

The Canadian Churchman

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Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

FOURTH SUNDAY IN LENT.

(March 22nd.)

Holy Communion: 253, 258, 262, 407.

Processional: 386, 518, 567, 630.

Offertory: 118, 120, 508, 644.

Children: 695, 699, 700, 753.

General: 112, 122, 411, 782.

The Outlook

Treatment of the Indians

Canon Tucker delivered a very frank and fearless address at the Ottawa Social Service Congress on what he called the action of a certain Provincial Government of the Dominion in trespassing on the inalienable rights of the Red men and depriving them of the easy means of access to the full status of citizenship. After reviewing the relations between the Indian and the various Governments, Dr. Tucker pointed out that in the Eastern Provinces the matter had been settled by the Indians relinquishing titular rights and receiving in return certain grants and compensation. But in British Columbia different methods had been adopted; "the Provincial Government negotiated with the Indians by means of treaty, at the same time openly denying to the Indians the rights acknowledged to be theirs by White men in other Provinces." Canon Tucker says that for forty years the trust of the Indians in our King and Governments "has been sublime were it not pathetic," and that if the arrangement proposed in British Columbia is carried out to the full "it will be no more, no less than a betrayal on the part of Canada of her sacred trust, and it will leave a stain on the name and honour of the Canadian people." We hope these

courageous words will be heeded in the proper quarters, for the Canon is not a man who is likely to speak without warrant. He recommended the appointment of a Superintendent-General of Indian Affairs, and that the Indian be given the rights and privileges of a full-fledged citizen. He urged that the Indian be treated as a man and helped along until he could become a real citizen. The school system, as it applies to the Red man, must be revolutionized, and the problem of the Indian be solved by developing him into a Canadian.

Comity in Church Discipline

Led by the report in a Canadian paper, our contemporary, the "Living Church," of Milwaukee, noticed that a certain ex-clergyman was announced to preach in a Toronto Church, and it was thought that the Church authorities could not have known that the gentleman in question had been deposed in the United States, since it seemed improbable that "they could deliberately desire to recognize as in good standing a priest whose right to exercise priestly office had been stripped from him by his canonical Bishop, acting from what he esteemed to be sufficient cause." We are glad to know that either the report was baseless or else that the mistake, if made, was over-ruled in time, since the gentleman did not actually preach, as announced. So far, so good. But the "Living Church" goes on to say that another case is known of "a deposed priest of the American Church, who never having been restored, has for several years been Rector of a parish in a Canadian diocese. Then follow these comments:—

It is greatly to be desired that a formal understanding should be reached between the Churches of the Anglican Communion whereby sentences of discipline pronounced in one of them shall be recognized in all. A black sheep does not become of lighter hue when he crosses an international line and seeks to regain a priestly position which he had forfeited by judicial process. The very act of seeking to do so adds contumacy to whatever causes may have led to his deposition. The American Church protests against the disregard of its sentences of deposition by the Canadian Church. And if that disregard is intentional, knowing the facts, we believe the protest may well be made officially and formally by our Presiding Bishop.

We entirely agree with this expression of opinion. It ought to be impossible for an ex-clergyman in one Church to be given clerical status in another Church in communion with it, and our desire in calling attention to these facts is to emphasize the importance of proper discipline, to say nothing of ordinary courtesy.

A Splendid Example

It is impossible not to call special attention to the recent Consecration of All Saints' Church, Ottawa, because of the unusual character of the occasion. One individual donor gave several lots of land, a fine stone Church completely furnished, and an organ, his children presenting a peal of bells in gratitude to God for the fifty years of happy married life enjoyed by their parents. The gift altogether amounted to about \$100,000.00. The Bishop of Montreal, in his sermon, aptly pointed out as an example to others how ap-

propriate it was for those who are successful in business to devote a share of their wealth to the Giver. It is also satisfactory to note that the donor has been able so to arrange matters that no change shall be made in the future in the character of the Services of the Church. We offer our congratulations to the clergy and all others concerned in this very memorable occasion, and we hope that, as the Bishop of Montreal said, the example will be followed by others to the utmost of their ability.

Is This Legitimate?

A correspondent has sent us extracts from two Western papers. One tells of a Church Whist Drive, followed by "an informal dance," when some "well-known dancing experts" were to give "an exhibition of the Tango Dance." Further, that the men of the Church Club visited another Church Club to play off a tie in a Card game, the description being that "some good scoring was obtained at the various tables, three grand slams being obtained" for one Church. At another place we read of a Pancake Supper, and a Concert Programme from 8.0-12.0 on the night of Shrove Tuesday, dancing being interspersed with the Music and Readings. This was a curious way of celebrating the eve of Lent, which is generally regarded as a period of self-denial. We wish to enter our respectful, but firm protest against these methods of so-called Church work, which we believe to be spiritually deadening and morally deplorable. If our Church, or indeed, any other Church community, has to depend upon such methods of raising money and social fellowship we can only say that they are far removed from the spirituality and simplicity of New Testament life and service. The old Church idea was "holy things for holy persons," and it is only along such spiritual lines that we can expect God's blessing.

The Decay of Preaching

It is often said that we do not possess so strong a type of preacher as in former days. If there is any truth in this assertion perhaps one cause of it may be found in the varied pressing demands made upon a clergyman in connection with his Church to-day. A recent utterance of a clergyman seems to indicate this in a telling way:—

"Many of our Churches to-day are looking for business managers instead of preachers. They want a man who can run things, even if they are not run right. They are more interested in having the various organizations and departments of the Church kept going at top speed than they are in having the best and clearest statement, the most persuasive statement, of the Gospel truths. I am not saying this is wrong, but I am saying that the Churches need not grumble when they go to look for preachers, and cannot find them. The modern 'pastor's study' is a misnomer. In most cases it has been superseded by 'business manager's office,' and with a telephone jingling on one side of them and the typewriter clanking on the other, with an occasional noise from the door bell, rung by some one who must see the minister at once, it is not great wonder that the sermons of the modern minister lack some of the polish and depth