasury.

Alderman and Mrs. J. H. Roberts, of Stratford, Ont., celebrated their golden wedding on May 21st. They were married in St. James', Stratford, fifty years ago, and have lived continuously in the house to which they went as bride and groom.

On May 31st, the Bishop of Toronto held a Confirmation in the Parish of Stayner and Sunnydale and on June 1st, he confirmed in St. Saviour's and St. Jude's, Toronto, morning and evening respectively.

Mr. William Hamilton Fyfe, Fellow, Tutor and Principal of the Post-masters' Merton College, Oxford, has been appointed Headmaster of Christ's Hospital, Horsham, Surrey, in the place of Rev. Dr. Upcott who has resigned.

A large number of the Sons of England attended a special service in Christ Church Cathedral, Ottawa, in honour of Queen Victoria's centenary on May 25th. The Rev. F. H. Brewin, Rector of St. Bartholomew's, preached the sermon, text; Isaiah 57: 1.

Two war memorials, ornate brass tablets have been placed on the

MARRIAGE NOTICE

WILLIAMSON-GORMAN—On May 23rd at the Parish Church, Madoc, Ont., by the Rev. T. H. Hall, Rector of the parish, the Rev. F. Williamson, Rector of Roslin, Ont., to Miss Elizabeth Gorman, of Belfast, Ireland.

north and south walls respectively of St. John's, Smith's Falls, and on May 25th, they were unveiled by Col. C. F. Winter, of Ottawa, and dedicated by the Bishop of Ottawa, who afterwards preached.

A combined church parade at Cornwall, of the local lodge of the Sons of England and the Great War Veterans' Association, took place on May 25th, to Trinity Church. An excellent sermon on the Labour situation, as he saw it, was delivered by the Rector, Rev. W. Netten.

The Bishop of Ottawa ordained Mr. W. E. Ryder of Kingston, to the Diaconate in All Saints' Church, Ottawa, on Ascension Day. Mr. Ryder returned from overseas a short time ago, after fifteen months on active service with the Second Canadian Mounted Rifles. He is to assist Archdeacon Mackay, Rector of All Saints' Church, Ottawa.

A women's and girls' club has been organized at Holy Trinity, Winnipeg, with furnished rooms in the Parish House. It meets a real need. A Junior Auxiliary has been organized by the wife of the Rector, Rev. W. J. Southam. The vestry has completed a Financial Campaign which provides for the needs of the parish. There is a remarkable spirit of life and courageous optimism permeating the church and all its activities.

At the West York Ruridecanal Chapter, at Bradford, Evening Prayer was said in Trinity Church by the Rector, Rev. W. J. Creighton, M.A. The preacher was Rev. T. G. McGonigle, R.D. The devotional hour and Greek Testament was taken by the Rev. A. J. Fidler, M.A. The Rural Dean read a very helpful paper on the "Resurrection Life." Rev. Capt. MacDonald, Rector of Thornhill parish, gave an interesting account of his experiences and impressions of Salonika.

About \$22,000,000 of stock in the Canadian Pacific Railway Company is registered in the names of enemy shareholders. The Dominion Government has asked in the courts to have the Minister of Finance or the Receiver-General of Canada appointed

custodian for this stock. This action was taken by the Secretary of State under the order restricting trade with the enemy which was passed in 1916. The number of shares involved is 143,676, most of it being held by German banks.

A War Memorial shield was dedicated to the memory of six members of the "Bula Matadi" Boys' Bible Class of St. John's, West Toronto, who gave their lives in the war, by Major Macnamara, the Rector, recently. Miss Hilda May, the teacher, unveiled the shield. Two returned members of the class were present, one who has lost an arm, and the other, a first Contingent man, on active service from September, 1914, to April, 1918.

At the Deanery of Northumberland and Peterboro, at St. Peter's Church, Cobourg, Ont., Rev. Prof. Cosgrave was the special preacher, and he also presented a paper dealing with the training of candidates for the Ministry. It was the general opinion that all should receive a thorough academic and theological training before being accepted for Ordination, and that the younger men should, whenever possible, spend a year or two as assistant to some experienced clergyman in city or country, according to the field in which they expected to labour. Rev. F. J. Sawers is Rural Dean.

The West Simcoe Deanery met at Allandale on May 13th. The Holy Communion was celebrated in St. George's. An address was given by the Rev. J. R. H. Warren, Rector of Midland. The business was held in the New Memorial Hall, which was much admired by the brethren present. It is well equipped, and reflects great credit on the Rector and the people of Allandale. The Rev. A. Strother was elected secretary, and the Rev. N. A. F. Bourne was re-elected Rural Dean. Mr. R. W. Allin, Finance Commissioner of the diocese, explained the terms "Apportionments," "Allotments" and "Assessments," and urged the need of co-operation. A paper on "The Apostle of the North" was read by the Rev. Mr. Warren.

A GIFT OF BOOKS.

A friend of the clergy has handed to me some useful books, a list of which is herewith given.

I shall be glad to send any one, or all of them to any clergy who would like to have them, for the postal or express charge.

Applications will be considered in the order in which they are received.

1. De Fido Et Symbolo. Edidit C. A. Heurtley. 2. Law of Moses and the Higher Criticism, by several well-known men, with an introduction by Rt. Rev. Lord Arthur Hervey, D.D. 3. Plain Sermons, Oxenden. 4. Present Day Tracts on Non-Christian Philosophies of the Age. 5. Modern Science in Bible Lands, Dawson. 6. Goodwin's Greek Grammar. 7. A Latin Grammar, Allen. 8. Ganot's Physics, Atkinson. 9. Hand Book of Psychology, Murray. 10. English Literature, Collier. 11. New Testament in Greek, Scrivener. 12. Limits of Religious Thought, Mansel. 13. Light in the Dwelling, Author of Peep of Day. 14. Twenty-One Years' Work in the Holy Land. 15. Living Papers on Present-Day Themes in 10 Volumes. 16. Selections from the Words of Archbishop Whately. 17. Students English Church History, G. G. Perry, 3 Volumes. 18. Students Ecclesiastical History, Smith, 2 Volumes. 19. Philosophy of the Plan of Salvation, Rev. R. J. Walker, D.D. 20. Light for the Last Days, Guinness. 21. Theism, Flint. 22. The Saint and Saviour, Spurgeon. 23. Keith on the Prophecies. 24. The efficacy of Prayer, Jellett. 25. More Words than One, Sir David Brewster. 26. A Commentary on the 39 Articles, Boulbee. 27. Outline of Christian Doctrine, Moule. 28. The Faith that makes Faithful, W. C. Gannett and J. Lloyd Jones. 29. Pax Vobiscum, Drummond.

Thanking you for space to insert the above.

Yours faithfully,
C. F. Lancaster.

St. George's Church, Ste. Anne de Bellevue, May 26th, 1919.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE financial statements of the Executive and Investment Committees of the Synod of Toronto, as just issued, suggest further consideration. "Spectator" apologizes to his readers throughout the Dominion for discussing a more or less local matter, but judging by the letters he has received from various dioceses the matter is not of purely local interest. He desires to analyze briefly and tersely some features of Toronto's methods of finance as they appear to a student of the official information that is placed in his hands. A financial statement ought to carry its own explanation and should not require private interviews to elucidate its meaning. On this assumption a few observations may be made with a view of stimulating interest in a very vital subject. In the first place the Investment Committee announces that for the year 1918 the earnings on all invested funds is 5.385%. For the year 1917 it has been already pointed out that the savings were 5.42%, and for 1916 5.63%. Thus it will be seen that the humble earnings of a few years ago are followed by still humbler returns to-day. The parishes, however, that entrust their funds to Synod do not even get the rather emaciated earnings of their capital, but must be content with 4%. When one thinks of butter, eggs, etc., etc.,—well, he had better not attempt to express himself. He turns for sympathy to his brethren in Huron, Niagara, Montreal and elsewhere, and he finds that they are enjoying a straight 6% on their investments. One is reminded of the ditty, "Isn't it funny what a difference just a few miles make." The first point on which attention should be concentrated is the plain, bald fact that other Synods are paying 6% on endowments after the expenses of administration are deducted, and Toronto is paying 4%, and directly assessing the parishes for the cost of administration.

* * * *

Toronto Synod handles a capital sum of \$2,472,450.59, of which amount \$1,023,358.14 is invested in mortgages on real estate, yielding the sum of \$50,812.31 in interest;—that is at the rate of 4.96%! This is not a fairy tale made up out of the head of the writer. The facts are to be found on pages 34 and 35 of the convening circular. The first thought is that the holders of real estate in and around Toronto have access to very cheap money. The Synod of the Diocese of Montreal invests \$1,141,461 in real estate mortgages and receives in interest \$75,306.52, which represents a rate of 6.60%. (See Montreal Synod Journal, pp. 64 and 69). The diocese of Toronto has \$1,276,776.24 invested in debentures or municipal bonds, from which it derives a revenue of \$67,523.55, or at the average rate of 5.29%. For this class of investment one can hardly complain of the yield indicated, for some of the money was invested before the higher rates of the present time were in force. Bond investment is a much easier method of administering funds, but mortgages properly selected, ought to yield a substantially higher rate. In the handling of all these funds there ought to be a brotherly interest and ambition at headquarters to cause investments to yield the highest returns consistent with safety. Such an interest is felt as a stimulating influence even to the remotest parish. The instinct that is moving Churchmen to social service work elsewhere ought certainly not to be allowed to overlook the rights of the brethren within the Church. Finances handled with sympathetic vision are no root of evil, but of good. Meanwhile there ought to be information forthcoming to explain the low rate of mortgage returns. Can the answer be found in the holding of non-producing property and charging the up-keep to all the funds until advantageous sale is made? If, for example, the Toronto Glebe were holding vacant lots and awaiting an advance in land values, other glebe lands ought certainly not to be debited with the up-keep or help to pay interest on a non-producing investment unless they participate in the ultimate profits. In any case that is a separate trust, and ought to be treated as such. "Spectator" is quite sure that there are business men in Toronto big enough and sufficiently experienced in large financial transactions to raise the income to where it rightfully belongs. In the meantime the amount available for the widows and orphans, for the superannuated clergy, for the rectors of parishes, for the various other funds of the diocese is only two-thirds of what it would be were it invested by the other Synods referred to. It is remarkable how patiently the beneficiaries of these funds have borne their privations in

times of unprecedented demands upon their income. If they desire more income it is their business to say so.

* * * *

The industrial disquiet that has been raging for months in Europe has finally reached Canada. There is an uncomfortable feeling that despite the experience of these upheavals abroad we are still far from prepared to meet them effectively at home. Our public men and our great newspapers have been following what was in progress elsewhere, but they do not appear to have seriously prepared our people by reasoned consideration of the causes and the most equitable means of remedy. Our public journals are, in the judgment of the writer, making a great mistake in taking too narrow a view of their functions. Some years ago the head of a leading newspaper in Montreal was advised to pay more attention to his editorial articles. His reply was that what he wanted was not editorial writers, but advertising agents. Few proprietors would be as blunt as that to-day, but there are many who seem to think they have discharged their full duty to the public when they have furnished the news. We venture to say that there is no part of the paper more eagerly read or more appreciatively read than well written and well informed editorials. If grace of style, forcefulness of utterance, clearness of thought, and soundness of judgment are put into editorials they not only help to sell the paper, but they carry a weight and influence that are felt throughout all other departments. In a crisis such as is before us it would be of untold benefit to have daily papers to which the public could turn with confidence for guidance. It would be of still greater value to have had the public mind well prepared in advance for such difficulties. All classes of society read the papers and are quite prepared to judge of their worth. They expect, however, that men of sound judgment and wide information will interpret the inner significance of current events.

* * * *

The evolution of trades unionism seems to be reaching a climax. In the past, each trade had its union that looked after its interests. When disputes arose the union sought to right its wrongs by its own efforts. Later on general councils gave the subsidiary unions a moral support that was important, but in the main, each trade fought out its own difficulties. To-day the "one big union" idea is laying hold of labour. The idea is that the quarrel of one trade is the quarrel of all, and all must rush to the rescue. If metal workers, for example, are dissatisfied with their conditions and every other trade is happy in its relations, they all must fight together and suffer together. This is what we presume is the meaning of the ambiguous phrase, "Collective bargaining." It is an application of St. Paul's words, "If one member suffer all the members suffer with it." There may be hardships and injustice in the application of this principle, at the present stage of development, but the principle itself is not likely to be overthrown, and men would do well to ponder this. The idea of a union at all was long-fought, but we know what has happened. Don't let us waste precious years fighting a super union only to surrender and commend it in the end. Let thinkers start now to guide that effort to justice. Pulpits must not ring with "Bolshevism" for the next year or two and then subside in approval.

"SPECTATOR."

* * *

The Modern Churchman (B. H. Blackwell, Oxford), for May contains a paper by Dr. Herbert Symonds on a Canadian Padre's Reflections. Dr. Millard writes on the ethics of Birth Control. Dr. Boden examines "a curious prophecy attributed to 'Father' Kelly: After the war there will be a Holy Roman Church and a Holy Y.M.C.A., but there will be no Church of England." Rev. John Gambe has a sermon on "What think ye of Christ?" warning against leaning too heavily on authority and emphasizing the experience of Christ. Other articles and eight pages of reviews complete an interesting number.

The Expository Times, James Hastings, Upper Canada Tract Society, Toronto (\$2.00 per year, 20 cents per number), is the only monthly journal of its kind. It is invaluable for the parson. It makes a point of keeping the reader up-to-date in the book world, without the labour or expense of reading everything. It always has a good sermon and some good expository notes, besides articles of theological interest. In the May number, Dr. F. R. Tennant writes on "Moral Arguments for the Existence of God" and Prof. George Milligan gives an appreciation of the late Dr. H. B. Swete. Twelve pages of pithy book reviews and sundry notes following the Christian Year make up a number which should be on every clergyman's table.

The Bible Lesson

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

Trinity Sunday, June 15th, 1919.

The Great Commission, St. Matt. 28:16-20.

1. Keeping the tryst with Jesus. Before our Lord's death, He had assured the Apostles that He would meet with them in Galilee, and after His Resurrection the Angel told Mary to say to them that He was going before them into Galilee. This the Lord also confirmed by His own words (St. Matt. 28:10). The eleven were very careful to keep the appointment which Jesus made with them. Although there were some who had doubts they came to the place of which Jesus had told them and there He appeared to them. There is an important practical lesson for us in this event. God has made it possible for us to meet with Him. There are appointed places and appointed means by which we may draw near to God. We are not limited to one or two such places, but,

"Wher'ere they seek Thee Thou art found And every spot is hallowed ground."

Nevertheless, there is the special call for us to meet with God in His House of Prayer, "not forsaking the assembling of ourselves together as the manner of some is? The Church, therefore, is a meeting place with God. Its sacred ordinances are so many means whereby men may come into touch with spiritual things. Practical obedience and a devout use of the means of grace are required of us, in order that we may find the Presence of God.

2. Worship and doubt. The Eleven all worshipped Jesus when they met Him in the mountain in Galilee, but in the hearts of some of them there were doubts. They could not yet quite understand the meaning of the Resurrection. They did believe that their Lord was present with them and, although there were some things hard to understand, they fulfilled, as far as they could, all the conditions He laid down for them. This is the true way to a clearer faith. If, on account of some doubts, men withdraw themselves from all spiritual privileges, they are simply making it more difficult for themselves to believe.

But, on the other hand, if they worship and obey as far as they are able, it will lead to an increase of faith with the consequent banishment of doubts and fears.

3. Power belongeth unto God. Before Jesus gave to the Eleven the great Commission He assured them of the fact that the fulness of Divine Power was given unto Him. "All power is given unto me in heaven and in earth," He said. They were always to be sustained by the knowledge that their Lord and Master is all powerful. It is a great thing to know that the resources of God are behind the human efforts of those who serve Him in His work. Authority, Commission and the energy of Divine Grace are the very foundation of a service which is to accomplish great things for God.

4. Go, teach, baptize. The waiting in Jerusalem was soon to end. In the end that waiting would bring to them an indwelling Power which they would recognize as Divine. On that being received they were to go. No part of the world was to be closed to those who were sent. This is the real basis of what we call foreign missions. The Church exists for the purpose of making Christ known. These disciples were to teach wherever they went. The Church is intended by her Lord to be a teaching Church. The truth of God is to be taught and in that teaching there are various agencies employed. Public preaching, individual instruction and the example of a faithful Christian life are the chief means used to bring the knowledge of God to men. These disciples were also commissioned to baptize. The initial Sacrament of the Church is for those who have learned to believe. They and their children were baptized into the name of the Holy Trinity.

5. The love of the Trinity. The Father's chief Revelation of Himself in the Old Testament was in the character of the Law-Giver. People were called upon to obey God. We may think that there is but little room for love in such a relationship. Yet it is largely thus that the first lessons of love come to us. Obedience to parents is the first stage in the development of human love. The next great revelation of God is in Jesus Christ. In Him God came nearer to men so that they were able to enter into Fellowship with God. The third great revelation was that of the Holy Spirit and the principal feature of that was the fact of Divine Indwelling.

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UNCENSORED CELEBRITIES

By E. T. Raymond.

J. M. Dent, Toronto. (244 pp.; \$2.25.)

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Preferments and Appointments

Bowring, Rev. G. W., L.Th., Assistant at Christ Church, Edmonton, to be Incumbent, St. Paul's, Viscount, Sask.

Kuhring, Rev. G. A., Rector of St. John (Stone) Church, St. John, N.B., to be Canon of Fredericton Cathedral. (Diocese of Fredericton.)

Morton, Rev. S. E., M.A., Rector of Carrying Place, Ont., to be Rector of Rawdon. (Diocese of Ontario.)

May 22nd was a day long to be remembered by the Rector, congregation and friends of Trinity Church, Addison, Ont., the occasion being the consecration of the beautiful little Church, by the Bishop of Ontario. The Church was erected three years ago under the rectorship of Rev. J. dePencier Wright, B.D., now of St. Luke's Church, Kingston. For the past two years the work has been carried on by his successor the present Rector, Rev. John Lyons, M.A., until to-day, the Church furnished throughout, stands free of debt, the total cost being in the neighbourhood of \$10,000. After the consecration the Bishop of Ontario confirmed five candidates. The address to the confirmees was given by the Bishop of Qu'Appelle, who was fortunately present. Ten clergymen besides the two Bishops and the Rector made a striking assemblage for the event.

"Mr. Lloyd George belongs essentially to the empirical school of statesmanship. He does not look 'before and after,' but only about him. He stands in small awe of precedent, principle and doctrine; he is always readier to experiment than to think. No man has less sense of the continuity of things. For him, the present tick of the clock has all the dignity of eternity. The fever of doing, the gust and passion of perpetual movement, the revolt against passivity are in his blood. Hence the just criticism that he raises many questions and settles few."

So says Mr. E. T. Raymond, in his book on some thirty public men. Not their careers or characters, but impressions and judgments, Mr. Raymond has given in essays that are incisive and brilliant at many points, even though, perhaps, prejudiced at some. Mr. Raymond is merciless in exposing vanity and incapacity, but he is never malicious. Some of the sketches appeared first in "Everyman."

He continues: "It was Mr. Lloyd George's voice that reached the masses; in France, Italy, the United States and the British Dominions. Only the Welsh orator could say a simple thing in a simple, yet enormously effective way. His work at the new Ministry of Munitions was a monument to his energy. If all difficulties were not met, they were at least skilfully dodged."

Speaking of him as Prime Minister he says: "He has an unusual capacity for getting to the heart of any matter; his judgment is shrewd; his courage high; his driving power remarkable. He has little faculty for exercising general control." Very caustically Mr. Raymond remarks: "Mr. Lloyd George's Ministry is like an orchestra composed of performers of unequal merit, under a conductor, who only occasionally troubles to conduct, being engaged in writing the music, looking after the stage carpentry, advertising the performance, and even selling the tickets. It is not quite an adequate compensation that the conductor himself is a master on many instruments and can always be relied on to snatch trombone or piccolo from a pretender and show how the thing should be done." Perhaps part of the trouble is, as Mr. Raymond suggests, that of some of his colleagues the French dictum regarding women is true: "One can't live with them and can't live without them."

His sketch of Asquith is thoroughly appreciative. It begins: "There are certain things that England does very well and Mr. Asquith is one of them. One may quarrel with the stuff and the fashion; but given the

material and mode of treatment, malice itself cannot deny that the product in its own way is very perfect." Mr. Asquith may be called the Jowettate of Middleclassdom. Jowett, the famous Master of Balliol, said of him: "Asquith will get on. He is so direct." "Asquith's words at the opening of the war were of incalculable worth to the Allies, in a world still largely neutral. A mishandling of our case might have had the gravest results." Mr. Raymond feels that a later generation will properly return a different verdict on what we spoke of as Britain's unpreparedness and slowness, and he is convinced that Asquith accomplished a great task. He thinks that Asquith has shown marvellous dexterity in getting out of difficulties—the Curragh affair, for example—but that some Ministers of quite moderate capacity would have avoided them.

To refer to two of his sketches in a different vein, his criticism of Northcliffe is clever. "It is Northcliffe's special gift that he knows what the common man will be saying the day after to-morrow and says it in advance." Admitting his energy and his sure perception of the mere fool, however gilded, Mr. Raymond finds that he has the "strong" man's weaknesses. He has never been crossed, has never had to argue a case since he was a boy. "Caught young before the mischievous kittenishness of 'Answers' had hardened to cat-hood, he might have developed into a considerable statesman." Even now he has the art of getting things done, even if they are not worth the doing.

His sketch of Sir F. E. Smith is the most caustic thing in the book. "The capacity of uttering pungent impromptus and the rarer capacity of sitting up half the night to invent them, brought the briefless barrister of twelve years or so ago all the outward show of greatness." Nobody believes now that the young statesman in his famous speech spoke from anywhere far behind his teeth. "F.E." is a daredevil with reservations. For pretty well any cause he is willing to die in the last ditch, but he holds himself free to decide which is the last ditch."

This will show the gift of terse and keen statement which Mr. Raymond has. Mr. Balfour is "Hamlet." Mr. Winston Churchill's chief weaknesses are infallibility and omniscience. Lord Beaverbrook is Mr. Veneering in "Our Mutual Friend." Mr. Bonar Law is a political Eugene Aram with moral gyves on his wrists. Sir F. E. Smith is Osric, "the water-fly" in "Hamlet." Mr. Raymond's book is quite the best thing since Mr. A. G. Gardiner's "Prophets, Priests and Kings."

MARCUS MANN.

The receipts of the C.M.S. for the past year amounted to £440,370. Expenditure, £430,991.

The Rev. Canon Willink, Rector of St. Martin's, Birmingham, since 1912, has been appointed to be Dean of Norwich.

The Dean of Waterford, Very Rev. Robert Miller, has been elected to succeed Dr. O'Hara as the Bishop of Cashel, Ireland.

The Bishop of Truro, the Right Rev. W. O. Burrows, D.D., has been translated to the Bishopric of Chichester in succession to Bishop C. J. Ridgeway.

Right Rev. A. E. Joscelyne, D.D., Vicar of St. Mark's, Salisbury, and formerly Bishop-Coadjutor of

Jamaica, has been appointed Archdeacon of Sherborne, Dorset.

Lord Phillimore has been appointed successor to Lord Halifax as President of the English Church Union. Lord Halifax was President for the last fifty years. Lord and Lady Halifax recently celebrated the golden anniversary of their wedding. Gold cups were presented to them by their tenantry and household staff.

The Rev. J. T. Inskip, M.A., Vicar of Christ Church, Southport, and Hon. Canon of Liverpool Cathedral, has been appointed Bishop-Suffragan of Barking in the diocese of Chelmsford, in succession to the Right Rev. Thomas Stevens, D.D., who has resigned. The Bishop-Designate is 51

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years old. He is a graduate of Cambridge University (Corpus Christi College). He was ordained in 1891 to the curacy of St. James', Hat-cham, S.E.

LABRADOR DAYS.

(Continued from page 362.)

the imagination, and make one feel the greatness of these simple-hearted fishermen, who wrest a meagre livelihood from the harvest of the sea, but because, like the book of the Psalms, they are true to life, and give a very vivid picture of various aspects of human nature. This, of course, is what we should expect when we remember that the name of the author stands for heroic and unselfish devotion to duty.

These tales of "Labrador Days" are full of tragedy and pathos. The willingness to risk—to dare—for the sake of another in spite of imminent danger, and the inspiring heroism with which these deep-sea fishers overcome adverse circumstances cannot fail to cause a thrill of gladness in the heart of the reader.

The question may arise in the mind of some, How comes such a race to be endowed with the finest qualities known amongst men? The answer is found in the words of an old fisherman, who, in apologizing for not

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being able to read or write, said: An if us wasn't brought up scholars, father taught us to be honest, and to fear God and nothing and nobody else."

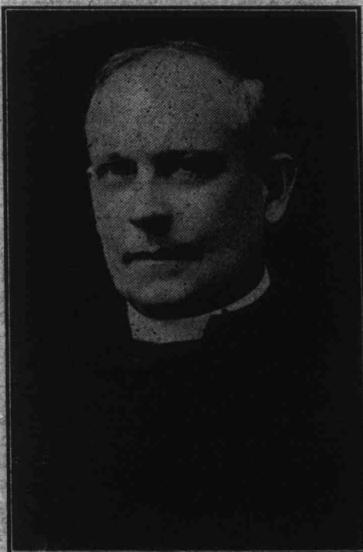
To fight corruption of the mind, The insanity of towns to stem With simpleness for strategem."

It has been the privilege of the writer to visit Labrador on more than one occasion, and he has seen exactly the conditions portrayed in these stories, and has had opportunities of knowing something of the daring and rare unselfishness of these simple people.

A. L. FLEMING.

NEW RECTOR OF ST. MARTIN'S CHURCH, MONTREAL.

The Rev. Canon R. S. W. Howard, M.A., Rector of Christ Church, Chatham, Ont., for the past eight years, has accepted the rectorship of St. Martin's Church, Montreal, succeeding the Rev. W. W. Craig, D.D., who has gone to Christ Church, Vancouver, B.C.



Canon R. S. Howard, M.A.

Diocesan College, a graduate of Toronto University, Canon of St. Paul's Cathedral, London, Ont., and Examining Chaplain to the Bishop of Huron. Canon Howard is favourably known to readers of the "Canadian Churchman" as the writer of our Bible Study column, and from points both east and west have come in warm testimonies to the value of his writing.

THE NEW ARCHÆOLOGICAL DISCOVERIES AND THEIR BEARING UPON THE NEW TESTAMENT.

(Continued from page 361.)

only Matt. 1:12, but also 1 Chron. 3:17 and the Apocryphal Baruch (1:4), credit Jehoniah with having offspring, and the very prophecy which mentions his childlessness mentions his seed twice (Jer. 22:28-30).

It follows from the evidence now produced that this ancient Syriac manuscript of the four Gospels does not use the word "begat" in any "conventional sense," but in the ordinary sense, so that in this particular instance this Syriac version has not, as Dr. Coburn contends that it has, "given us a new proof of the age and integrity of the Greek originals."

Prof. Cheyne, acknowledging the value of this new Syriac version, nevertheless warns us that some popular writers have "exaggerated its degree of importance," that is, as confirming especially the present text of Matt. 1:16, the original of which he claims to have been, "and Jacob

begat Joseph, and Joseph begat Jesus, who is called Christ (Bible Problems, pp. 132, 135). This criticism by Prof. Cheyne suits the present case, since Dr. Coburn certainly exaggerates the value of the said Syriac manuscript, which, far from confirming the present text of Matt. 1:16, still, as Canon Sanday concedes, leaves it in doubt.

In conclusion, we hope that Dr. Coburn may see his way to set this matter right in a new edition of the work we have been reviewing, when, in that case, such an emendation will leave his volume one of the most helpful and accurate which it has been our good fortune to read.

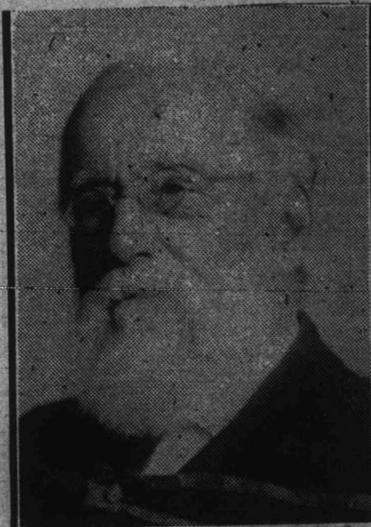
ARTHUR E. WHATHAM.

THE LATE WM. WEDD.

Almost the last survivor of the old Upper Canada College staff, Toronto, and known and loved by a wide circle of the older graduates of that institution, William Wedd, M.A., LL.D., died on May 31st in his ninety-fifth year. He was a member of St. Jude's Church, Toronto.

Dr. Wedd was born at Boughton Monchelsea in 1825. He has thus lived through the reigns of five English sovereigns, George IV., William IV., Victoria, Edward VII. and George V. He entered Upper Canada College in 1837. He was head boy in 1843, and immediately afterwards entered old King's College (now Toronto University), from which institution he graduated in 1847 with first-class honours in Latin prose, Hebrew and Greek, English and Latin verse.

He was married in 1855 to Clementina Martin, the eldest daughter of Rev. George Maynard, M.A., first mathematical master of Upper Canada College. Mrs. Wedd was born in



The Late Wm. Wedd, LL.D.

the college in 1837, and still survives at eighty-three years of age. There are six sons, William, John C., George M., Matthew, Laurence E. and Edward K. M., and two daughters, Mrs. H. J. Webster and Mrs. Arthur Sowdon. Dr. Wedd's four sisters were married to Chief Justice Sir Matthew Crooks Cameron, Dr. Daniel McMichael, Dr. George W. Strathy and Mr. Henry S. Scadding. Of these sisters only Mrs. Scadding survives. Four of Dr. Wedd's grandsons served overseas in the late war, namely, Major Wm. Basil Wedd, D.S.O., M.C. and French Cross du Guerre; Capt. Sydney E. Wedd, Capt. Laurence M. Wedd and Gunner George M. Wedd.

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NOVELS AND NOVEL READING.

(Continued from page 363.)

people to read for which instead of fame and money, the writer deserves whipping at the cart tail. Thank God these are few. People sometimes excuse them on the plea of realism. As if dirt were more real than beauty! As if a dunghill were more real than a rose!

Somewhat better than these is the clever novel analysing sexual relations, "the modern novel" as it is called. A lady once jestingly defined for me the modern novel as "a book that no nice girl would allow her mother to read." Better that the nice girl herself should not read it either. Knowledge is good, but some knowledge soils. But let me add that a book is not necessarily immoral because it deals with certain forbidden subjects in the relation of the sexes. The story of "Adam Bede" does so without hesitation! But it leaves in the reader's mind a sense of shrinking and pain, a sense of sin and its inevitable consequences which cannot but emphasize for him God's attitude against evil. There is no dan-

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ger in such books. No! The real danger is in the tendency of much modern literature to adorn sin, to veil its intrinsic hideousness, by surrounding it with the charms of literary romance; gambling and lying, and lust and unfaithfulness to the marriage vow have, by dramatic skill, been shorn of their repulsiveness and made half excusable. The hero who habitually commits one or another of them is made quite attractive. He is a dashing, handsome fellow with certain generous qualities. You can scarce help admiring him and condoning his sin.

And so you half unconsciously learn this modern gospel which John Ruskin so sternly attacks, this gospel which is for ever suggesting to you that evil things are pardonable and you shall not die for them, and that good things are impossible and you need not live for them.

Such books have a paralyzing effect on public opinion. They blunt the conscience and lower the whole moral tone. Never let such books enter your home. If they should get in, put them behind the fire.

VI.

Next comes the danger from books with no directly vicious tendency, but where the author himself seems to have poor, low ideals of life. If a man never raises his life ideals by study of his Bible, if his only reading outside the newspaper is in novels of this kind, he will insensibly get low ideals himself. The general impression left by many widely read novels is something like this, that life is a certain brief span of existence to be idled away or sported away or sinned away, as seems good to the liver of it. No sense of duty, of responsibility, no feeling of solemnity with regard to this world or the world to come. Life is a mere tournament of worldly ambitions. Life is a mere picnic or pleasure party, an affair of dressing and promenading and gossiping and tea drinking and tennis and cards and billiards and theatres. When the author seems quite satisfied with this ideal for his heroes, the reader of such stuff is likely to be satisfied with such ideals for himself. And surely the religious life must suffer by such teaching.

And then so many writers seem to have failed to grasp the simple truth, that happiness has its seat and centre within and depends not on birth or riches, or change of scene or such things. They seem to go on the famous saying of Becky Sharp in "Vanity Fair": "I think I could be a good woman if I had £5,000 a year," as if Our Lord had never taught that "a man's life consisteth not in the abundance of the things which he possesseth."

Ah, we want you, our young people, to get a nobler ideal than that. True happiness depends on what we are, not on what we have—on the beauty of our character, not on the riches of our possessions.

VII.

I notice, too, even in books of higher ethical tone a complete and determined ignoring of religion. This fault belongs to the bulk of our present-day novels. Do not misunderstand me. I do not expect them to be full of sermons and passages of Scriptures. That is not the function of a novel. As I said before, its legitimate purpose is not to teach religion, but to interest and refresh the weary mind. You ought not to blame a novel for not teaching religion any more than you would blame an arithmetic for not teaching religion. But when the book persistently shuts out all high thought, when the whole tone of the book shows you that religion has no place in the writer's scheme of life, it must have an evil influence.



We are told of a great Franchman who, when some one spoke to him one day about religion and the hereafter, waved him off impatiently: "One world at a time, please." That is the tone. One world at a time. Live God, no Christ, no Divine law, no re-

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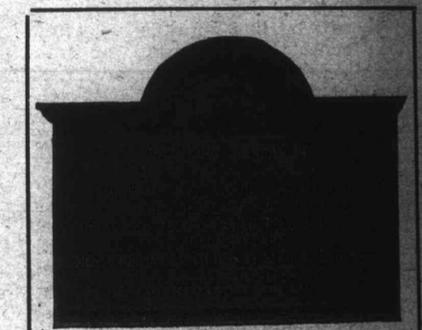
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or woman who habitually occupies his mind with such books, life must grow poorer. Cut off habitually from the vast unseen life, thought must lose its upward look, man must become shorn of his dignity, the world must gradually become to him only what his kennel is to the dog.

And the worst of it is that these books assume to present life as it commonly is. It is no harm to read novels picturing life as it commonly is. And if these books did so there would be excuse for them. True pictures of life are worth having even if we disapprove of such life. But these are not true pictures of life. They picture people in general as, not exactly irreligious, but rather as non-religious—detached from religion. And that is not true to life. It is a false art. The novelist's view is coloured by his own attitude or his own environment.

Many people are indifferent to religion, many sit loose to religion, but any picture of society in general in a land such as ours should not ignore the fact that there are vast numbers also to whom religion is very real. Many who do not talk of it. Many whom we never suspect of it. Look at those careless boys at the front, who have discovered in their highest moments how much Christ meant to them all the time. Therefore, I charge the bulk of modern fiction with being untrue to life and leaving an impression that is false and mischievous.

VIII.

Now I want to speak of the class of novel, so popular of late, that is not thoughtless and worldly, but serious and thoughtful in tone, and often dealing directly with some of the most important problems of theology. The Religious Novel, it is called. Sometimes it is so, sometimes it is the very opposite. I think it is a hopeful sign that so much of modern literature is theological in its tone and that the clever religious novel is so widely in demand. It shows the trend of the public mind, the vague craving after higher things, the dissatisfaction with mere material standards of life. So far it is good. But this religious novel, as it is called, may be very dangerous. In dealing with theological questions, it often deals with them from the point of view of the sceptic, and when the writer is a good man with high ideals and very shaky beliefs, he may do grave harm to the faith of young people, especially if he be a novelist of great literary reputation. Unconsciously people will be impressed by his position in the literary world. So clever a man seems so likely to be right. That is the danger.

You see there are now before the public two rival teachers of religion, the preacher and the novelist. The novelist has the advantage of the larger audience and the more attractive way of putting his views. The people are more inclined to listen to him, and therefore if he be a well-taught spiritually-minded man his influence must be enormous for good. Owing, too, to the power of imagination and the wide sympathy which makes him a successful novelist, he is often more in touch with the throbbing heart of the world, with its cravings and longings and aspirations, than many a learned theologian.

But for the most part he has one great disadvantage in teaching theology. Frequently he is biased against it. As a rule he knows very little about it. To teach the things of God requires a lifetime of study. If you knew the feeling of shame and incompetence with which some of us clergy address you on Sundays, you would understand my statement. After a lifetime of thought and study one feels like a little child gathering pebbles on the shore of the infinite ocean of God's truth. We know God's truth so little. We see

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it so imperfectly. We teach it so stupidly. We know that after twenty years more we shall be but a little more competent—just a little.

Now, when you meet a novel with high ideals but suggesting doubts about Christianity, don't let the reputation of the novelist carry you away. Remember that the brilliant novelist can claim no exemption from the

common lot. He must remain ignorant on subjects which he has not carefully studied. When you meet Mr. Wells' crude attempts at reconstructing religion or when you meet a novel like "Robert Elsmere," showing how easily a good clergyman had all his deepest beliefs shattered by sceptical arguments, it may frighten you. And when you meet another

well-known novel where clever people talk pathetically about the sweet sadness of poor humanity's mistaken fancies about a life to come, it may disturb you. But always remember that a man may be a brilliant novelist and yet have a very superficial acquaintance with Christianity and Christ, or being prejudiced against Christianity and Christ, he has the advantage of putting his own view attractively. Many men's faith has been shaken by forgetting this. Because the writer has a great name as a novelist they forget that he may know very little about Christianity.

Once more. It seems a shame to criticize the great noble novels, yet I fear that even the high type of religious novel which touches our heart with the deep sense of the eternal Fatherhood of God, and which helps to lift us up to a higher life, even this has frequently one great defect—it does not realize the "exceeding sinfulness of sin." There is a tone as if we could hardly help sin—as if it were but a discipline through which we had to pass to make us good, and that God looks very leniently on evil in us. Do you know the prayer of Martin Elginbrod:—

"Have mercy upon me, Lord God,
On me, poor Martin Elginbrod;
As I would do if I were God
And Thou wert Martin Elginbrod."

You see the mixture of good and evil there. The beautiful trusting faith in God as the kindly sympathetic Father—the feeling that we are to judge God by the best in ourselves, all so touchingly true. And yet the feeling too, that God ought to judge us by our own low standards of life.

You see the novelist is writing from the point of view of human nature, not from the point of view of the Bible, with its deep horror of sin. He judges the strength of God's displeasure against sin by the weak, languid moral displeasure of our own hearts.

You know that you and I do not think so very badly of our sins. So often your novelists, even the noblest of them, make you feel not merely that God is infinitely compassionate with the repentant sinner, but that God is as lenient toward sin as we are, and that He ought to be.

It is a great blessing when a widely read novel is suggesting to hundreds of thousands the deep, touching tenderness and forgiveness of God. Yet there is so often the danger of making us lose the horror of sin and thinking of the loving God as a mere good-natured indulgent Father, to whom sin is not exceeding sinful, whose chief thought is to make his child stop crying and be happy.

IX.

This, then, is the conclusion of the whole matter. Do not hesitate to accept as God's gift to tired people a good novel written for your pleasure and amusement.

But do not let yourself go. Do not acquiesce in low ideals. Keep yourself safe and keep your ideals high by contact with God's high ideals in His Word.

Some time ago I read a famous novelist's autobiography, and it was deeply touching to see her high ideal of the office God had called her to and her prayerful hope that she might lift men by her work. Ah, it all brings us back to religion after all. If real love and service of God were in our hearts, the clergyman, and the merchant, and the lawyer, and the doctor, and the writer of plays, and the novel writer, would all feel they were in their separate provinces God's ministers for the helping of humanity, and the words of His apostle would ring out equally to all, "Brethren, let every man wherein he is called therein abide with God."

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CHAPTER VIII.—(Continued.)
 THEO'S SHADOW WORK.

After Theodore had gone out, Nan had put all the flowers into two big dishes with plenty of water, and the next morning she was up early and separated them, putting together two or three pinks or a rose with its buds and a bit of foliage, or a cluster of geranium blossoms and green leaves.

When Theo came for them she laid the small clusters carefully in a basket, and sprinkled them with fresh water. Then as she stooped and buried her face among the fragrant, beautiful things she exclaimed:—

"Oh, Theo, I wish I had time to go with you, and see how happy you make them all with these beautiful, lovely flowers."

"I'll begin with you," laughed the boy. "Pick out the ones you like best."

But Nan put her hands resolutely behind her and shook her head.

"No, I'm not sick, and I've had the pleasure of seeing them all, and fixing them, beside my pot of geranium. That's plenty for me."

Theodore looked critically at her, then at the blossoms; then he picked out three delicate pink carnations.

"No, no! Please don't, Theo," began the girl, but with a laughing glance at her, Theodore laid the blossoms in Little Brother's small, white fingers and hurried away.

He went first to Tommy O'Brien's room. The sick boy's weary face brightened at sight of him, but it fairly beamed when Theodore held up the basket, saying, "Choose any one of 'em, Tommy—the very prettiest of all."

"O—oh!" cried Tommy. "I never saw so many. Oh, Theo, where did you get 'em all?"

Theo told him while the woman and the children crowded about the basket to see and exclaim over the contents.

Tommy chose a spray of lily of the valley and Theo added a pink rose and bud. Then he gave a blossom to each of the children and to their mothers as well, and went away, leaving softened faces and smiles in place of frowns and sullen words.

The old woman whose breakfast was so often forgotten was not alone to-day. Her daughters were at home, but they were not paying much attention to her. At first she peered stupidly with her half-blind eyes into Theo's basket, then suddenly she cried out:—

"Oh, I smell 'em! I smell vi'lets. Where be they? Where be they?"

There was one little bunch of violets in the basket. Theo snatched it up and laid it in the wrinkled, trembling hands. The old woman held the blossoms against her withered cheek, then she pressed them to her lips, and two big tears rolled slowly down her face.

"La! Ma's cryin' over them vi'lets. Here, Tode, gi' me some o' them bright ones. Gi' me a rose!" cried one of the young women, and Theo handed each of them a rose and went away in silence. He glanced back as he left the room. The old woman was still holding the violets to her cheek, and it was plain, even to the boy, that her thoughts were far away.

So, from room to room he went, and nowhere did he fail of a glad welcome because of the gifts he offered. In the dirtiest rooms, the most hardened of the women, the roughest and rudest of the children, seemed to

become momentarily gentle and tender when the flowers were laid in their hands.

When all had been given away except one rose, Theodore paused and considered. There were several rooms that he had not visited. To which of these should he carry this last rose?

Not to Old Man Schneider surely. He was standing at the moment outside Old Man Schneider's door. The old man was the terror of all the children in the house, so ugly and profane was he, and so hideous to look at. Fearless as Theodore was—the sight of Old Man Schneider always made him shudder, and the boy had never yet spoken to him.

While he stood there trying to de-

cide who should have the rose, he heard a deep, hollow groan, and surely it came from the room of Old Man Schneider. Theodore stood still and listened. There came another groan and another, and then he knocked on the door. There was no response, and he opened it and went in. He had been in many dirty, dismal rooms, but never in one so dirty and so dismal as this. It looked as if it never had been clean. The only furniture was a tumble-down bed in one corner, a chair and a broken stove. On the bed, the old man was lying, covered with rags. He fixed his sunken eyes on the boy and roughly demanded what he wanted, but even as he spoke he groaned again.

"You are sick—can't I do something for you?" asked the boy.

The old man gazed at him for a moment, then he broke into a torrent of angry words, ending with:—

"Get out o' my sight. I hate boys. I hate everybody an' everything."

Theodore stood still. The rose in his hand looked strangely out of place in that squalid room—but—beautifully out of place, for it seemed to shed light and colour as well as perfume through the close, unhealthy atmosphere.

"Clear out, I say. Why don't ye go?" The old man tried to shake a threatening fist, but his arm dropped weakly, and in spite of himself he moaned with pain.



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IN fact, they often sow the seed which, in adult life, develops into disorders of the heart and blood vessels and degenerative diseases of the kidneys.

So if children escape any child's disease they are the gainers in general health by just that much. It may be that years are added to their lives or chronic invalidism avoided. Then there is the enormous risk which every child runs who has measles, whooping cough, scarlet fever, or other diseases.

Perhaps this does not agree with your idea of letting your children have these ailments when young, with the belief that they must have them some time. This old idea has cost many thousands of lives. It is time to forget it, and to put forth an effort to save the children from these ailments.

All these children's diseases are known as germ diseases, and germs are harmless to a body strong enough to fight them.

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"Can't I bring a doctor or somebody to help you?" the boy asked, gently. "Ain't nobody ter help me. Don't I tell ye I hate everybody?" was the fierce reply.

Theodore gazed about him. There seemed nothing that he could do. He hesitated for a moment, then stepped forward and laid the beautiful rose against the dark, knotted fingers on the ragged bed-covering, and then he went away, closing the door behind him. Stopping only to put his basket into his room and lock the door, he hurried off to the dispensary and asked that a doctor be sent to Old Man Schneider as soon as possible. He waited until the doctor was at liberty and then returned with him. There was no response to their knock, and again Theodore opened the door and went in, the doctor following.

The old man did not move or look up even when the doctor spoke to him. He lay as Theo had last seen him, only that his fingers were closed tightly over the stem of the rose, and one crimson petal lay on the pillow close to the sunken cheek. The old man was dead—but who could tell what thoughts of other days—of senseless days long past, perhaps—may have been awakened in his heart by that fragrant, beautiful bit of God's handiwork?

As Theodore went quietly up the stairs, he was glad that he had not passed by Old Man Schneider's door.
(To be continued.)

IN THE HOMES OF THE POOR?

The long delayed summer is with us, and whilst it brings the answer to our prayers and prosperity to our farming population, it brings, too, inconvenience and suffering to those who cannot escape from the overcrowded tenement dwellings of our fast growing city.

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Many of those, for whom I plead to-day, have been weakened by the recent epidemic and have not since recovered their normal strength; of these one could give many instances were space available. The sum of \$8.50 will procure a holiday in the country for a mother and baby, a child under 5 years \$4.00, under 8 years \$5.50, under 14 years \$7.50.

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