

# Canadian Churchman

VOLUME 47.

AUGUST 26th, 1920.

TORONTO, CANADA

NUMBER 35

August 19, 1920.

### SQUIRREL.

This is the first time  
 sent to your paper.  
 I want this page. I want  
 the boys and girls  
 to know about what I saw  
 on Madison Avenue,  
 walking along slowly,  
 you see, I was not  
 this year, so I like  
 to see some things,  
 automobile which had  
 in close to the side-  
 stance ahead. A man  
 crossed the street, and  
 around the car, sat  
 on the board. Soon I  
 saw something come across  
 and come up in short  
 distance to the man, and  
 jumped up on the  
 car and then on to his  
 back, giving it something,  
 the street with it.  
 The man said it was  
 a squirrel. It had such black  
 fur, such a long, bushy  
 tail, I wish I could have  
 a little thing. The  
 next day I would be able  
 to see it, but he said so  
 I frightened them with  
 my gun that they were  
 afraid. I had never seen one  
 before and I hope the boys  
 will see them, because it would  
 be a treat to feed them. I  
 will write to you about  
 it and would ask the boys  
 to find them.

### GEORGE DEAN.

**THE FACT.**  
 "So her ladyship  
 gain?"  
 "No, madam. And  
 really is out this

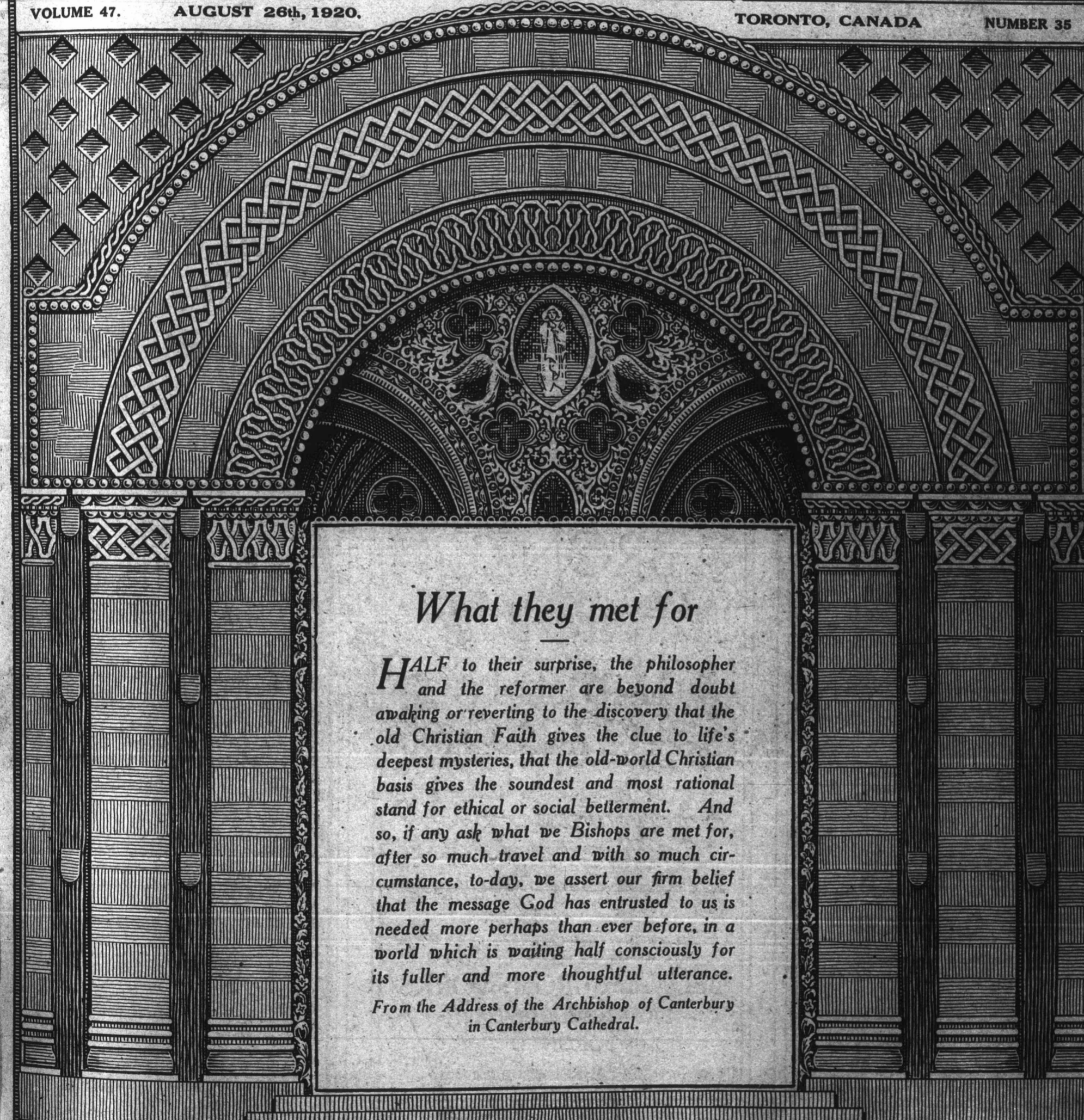
### THE GIRL.

his best girl were  
 a considerable distance to  
 the last round Cup-ties,  
 of time was very  
 twelve miles to go, he  
 had all police traps, and  
 a girl of his heart, ex-  
 going at fifty miles  
 a brave, dear?"  
 she swallowed a quan-  
 plied with emotion:  
 full of grit!"—London

### WHAT LOVE.

cisco despatch last  
 of an Airedale mother  
 lying in a basket  
 by a swell which  
 that was home to  
 her jumped overboard  
 she, brought her off  
 but before she could  
 it had drowned.  
 on deck, holding her  
 while the living ones  
 died. Medical aid  
 but it was too late to  
 heroic mother. The  
 were adopted by an  
 the scow, who was  
 six pups of her own.

when it is the symp-  
 tolic disease, while  
 it ought to be borne  
 but complaining, as  
 superiority, should be  
 and given the boot.



## What they met for

*HALF to their surprise, the philosopher and the reformer are beyond doubt awaking or reverting to the discovery that the old Christian Faith gives the clue to life's deepest mysteries, that the old-world Christian basis gives the soundest and most rational stand for ethical or social betterment. And so, if any ask what we Bishops are met for, after so much travel and with so much circumstance, to-day, we assert our firm belief that the message God has entrusted to us is needed more perhaps than ever before, in a world which is waiting half consciously for its fuller and more thoughtful utterance.*

*From the Address of the Archbishop of Canterbury in Canterbury Cathedral.*

## A Reminder

As it has been well said—some of us are "absent-minded beggars," and fail to look ahead. Many families have suffered from this cause. Yet if everybody knew at how trifling a cost such suffering could be altogether avoided, there would be fewer who fail to take advantage of the opportunity of Life Insurance.

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## Personal and General

A statue of the late Right Hon. Joseph Chamberlain is to be erected within the precincts of Westminster Hall in the near future.

It is definitely stated that the S.P.C.K. will issue about the middle of August "The Lambeth Conference Encyclical Letter and Reports."

An excellent movement has been inaugurated in Leeds under the presidency of the Vicar, which is called the United Christian Campaign.

Drs. Strong and Williams are to be consecrated in York Minster on St. Bartholomew's Day, August 24th, to the Bishops of Ripon and Carlisle respectively.

Wales will soon receive a Revised Version of the New Testament. For this task a band of eminent scholars well versed in Welsh and in Greek has been formed.


Dr. Mylne, late Bishop of Bombay, is the father of seven sons, all of whom served in various capacities during the late war, two of them dying for the Empire.

A Royal Proclamation to the Indian peoples states that the Prince of

Wales will not visit India next cold weather to open the newly-elected Indian Legislature. The Duke of Connaught will take his place.

The Diocesan Synods of Dublin, Glendalough and Kildare, met in Dublin on July 30th, for the purpose of electing an Archbishop, but no election was made. The Irish Bench of Bishops will shortly meet to elect an Archbishop.

Rev. J. F. Tupper, a returned Chaplain, has joined the staff of the circulation department of the *Canadian Churchman*. He has had considerable newspaper experience. At the early age of fourteen he was Editor of a small Sunday School paper and has been connected with a number of important publications since. He recently resigned as Managing Editor of the "National Veteran." He is anxious to get in touch with parishes to make a canvass for the *Canadian Churchman* and will be pleased to hear from Rectors and others who are interested. Address: Circulation Department, Continental Life Bldg., Toronto, Ont.



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### Lambeth Conference Notes

CABLED REPORTS FROM LAMBETH CONFERENCE.

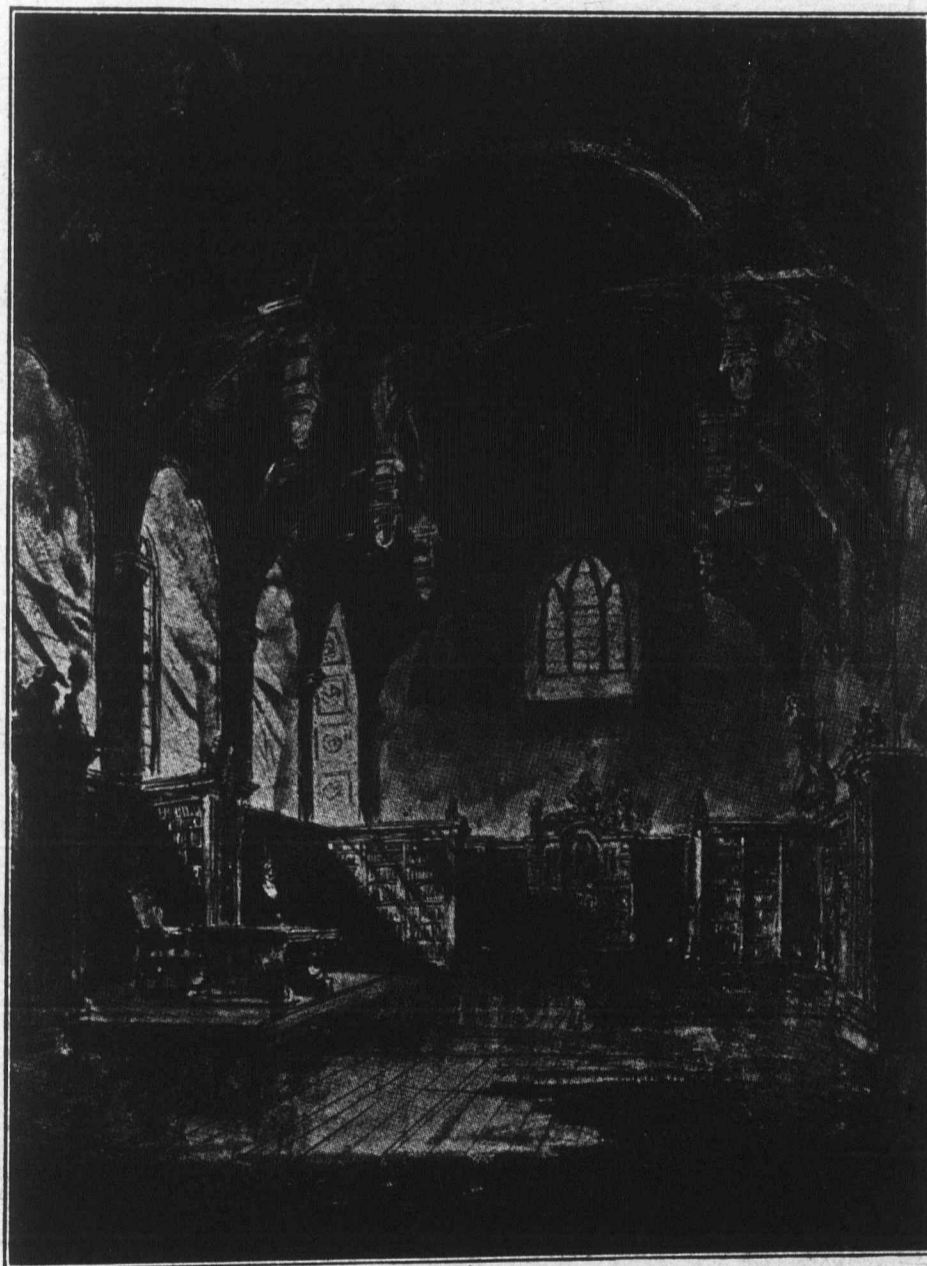
A CABLED summary of the Encyclical issued by the Bishops at the Lambeth Conference (which may not be strictly exact in details) according to the *Sun* and *New York Herald*, of an appeal for unity of the Church "directed to the Orthodox Churches of the East and to the great Roman communion of the West, no less than to the free Churches which have grown to maturity among Anglo-Saxon races.

Describing the plan of union, the statement says: "The vision embodied here is new, even revolutionary. The plans of reunion whereby the Anglican Church might hope to

charity, the Bishops confessing frankly "our own share in the guilt."

In their announcement the Bishops voice their belief that visible union of the Church will be found to involve acceptance of the Bible and of the Nicene and Apostles' Creeds, the Sacraments of Baptism and the Communion, and "a ministry acknowledged by every Church as possessing not only the inward call of the Holy Spirit, but also the commission of Christ and the authority of the whole body."

An episcopate, the statement continues, is the best instrument for maintaining the unity and continuity of the Church. It concludes by saying:—



THE LIBRARY, LAMBETH PALACE, WHERE THE CONFERENCE WAS HELD.

absorb other communions are frankly abandoned. What is needed is a new structure simple enough to begin at once, but large enough to include all."

The Bishops summon all the Christians to look not for an extended Anglican Church, but for a truly Catholic Church of the future, to which every Church should bring its own contribution of life and organization. No loose federation of independent Churches is contemplated, but rather a real organic unity based on fundamentals, in which there should be ample room for groups with their own outlook and for methods such as John Wesley originally contemplated.

The appeal points out "universal ministry" as the chief need, and contends that "an episcopate is the one means for providing such a ministry."

Divisions among Christian peoples are deplored in the opening statement of the appeal. They are attributed to selfish ambition and lack of

"We do not ask that any one communion give its consent to be absorbed in another, but we do ask that all should unite in a new and great endeavour to recover, and to manifest to the world, the unity of the Body of Christ for which He prayed."

According to a cablegram to the *New York Times*, "emphatic endorsement" of the League of Nations was given by the Conference.

It was urged that the peace of the world, no less than Christian principles, demanded the admission of Germany and other nations into the League at the earliest possible time.

Concern was expressed by the Conference over the disease and distress prevailing in large parts of Europe and Asia. The Bishops called for energetic action for relief.

A resolution of "deep interest" in the prohibition movement was adopted, and the action of the United States and Canada was commended

(Continued on page 552.)

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## FROM WEEK TO WEEK

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

T O-DAY "Spectator" assisted at the funeral of an infant. Monday little Margaret was born, and on Friday the slender flame of life went out as does a candle. No warning, no signs of indisposition. She just vanished. She was the first-born of a young couple, who had set out upon the road of conjugal happiness with high hopes and bright prospects. Castles had been built and rebuilt for the expected tenant and great stores of affection were already being outpoured upon the babe, but the Good Shepherd saw fit to gather her in His arms and carry her in His bosom to a home of eternal happiness. Two aching hearts are left. Two questioning minds are asking why. Two loving personalities are wondering if there shall be a reunion and under what conditions. The sun seems to have gone down at morning-tide and they ask shall it rise again. In the fields around the corn is golden in its harvest sheen. The reapers are gathering it with eager vigour into storehouses. It has reached its appointed time and the sickle is its normal destiny, but death's harvester has smitten the tender blade. A spirit out of the unknown has crossed the long river of time, but its stay has been merely the dip of a swallow's wing upon its surface.

Questions will rise, let us fight against them as we may. They who have felt no bereavement cannot understand the deep emotions of those who have loved and lost. Shall the little ones who pass into the Paradise of God know their parents who enter at the end of a long life? Shall the young mature in the celestial fold, or shall the aged assume an eternal youth? Shall we poor, faltering souls find that they of longer experience in the other world have so outstripped us in spiritual powers that they will find no happiness in our company, nor we in theirs? Shall the great spirits of earth that cheered and inspired us in the days of our mortality have no approach on common ground through the æons of eternity? A thousand questions smite us when we speed a loved one into the unseen. We cannot help it and we fancy that the good Lord does not chide us for our yearnings. When exhausted and baffled we surrender ourselves before the unknowable, shall we not reflect that these questions are not ours to answer? We take refuge in the thought that what shall be is in the hands of Wisdom, Love, Justice, and the result will be far better than anything we could think or do. Meanwhile, each new tenant that enters the celestial city and seems to leave us more lonely here, is really focussing our hearts and affections upon a place we have not seen. The mother, whose boy has left her country home to make his way in the great metropolis which she has never seen, finds herself picturing the life that surrounds her child. The streets she has never trod grow more real to her, because on them she knows her boy passes. His friends become her children, too. When the day comes that she too will make the journey, she no longer feels that she is travelling into the unknown, or that she will be friendless. We may not quiet our questionings, but let us not forget that all phases of the future can safely rest in the loving mercy and wisdom of God.

A careful analysis of the ethics of gambling would be both interesting

and instructive. In some form or other it seems to be almost a congenital instinct. Is it all bad, dangerous, damnable? How is it in essence to be distinguished from adventure, enterprise, dashing courage in the face of odds and a hundred other things that are set down as virtues? It would appear by the reasoning of some that gambling is a sin when you lose, but a tolerable virtue if you win, and yet the winning and losing can surely not be the essence of virtue or vice. Is the taking of "a chance" a gamble and therefore to be condemned? If so, where would this poor old world be—where would any of us be, if we refused to take a step, the consequence of which was not absolutely known in advance? Would America have been discovered? Would Magna Carta have been brought into being? Would St. Paul have preached in Europe? Would Belgium have met the enemy at Liège? Would the farmer sow his seed? Discoverers have failed, revolutionists have failed, missionaries have failed, husbandmen have failed, then what is the answer? Is their failure the evidence of their sin? They staked everything upon an uncertainty and they lost, are they *per se* to be condemned? Suppose we look at the field of commerce and finance. What is the business man doing? Does he not buy that he may sell at a profit, that he may live and as he lives so he serves someone else. His expected profit may turn out an actual loss and men have been known to go down under hoped-for profits that never materialized. Were these men sinners for daring to undertake what in the very nature of things contained an element of chance? There are hundreds of ways by which this inherent quality manifests itself. It may and doubtless does lead in very many cases to loss and poverty. Imprudent and foolish it may be, but are we justified in pronouncing it sin? Is there any way by which we can obliterate such sin? "Spectator" is not an advocate of gambling. He knows its dangers and would feign know how to obviate them, but he feels that we are not presenting the appeal that is laying hold of the public. We are "beating the air," and our threats and admonitions go unheeded. Let us try to discuss the subject on sound basic principles and see clearly just what we want to accomplish.

"Spectator."

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### LAMBETH CONFERENCE NOTES.

(Continued from page 551.)

"to the earnest and sympathetic attention of the Christian Church throughout the world."

Another resolution affirmed life-long indissoluble marriage as the Christian principle and standard, though allowing that a national Church has authority to make special provision when the ground on which dissolution is sought is adultery.

Five of the Canadian Bishops who have been attending the Lambeth Conference reached Montreal on the "Melita" of the C.P.R. line. They are: His Grace the Primate of All Canada; and the Bishops of Quebec, Ottawa, Athabasca and New Westminster.

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# Canadian Churchman

Thursday, August 26th, 1920.

## Editorial

MOSES was a failure as a shepherd. For some forty years he kept the flocks of his father-in-law, and at the end of the period was without flocks and herds of his own. This was quite different from the experience of Jacob. What was wrong? It is inconceivable that a man who loomed so large among the great ones of the world had no capacity for business. The answer was given at the Burning Bush. This man was trying by means of a quiet pastoral life to forget the call to a great task. He had made a hasty experiment in assisting his fellow-countrymen which ended in failure, and, disgusted with the deep-rooted, servile spirit of those he would uplift, he fled to forget. But the revelation proved his failure and showed the reason. He could not live down the impulse which continually, by dividing his energy, frustrated his success, simply because, behind it all, was the spirit of the Eternal God. At the Burning Bush he came face to face with the truth.

Sometimes we fail at lesser things because we have been set apart for a greater mission. Now this might be an explanation of the failure of the world to settle down to pre-war conditions. The old cannot return because the sacrificial blood of our brethren has bought a more glorious life for the race. The Church likewise has failed to restore former conditions, as diminished congregations testify.

In a recent issue of the "Church of Ireland Gazette" the London correspondent writes as follows:—

"I have heard it urged that the number of people who go to church is able to be calculated, and Church loyalty is greater than it was. Something may be said in favour of this view, but the number is comparatively small in most neighbourhoods, and unless some civic or popular function takes place congregations seldom vary. Harvest Thanksgiving and Watch-night Services are certain to be well attended, and then considerable numbers of strangers may be observed. The Church, and it must be added, Nonconformity, too, have suffered severely since the war in point of church attendance, and there seems to be no definite means of recovering lost ground. The clergy work harder, their laity are most earnest, and Sunday Schools are still well attended, but the Sunday services are abandoned."

We would not make so strong a statement in regard to church attendance in Canada, but it would seem that congregations are not as large and the increase in attendance not as great as we might expect. Because we believe in the Divine guidance we seek a reason. It is useless to change our services or try in a superficial way to restore a condition that is gone by forever. What evidence is there of the new way, the new mission, the new call?

1. You cannot force men to worship by outward restraint, and if you did succeed in gathering them together, it could not be worship. The power must be inward and of the spirit. There seems to be only one sufficient inward motive—a profound conviction of the glory of God and our deep indebtedness to His gracious mercy. "The love of Christ constraineth us." Men are not deeply conscious of God's love. It does not press upon their being as an ever-abiding reality. The world is too much with us; the stress and strain of living makes it impossible to live. What shall usher in the change? When shall come the answer to our fervent prayer, "O Lord, revive Thy work in the midst of the

years?" Perchance some little Samuel is even now in attendance at the Temple who will have the listening ear, or it may be that the time will be hastened, and some strong-willed enthusiast will be halted and turned into the way everlasting, or it may be the dread menace of a destroying anti-Christian crusade will shock the world into conviction. Such a change is coming, and when it comes the broken heart of man must cry out for a Saviour. Then, and not till then, will ring out the true note of praise, "Blessed is he that cometh in the name of the Lord."

Our Bishops overseas have a responsible task on their return to Canada. There has been widespread and keen interest in the conference at Lambeth. When you consider this interest in connection with the interest aroused by the Forward Movement, you will appreciate how difficult it will be to satisfy the deep longing for leadership. Then a new and fuller responsibility devolves on the Church in Canada. The larger freedom that Britain is granting to all peoples of the Empire is reflected in the work of the Church. We must assume the full burden of the work in Canada. But it is evident that they have experienced much overseas that will assist them in their tremendous task. Chiefly, it seems, there must have been driven home to their consciousness, living in England in these anxious days, the conviction of the absolute necessity for the good news of the Gospel if society is to be saved. We believe that, stirred by such a call, the Church in Canada will be aroused as never before.

2. Never again can return the satisfied luxury of the old-time service. It lacked the personal, human touch. Some people, conscious of this, shouldered the blame on the clergyman. His sermons, they said, with a self-satisfied confidence, are too prosaic, his manner lacks the personal touch of a good mixer. Again, others could see faults in the long service and the cold atmosphere of the congregation. Some committees have collected all these, for there is truth behind them. Certainly our services have lacked the personal touch, but I wonder how many have discovered what is the cause of it all. Have we the courage to go to the root of the matter? There is no mystery about it; the statements are quite right. Our religion was too impersonal. There are some things money and advantages cannot buy, they must be experienced. Nothing but experience could bring to a woman a conception of the true joy of motherhood, and absolutely nothing can bring to any person the mystic joy of partnership and fellowship with Christ but the actual experience. Because so few can say they have won others to be followers of Christ, therefore our services lack the personal touch. Now the absolute necessity of the case brings us face to face with the truth and demands that we go out into the homes as man to man, and once more win men through men. We leave it with the individual reader to say where the lack of this personal touch in our services has originated. Do you want the old-time service to return? If not, go forth to-day on your new mission.

All, no doubt, read with interest that brought good cheer the short notice in our Dominion items about Russel Thuston Hickley. Do men make great sacrifice for the Kingdom in these days? Do they respond to the call? The story of how Bishop White met Mr. Hickley and his noble response is another answer to all such questions. It is reported that he gave up a position worth some \$4,000 per year to enter upon his duties at Kai Feng, Honan, China. Is not this a case in point of the success of the personal appeal?

## The Quiet Hour

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

(Church of the Messiah, Toronto)

"BEHOLD, I MAKE ALL THINGS NEW."

ACCORDING to His promise," says St. Peter, "We look for new heavens and a new earth, wherein dwelleth righteousness." And to St. John is granted a vision of the actual fulfilment of this promise. "I saw," he declares, "a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the Throne, saying—'Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them and be their God: and He shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: the first things are passed away.'"

How strange it is, even in the light of this passage alone, that we should be told that the Scriptures reveal very little that is definite concerning the life beyond the grave! The Scriptures are unique both in the glory of their revelation and the dignity of their reserve. We have only to compare the alleged revelations of Spiritism with the reverent lifting of the veil in the holy Word of God, to know which is the false and which the true.

But we pass on to the crowning words, chosen for this week's meditation: "And He that sitteth on the Throne said, 'Behold, I make all things new.'"

Since the great war we are supposed to be living already in a new world. The air is full of schemes of reconstruction. Alas! we have passed into a new world indeed, but who will venture to say that it is a world in which "dwelleth righteousness"? In many respects it is a meaner and more selfish world than it was during the tragedy of the war itself. Gathering war clouds darken the horizon in every direction, and a treacherous Ecclesiastico-political conspiracy threatens the very heart of the British Empire in Ireland, in Quebec, in Australia and in the United States. The world at large is departing from God and ripening for judgment. How few have ears to hear the calm voice rising above the gathering storm—"Fear not, little Flock, for it is your Father's good pleasure to give you the Kingdom. Heaven and earth shall pass away, but My Word shall not pass away."

How glorious is the prospect of "all things new"! Our faithful Creator is not undertaking the hopeless task of patching up the old creation. He destroys the old, root and branch, that He may make all things new. He begins with man himself. Man's redemption is a new thing, utterly beyond human invention. The Incarnation, with its Virgin Birth, the Atoning Cross and Resurrection, are unique in human history. The Christian himself is a new creation. "If any man be in Christ, there is a new creation; old things are passed away: behold, all things are become new." To the believer is given a new heart, a new spirit, a new song, a new hope, and ultimately a new body in a new home of endless life and glory.

**"Peace Hath Her  
Perils--"**

Rev. Prof. H. T. F. DUCKWORTH, M.A.  
Trinity College, Toronto

PART II.

**T**HE Trades-Union Congress in Britain may not unjustly be called the Parliament of a State within the State, of an "Imperium in Imperio." Supremacy over this "Imperium in Imperio" is the end for the attainment of which the groups composing the "Labour Party" direct their efforts. So far, the "Moderates," because the prevailing opinion of the majority of actual "workers"—the thousands and tens of thousands who compose the Trade Unions and pay Union dues—is on their side, have at least succeeded in checking the impetuous activities of the Extremists. It is certainly a thing to be hoped for—and prayed for—that the "Moderates" may not only continue to maintain their position, but very considerably improve it—in more ways than one—and provide their supporters with an official programme in which projects of consociation and what in Lloyd-Georgean parlance may be called "robbing of hen-roosts" will be conspicuous by their absence. (In passing, one may observe that the Limeshouse rhetoric by means of which the present Prime Minister of Great Britain kept himself in the limelight ten years ago, has been a cause of tribulation to the present social troubles of the country.) It ought not to be forgotten, and the Duke of Northumberland makes this one of the salient points in his argument, that the "Triple Alliance of Labour" in Great Britain, of which we have heard so much for the last year and a half, was in process of preparation before the armistice was granted, and that it originated in the plans and intrigues of men who aimed at dragging Britain out of the war under the stress of a general strike. Soon after the war broke out, an organization of various groups of social-revolutionaries, ranging from Fabians to Anarchists, was formed with the object of coercing the Government, through agitators and disturbances among the industrial workers, into abandoning hostilities with Germany and Germany's allies. "As the strain of the war increased," the Duke of Northumberland reminds us, "this organization gained adherents among the discontented and those who wished to avoid military service. In June, 1917, the success of the Russian Revolution led them to believe that their time had come, and they formulated, at the notorious Leeds Conference, the plan of Soldiers' and Workers' Councils. At that conference they gained the support of certain very influential trade union leaders, representing the executives of the miners, transport workers, and railwaymen's federations." Such is the history of the origin of the "Triple Alliance" of Miners, Railwaymen, and Transport Workers. Fortunately for Britain—and for other countries also—the vast majority of the industrial workers in Britain were not to be misled into abandoning their friends and kinsfolk who were serving Country and Empire in the Army and the Navy, in the trenches of France and Flanders, under the burning sun of Syria and Mesopotamia, in the Atlantic, the North Sea, and the Mediterranean. Nor is it to be supposed that they were influenced exclusively by personal considerations. Gatherings in Hyde Park have been heard cheering orators who cried aloud, "Down the Empire!" But instances of this sort may be countered by the story of the British regiment that adopted for a marching-song a corrupt version of Ernst Lissauer's famous "Hassagers gegen England." Nevertheless, when the cessation of hostilities came, the restraint which the war had imposed upon "class-feeling" was removed. The social-revolutionaries have so far, indeed, failed to bring off a simultaneous strike even of the organizations constituting the "Triple Alliance," let alone a simultaneous strike of all industrial workers throughout the country. But they succeeded, last year, in stopping work for

several weeks in the Yorkshire coal-mines, in causing a dangerous strike (or rather, meeting) among the Liverpool police, and in "tying-up" the railway system of Great Britain for some days at the end of September and the beginning of October. The Yorkshire coal-strike was marked, and disgraced, by the flooding of coal-pits, as though the miners were bent upon emulating the Smanian destructiveness displayed by the Germans before the evacuation of the coal-mining regions in France and Belgium. The Liverpool police-strike was the signal for the "under-world" of that city—a very tough and ferocious "underworld"—to break loose in plundering expeditions. The value of their spoils, according to a moderate reckoning, was not less than a million dollars. It is not to be supposed for a moment that the social-revolutionaries count the events of 1919 as utter defeat, proving the hopeless futility of their designs. Defeated, no doubt, they were, but they were not crushed. The sympathy of these men, among whom Mr. Robert Smillie is a conspicuous figure, with the Russian Bolsheviks, is a matter which they are at no pains to conceal. They regard themselves as engaged, together with the Bolsheviks, in one and the same "Holy War," against the same "Enemy of the Human Race," viz.: Capitalism. "Enemy of the Human Race," do they tell the working-man that he ought not to have a savings-account in a bank, or that he ought not to be a member of a co-operative society, or that he is never to think of buying a house or even a set of tools? In the view of the social-revolutionaries, Capital and Empire are inseparably allied, and Empire means nothing but oppression. Their hearts, therefore, go out to Egyptian and Indian insurgents. Britain's relation to Ireland and they make out to be "imperial." and, therefore, oppressive and despotic. Sinn Fein, therefore, is their friend, and they are eager to give aid and comfort to Britain's Hibernian enemies by causing a total stoppage of all forms of industry in Britain, under a general order of "Down tools everywhere until Ireland's just demands have been granted." The fact that what are called "Ireland's just demands" run directly counter to the wishes and convictions of hundreds of thousands of hard-working folk in Ireland counts for nothing with these fanatics. A word of exhortation to the industrial workers of Britain has lately been uttered by their "commanders" in Moscow. In effect, it is this: "Seek ye the Commonwealth of Labour, not by persuasion; not even by the persuasion of strikes, but by violence without stint and without limit." There is not much probability of action being taken in the immediate future upon this advice. The social-revolutionaries of Britain may be counted upon to prefer their own variety of "direct action," viz.: constantly recurring strikes on a vast scale. The injurious effects of strikes are intensified by making "Ca' canny" a statute to be observed of all workers during the intervals in which work is resumed. Frequently-recurring cessation of work in factories and mines, mills and ship-yards, and upon railways and docksides, with under-production in the intervals, will bring its train impoverishment, disease, and starvation, and will prepare the way for eventual anarchy. The British revolutionaries are taking a longer road than that of the Russian Bolsheviks, but it leads in the same direction.

(To be Continued.)

**T**o be misunderstood even by those whom one loves is the cross and bitterness of life. It is the secret of that sad and melancholy smile on the lips of great men which so few understand; it is what must have oftenest wrung the heart of the Son of Man; and if God could ever inflict upon Him. He also—He above all—is the great misunderstood, the least comprehended. Alas! alas! Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always—this is duty.

**The Bible Lesson**

REV. CANON HOWARD, M.A.  
Montreal, P.Q.

Fourteenth Sunday after Trinity, Sept. 5, 1920.  
Subject: **The Followers of Our Lord.**

**I.** There are nine lessons in this review, beginning July 4th, with the story of the calling of the first disciples. In St. John 1:35-49 we are told of the way in which St. John the Baptist directed his disciples to Jesus. It appears like the transference of disciples from one teacher to the Great Teacher after they have been duly prepared. At the same time the action of the disciples of John is perfectly voluntary. They respond to the higher call and enlist themselves in the service of the Lord Jesus. Observe how men helped one another to find Christ. This is brought out in the cases of Andrew and Peter and of Philip and Nathanael.

**2.** A Secret Disciple.—In St. John 3:1-15, 7:45-52, 19:38-42 is the New Testament story of Nicodemus. There is a contrast between this man and those who openly became disciples of Jesus. The progress of courage in this man's life is shown in the successive passages in which he is mentioned. Our Lord turns no one away. The timid disciple ought to be bolder, but Jesus receives him with tender consideration and helps him to understand.

**3.** The Apostles in Action.—Acts 3:1-10 and 4:1-22 dwell on the courage of Peter and John. There was the courage of faith by which they invoked the power of Christ to restore power to the man who was lame from his birth. There was also the courage to endure the persecution which the authorities brought upon the Apostles, and there was the courage to declare that they, Peter and John, would obey God at all hazards rather than men.

**4.** Two Deacons, of the seven who were ordained at first by the Apostles, distinguished themselves in heroic service. The lesson in Acts 6:2-25, 7:51-60 tells of the work and martyrdom of Stephen. He seems to have had a grasp of the purpose of God for the world which was not fully understood by others until St. Paul put into practical effect the things which were outlined by Stephen. His realization of the presence of God and of the Saviour's sustaining power was with him to the end. His words, his prayerful spirit, and even the joy reflected in his face indicated the nearness of Christ in all his life. Philip preached the Gospel abroad—in Samaria, to the Ethiopian, and in places beyond Jerusalem. The lesson, in Acts 8:5-17, 26-40, 21:8, gives the New Testament record of his life.

**5.** St. Paul.—The remaining four lessons deal with the great missionary work of the Apostle. Acts 9:1-25 tells of Saul's conversion and of that teachable spirit in which he asked for guidance. "Lord, what wilt Thou have me to do?" Acts 13:1-5, 14:1-7 describes the call to missionary labour of St. Paul and his companion, St. Barnabas, and shows them practically engaged in the work to which they were called. The lesson in Acts 10:1-48 goes back to similar work done by St. Peter. Reluctantly he himself to the bringing of the Gospel to Gentile hearers. It was hard for him to understand that God desired him to enter into such service, but he desired him to enter into such service, but especially called to serve as Apostle of the Gentiles. The Church was one, and while St. Paul was the Church was one, and while St. Paul was especially called to serve as Apostle of the Gentiles, the work was worthy of all Apostles, and whenever opportunity offered they were taught that it should be done. Cornelius was a good example of the best class of Gentile inquirers led by the Spirit to seek the truth.

**6.** The last lesson, Acts 16:16-40, gives an account of St. Paul and Silas at Philippi. The power of God in redeeming the souls of the heathen and the hostility of the heathen populace is here shown. The lesson ends with the account of the conversion of the jailer of Philippi and the release of St. Paul from prison. This brings us to the end of the lessons in Acts, and beginning next week, we turn to some Old Testament studies in Joshua and Judges.

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## The Way of the Brotherhood

JESMOND DENE

MY old friend, Charina Cross, in a recent letter that is of more than passing interest, writes, "I want to tell you a little about the Anglo-Catholic Congress, and am sorry to be so late. I went rather inclined to be rubbed the wrong way, but it was so utterly different; it really was wonderful; directly one got in one felt the atmosphere of it; the Albert Hall very full, packed, and there was a feeling of great enthusiasm and oneness. I can't explain it quite, but it was such a thoroughly healthy atmosphere.

"The Bishop of Zululand's missionary speech roused extraordinary enthusiasm; he was splendid, and so was Zanzibar; the Bishop of Nassau, a young, rather striking-looking man, was also much to the fore, and it was really thrilling to see the great missionary offering—not only money, but things like rings, brooches, shoe-buckles, cuff-links and plate, all heaped together on tables on the platform. I heard afterwards it was about £27,000.

"However, it is Bishop Gore's address I want especially to tell you of. A good many years ago, when Mr. Gore was a rising preacher, and at the beginning of his wonderful influence, I remember our mutual friend, Julius, quoting that 'there are many echoes in the world, but few voices,' and adding, 'Gore is one of the voices,' and as I listened to him the other night, I realized how true that has been and is. You remember he and Bishop Westcott were practically joint founders of the Christian Social Union, which has done so much to Christianize opinion on industrial questions, and which is now merged in the Christian Industrial Fellowship. Well, to continue:—

"He began by asking, 'What is the witness of the Church? describing the Church as a society founded on the positive self-disclosure of God, consummated in the Incarnation,—grounded, i.e., on facts and bound to witness to them even unto death: and again, as the Temple of God, bound to maintain its ministry, sacraments, order and worship. And Christianity is first of all a life. The Christian religion is *The Way*; the world today is bewildered and is asking for *The Way*; and it is by the witness of its moral and social life, primarily, that Christianity is to convert the world.

"He illustrated by reference to the splendid moral witness of the Church in the early ages, when the moral level was kept up by the risks of being a Christian. The unpopularity and persecution of Christianity threw Christians on to their own body. The impossibility of their taking part in the idolatrous rites of the social life around them, the boycott which heathen society placed on them, helped to develop the Christian brotherhood with its own moral and social life. 'All must work. Work must, if possible, be found for all. If work cannot be found for all, or if any are disabled from working, they must be supported from a common fund.' They saw that Divine justice required some kind of equality in distribution. And the moral witness of the Christian brotherhood, together with the witness of its sexual purity and its courage in the face of death, this was the main instrument in converting the world.

"In a passage of great interest, he indicated the moral decline that followed the passing of persecution, when Christianity began to be safe and popular. This moral decline was increased by three influences; the Greek Church, in the intoxication of intellectual subtleties, allowed the moral witness to be submerged in disputation and definition; the Roman Church so over-emphasized authority and government, that submission too often did duty for the whole moral law; while the Reformed Churches attached such undue importance to the idea of the national Church and the national system as the one standard, that the whole moral duty was apt to be summed up in keeping the law. Hence the de-

velopment, as part of the national life, of an economic and industrial system, which trampled on the root principles of brotherhood.

"He went on to speak of the present-day revolt against Christianity. There is (1) the revolt against doctrine (and this he only referred to); (2) 'the moral revolt against the tremendous claim which Christianity lays on the sexual passions, inside marriage and outside it. And here there is a paramount call to-day to renew and consolidate our moral witness. We have to stand unflinchingly for the law of indissoluble marriage as the law for Christians; and as citizens must do our utmost to keep the State law as near the Christian law as possible, by showing how Christian marriage is the safeguard of the nation's moral health. Then we must bear our constant witness against 'birth control' by mechanical means, as both sinful and ruinous—and we must witness to the duty and possibility of self-control and against the necessity or legitimacy of fornication.'

"Here followed the impressive scene, when the great audience rose and stood as a pledge of their resolve to bear this witness.

"Then—and this is what I particularly want to tell you: you and I have so often discussed 'social aspects of Christianity,' and I know how strongly you feel about the Christian witness of social work, and the essential relation between faith and fellowship. After all, it is hard to exaggerate the stress which the Bible lays on the *fruits*—the social fruits, too—of Christianity. 'When saw we Thee naked?' . . . 'love is the fulfilling,' and so on).

"Well, the third revolt was the great labour revolt against the injustice of our commercial and industrial system, violating as it does the principle of the equal God-given right of every human being to have a fair chance to make the best of himself. 'This revolt, unlike the other two,' he said, 'I believe to be absolutely justified and rooted in the principles of Christ.' He referred to the working out of these ideas in the report of the Archbishops' Fifth Committee, and said that to accept these principles involves not only great changes in our industrial system and in the whole spirit of our law, but also involves a radical change in our whole social tradition, and transformation of the prejudices of the well-to-do classes.

"(That means *me* and people like me. How we go on resenting the aspirations of our servants or working-people generally, for the things we enjoy and want ourselves. I must transform my prejudices).

"'Christianity,' he went on, 'is *The Way*. It is first of all by its moral and social life, the life of brotherhood, that it is to bear the witness which will win men to the truth. Let the Church reorganize its moral and social witness on strictly Christian principles, and put this witness again in the forefront. Let the Christian preacher become the teacher of *The Way* before all else. Let all men understand again that to be a Christian, and to partake of Christian sacraments, means deliberate self-sacrifice, brotherhood, equality of consideration. I am not in the least afraid that if men accept the Life, they will in the long run refuse the Faith. Only let Christianity stand again before the men's eyes as *The Way* and the Brotherhood. That will be a great revolution in our preaching, thinking and practice. But it is the return to our origin. It is the will of God. And it is on this field that all Christians can at once, without any danger to principles, begin to think and act together.' . . . 'Some people have said it was thought at first the Congress was to be run only by extremists, but it has gained influence by being so general and not extreme. . . . Paula went to the closing thanksgiving service at Southwark Cathedral, but could not get in. There were queues of people stretching across the Bridge. They held a service themselves in the open air and Bishops came out and addressed them. It was a wonderful close to a wonderful week.—Yours, C. C."

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Pleasure is very reflective, and if you give it you will feel it. The pleasure you give by kindness of manner returns to you, and often with compound interest.  
SYDNEY SMITH.

## The Lord's Prayer

Rev. T. W. SCOTT, L.Th., Edmonton, Alberta

PART III.

BUT when we take the question of forgiveness into account, especially as we remember that the clause dealing with forgiveness is the only one definitely commented upon by Christ, we are constrained to ask, 'What is its bearing? Why should forgiveness be so interpreted? What is its purpose? Why should God's forgiveness of us depend upon our forgiveness of others? Is it not to make possible that right relationship we call love? Think of it in our relation to God. What we call sin is antagonism to God, an antagonism that strikes at the very roots of a kingdom. A kingdom can be built only upon unity. And forgiveness is more than assenting to disregard the consequences of antagonism; it is to sink the feelings, to obliterate the conditions tending to opposition, and to substitute conditions that make for unity. The Kingdom can come on no other basis. And the right relationship with God, which we sum up in the term forgiveness, can be realized only by those who themselves have the forgiving spirit. Forgiveness on God's part is possible only when He finds in us, at least, the rudiments of character similar to His own. The nature that is not great enough to forgive, to overlook antagonism, that does not show approachableness, cannot be forgiven, for the very fact that under such conditions antagonism is a foregone conclusion. The nature of such a character is antagonistic, it holds the germ of disunity, and of necessity there can be no real unity between it and God. And so, in the request for forgiveness, conditioned by our own willingness to forgive, in the commentary emphasis laid on the need of forgiveness, our Lord strikes the very foundation of human relationships. A kingdom is, in its very nature, a community of interests. In it no man lives to himself. And so, as long as there exists in us a spirit making for antagonism, and so for disruption, the Kingdom cannot be realized, for we have ruled out the possibility of true unity.

There is still another problem. Life is a constant opportunity for choice. In spite of a dominating purpose we are surrounded by conditions in which it is not difficult to choose wrongly, and at times to do so quite unconsciously. Influence is terribly potent, and life has many pleasant phases which tend to sidetrack us. Moreover, our wisdom and foresight are pitifully small. These factors make life a splendid school for us and likewise a tremendous testing time. Of course, God does not compel us; but does He leave us alone? May we not ask for wisdom and guidance, and for leading, especially as we realize the evil forces that compete with the good for the possession of our souls? And if the attractions of life are so enticing, and the allurements of the evil one so subtle, and if life offers opportunities fitted for easy wrong choices, why cannot we ask for the deliverance from the evil of them when made?

The temptations of life come along the line of our purpose. The man who has not settled with himself the purpose for which he is to live, who has no guiding vision, has no temptation. But on the other hand, even with a settled purpose, no man sanely seeks to run into temptation, he does not deliberately seek those circumstances which make it easy to do wrong. But when temptations do come, when alternatives, subtle and attractive, are offered which would draw him from his allegiance to his vision and purpose, he faces them courageously, relying on Him from Whom his vision and purpose come. The knowledge that the Kingdom and the power and the glory belong to God gives the faith that God will not allow temptation greater than we can stand to overtake us. It is such a faith that enables to endure and to stand.

## The Call of the West

Report of the Rev. H. H. CREAL of his survey of the district between Amulet and Assiniboia to the International Boundary

FROM June 6th to the end of July the Missioners have travelled 2,201 miles, 52 children have been baptized, there have been 22 celebrations of the Holy Communion, and 67 services, in all, have been provided in various places.

We have paid 433 visits. I have visited six schools and spoken to the children. We have also, where possible, started Home Sunday Schools, but, owing to the large number of Sunday Schools provided by students of different denominations, our parents prefer to send their children to receive religious instruction at these schools because of their inability to conduct the Home Sunday School, but chiefly because of the greater interest which attendance at the organized Sunday School has for children.

The greater part of the territory we have covered—which comprises the district between Amulet and Assiniboia to the international boundary—is provided for by students of the Methodist and Presbyterian denominations during the summer. Our members are largely attending these services, mostly for the sake of setting their children an example in the observance of the Lord's Day. And I ought to add that they are being pressed to "join" these respective Churches. Others are also being invited to attend the Roman Catholic services, not to mention various meetings of the different peculiar sects which are gaining way on the prairie.

Several of our members have very candidly expressed their opinion of the Church authorities for leaving them untended for so long. We have been asked if the Church only sends men where there are dollars and cents, and leaves those who, through successive crop failures, are unable to give as they would wish.

But it would be impossible for me to express in words the appreciation I have witnessed of their opportunity to receive the Means of Grace, and to have their own service. Everywhere we are warmly received, and the hope has been expressed that they may have at least occasional visits such as we have provided. Others have pointed out that in cases where a Methodist or Presbyterian student holds the field, their services are supported by all for the sake of having some religious service, even though few of them belong to either denomination.

I trust these statements are not out of place here. I mention them because I desire to express most heartily the great need there is for more work such as we are doing being done another year. It does seem hard to think that, just when their faith is most sorely tried through crop failure, they should be deprived of that which should be so great a help to them. And I would urge the executive of the Synod to bear in mind that we shall lose our young children in the prairie unless more is done, for I am of opinion that the definite instruction which our Church can give is most essential for the welfare, both of our Dominion and for the Kingdom of God in Canada.

At the request of the people in and around Willow Branch I have arranged for a monthly service to be conducted by Mr. H. Bennett, for whom I have applied for a lay reader's license. I hope to find other suitable men prepared to perform such a valuable service, but considerable caution has to be exercised in these matters. I am conducting services at Ogema, Dahinda and Amulet to close the month's work. This will be my last opportunity, as I am already too far west to do this conveniently. May I request that arrangements be made to secure a monthly visit of a Priest to this Mission until it is filled? This Mission, as organized, is the centre to which Church people over an area of 3,000 square miles have to look in time of need. I have had to change the plan of our work, for I find that, if I spend my time as I did in June in seeking the denomination of the different families, I should have to leave unvisited those members we know of in the western end; and, as I understood that my duty was to provide for our own members in the territory up to Manyberries, I am reluctantly compelled to abandon the earlier method.

## Letters of a Prairie Parson

DEAR ANONYMOUS WATNER:—

Thank you for your timely warning. It rings true, and is so evidently heartfelt. But is it not a little exaggerated? I don't know much about city churches, but I doubt if it can be said, even of them, that they "have become mainly purveyors of amusement and entertainment."

You agree that "every life needs its hours of relaxation." Why then should not those hours be spent in the wholesome atmosphere of church fellowship, rather than in the profane atmosphere of the pool-room, or the impure atmosphere of the cheap picture-show, or public dance-hall? If to provide healthy recreation helps "to win adherents and to hold members," why denounce it? Is the Church to say to the youth of Canada, "I will care for your souls, the devil can look after your recreation."

It is right that provision for recreation should be made by the Church, and within the Church. Jesus came to bring fulness of joy to the whole man—spirit, soul, and body.

But having said this, I still realize the need of a pamphlet such as you are circulating. There is a real danger that the Church should forsake her most sacred task, and seek to satisfy the popular wish rather than the Divine will. To a great extent it is true that "the Church has abandoned the quest and lost the passion for souls, which Calvary and Pentecost both expressed and generated." It is true that few of our Church members find their deepest pleasure in studying the Word of God, and in serving the Captain of our Salvation.

Here is where an organization like the Brotherhood of St. Andrew has its great opportunity. It is definitely evangelistic in its aim. Its members seek by prayer and service to win men for Christ. I have no fear that entertainments organized by consecrated men whose chief purpose in life is to win other men into the service of Him whose service is perfect freedom, will ever be unworthy of Him. He ate and drank with publicans and sinners. He was even sneered at as a wine-bibber.

Let those of us who are ordained ministers concentrate all our energy of prayer and service "to be messengers, watchmen and stewards of the Lord" . . . "to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life." I am sure that a minister who is faithful to his duties as a parish priest will have little time for organizing and superintending social entertainments. I am equally sure that if he wishes to be like Jesus, he will not exclude himself from them. Social entertainment is part of the Church's service to the lonely, the depressed, the overworked. Anything that ministers to unselfish joy is part of the Church's work. Who can be given the charge of that work? Why not the young men who have proved their consecration to Christ by the real evangelism that is the special work of the Brotherhood of St. Andrew?

I agree whole-heartedly that we need more definite evangelism in the Church of England. "He that is wise WINNETH SOULS." But let us remember, too, that souls have bodies while they are in this world. There is need in the Church that boys and girls and men and women shall find their keenest pleasure in unselfish service for God, in quiet study of His Word, and in faithful prayer, but let us find a place, too, for sociable exercise of body and mind. Our faith in the supernatural need not make us unnatural.

"I ask thee for a thoughtful love  
Through constant watching wise  
To meet the glad with joyful smiles  
And to wipe the weeping eyes,  
And a heart at leisure from itself  
To soothe and sympathize.

"Wherever in the world I am  
In whatsoever estate  
I have a fellowship with hearts  
To keep and cultivate,  
And a work of lowly love to do  
For the Lord on whom I wait.

"So I ask Thee for the daily strength  
To none that ask denied,  
And a mind to blend with outward life  
While keeping at Thy side,  
Content to fill a little space  
If Thou be glorified."

One word regarding dancing. There is a stage at which the general abuse of a thing prohibits its use. I think that just now dancing has reached that stage. Not that dancing is necessarily sinful any more than any other form of pleasure. It is not. "To the pure all things are pure." There are other forms of pleasure, unnoticed by would-be reformers that are just as fruitful for evil—car-riding, for instance. Who would condemn the use of automobiles because foolish girls have been trapped into a long car-ride with shameless men? For those who like to dance and who can enjoy it with the pure joy of healthy, clean manhood and womanhood, to give up dancing will be a sacrifice. Is it not worth it for Christ's sake, even as a protest against sensual orgies?

K. ANON.

### "WIN FRESH SUPPORTERS."

Bishop King, S.P.G. Secretary, writes the following wise words for liberal workers who are constantly met by fresh appeals:—

"May I ask that zealous missionary workers, who are already giving all they can to missions, should not feel hurt when fresh appeals reach them. God knows, and we know, how generous they are and at what sacrifice. Such workers and givers are the very hands and feet of Christ, and bear His wounds. Their special task is to win fresh supporters, to convince others of the great need which they themselves realize already."

Let us lay to heart these two useful suggestions when we are unable to respond to a fresh appeal. "WIN FRESH SUPPORTERS," "CONVINCE OTHERS."

The parish clergyman, like the captain of the ship, gets all the credit and discredit for whatever takes place. If his success is due to the co-operation of his parishioners he is praised, and justly, for his capacity for arousing the interest of his people in the work of the Church. If he fails for lack of this co-operation he is blamed for his inability to arouse their interest and his deficiency in the qualities of leadership. Everything of good or bad comes home to him in the end. He can no more excuse his failure by the plea, as some often advance, of the exceptional indifference of his parishioners than the captain his shipwreck, by the incompetence of his crew. So it is with his success. It cannot be minimized or disparaged by the assistance he has received from his parishioners. His ability to appeal to, arouse, organize and lead them is assumed as a matter of course. Clergymen who are ambitious of doing things themselves and inclined to be jealous of the activities of some of their parishioners, and fearful of losing credit for certain things accomplished without their direct action or guidance, would do well to bear this in mind, as well as those who are always lamenting the exceptional waywardness or indifference or cussedness of their own people.



# Religious Tendencies in India Today

Rev. A. PERRY PARK, M.A., Calcutta, India

(Continued from July 29 issue.)

## THE ARYA SAMAJ.

The Arya Samaj means the Society of the Aryans, the founders of Hinduism. It was founded in 1875 in Central India by Dayanand, but its headquarters are now in Lahore, and nearly all its members live in the north. Dayanand, as a boy, once accompanied his father to an all-night vigil in a Hindu temple. He was the only one able to keep awake, and he saw rats and mice running over the idol. He decided, then and there, that no trust could be put in a god which could not defend itself against vermin. Later, he ran away from home and met an old Indian teacher, who taught him some of the early Sanskrit literature, and he then went out to preach to men the early doctrines of Hinduism and to protest against later additions. Dayanand was an ardent Nationalist, and also an iconoclast. He denounced Christianity and Mohammedanism as foreign religions, and at the same time protested against idolatry, polytheism and animal sacrifice in Hinduism. The Samaj has a creed, stating that Aryas believe in one God, Om (Almighty), a rather indefinite being. They hold the Vedas to be the inspired Word of God. They believe in transmigration of souls and deny any possible forgiveness. Salvation is emancipation from transmigration, a ceasing to be, and has nothing to do with sin as we know it.

Aryas object to the practice of seclusion of women, common in North India, and to child marriage, and urge education for women. On the question of caste they are not very satisfactory. There is no caste within the Samaj itself, and at times men of lower castes have been received into the Samaj as equals, but outsiders are frequently subjected to caste restrictions, and all outcastes not in the society are treated with contempt. The Samaj is very enthusiastic in Social Service, and its members do very fine work. Many of its methods, including congregational worship, have been borrowed from Christianity.

The Arya Samaj has about a quarter of a million members in North India, and is the force to be reckoned with there. It is strongly Nationalistic and anti-Christian, and it has attracted some of the best men of North India to its ranks. As a religion, there is little in Aryanism to satisfy, but its Social Service is appealing, and, above all, its Nationalism attracts. It is the refuge for men whose instincts are offended at the grosser forms of Hinduism, and whose patriotism prevent them from breaking with their traditional Indian religion. Its Nationalism is its strength, but once India passes by the present stage, where Nationalism is so rampant, Aryanism will probably cease to be of much importance, for it owes most of its strength to the fact that it is a national religion.

## THE THEOSOPHICAL SOCIETY.

This society, with Mrs. Besant at the head, has sought to glorify everything in Hinduism, and is one of the forces which is trying to prevent any change in the traditional religion. In doing this the Theosophists have out-Hindooed the Hindus and have disgusted most of those interested in reform. The society has created a great deal of stir throughout India, mainly on account of the wild statements of the lady at its head, but it has won very few members. This society and one or two others are chiefly important for their attempts

to bolster up Hinduism by their attacks on the "materialism of the West," aided by their exaltation of the "spirituality of India."

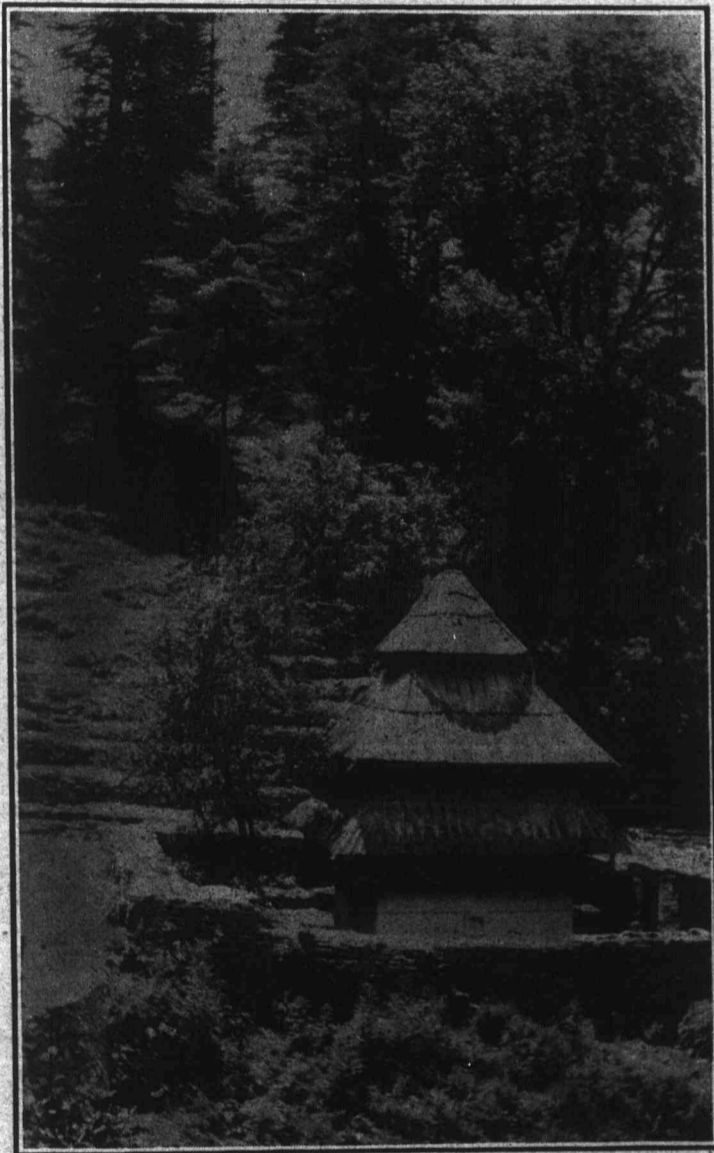
## HERESY AMONG THE ORTHODOX.

The most surprising element in the present situation is the case of many men who are nominally orthodox Hindus. A few years ago, when a man objected to any of the abuses of Hinduism, he joined the Brahmos or Aryas, and was practically put outside the pale of caste. Now, however,

Jesus Christ is the source of their inspiration. Hundreds of educated men are becoming more and more Christian in their thinking, yet practically none of them have been baptized, nor have they become connected with the Christian Church in any way. Why?

## WHY MEN ARE NOT CHRISTIANS.

There are three main reasons why educated Indians have not entered the Church as members. The first is the "Reproach of the Cross." The way is too hard for them, moral issues are new to them, and one is not surprised that the demands of Christ that men shall break from sin and follow righteousness are not received with eagerness by hundreds of young men. The rejection is too common a sight in our own country for this to surprise us.



## A HINDU SHRINE

in the Kulu Valley, District of Kangra, India.

The roof of this temple shows the influence of Buddhism on Hinduism. The visiting deity is brought to take up his abode here once or twice a year. This is in the M.S.C.C. district in India.

so many men have objected to abuses, like idolatry and treatment of women, and have even refused to keep much appearance of caste, that public opinion has turned in their favour. Some of these men are so valuable that they cannot be outcasted, and so they continue to be called orthodox Hindus, although not orthodox in any shape or form. In other words, caste and its terrors have no power over them. If they joined one of the Reformed Societies their belief would be prescribed for them, but as it is now, they can believe anything they like. A year ago one of the leading Indian Christians of North India told the writer that nearly all the leading so-called orthodox Hindus in India read the Bible regularly and honour Jesus Christ, many going very far towards a full confession of their faith in Him. Two of the leading Hindu politicians of to-day have publicly declared that

(2) *The Sacrifice.*—To be a Christian has meant that a man would literally lose his father and mother and all he held dear. Often attempts have been made on the lives of those about to be baptized. Baptism has meant breaking with all one's National heritage—the faith of his fathers—everything would go at one fell swoop. Is there much wonder that men hesitate?

## A RELIGION "MADE IN ENGLAND."

(3) *Christianity is a Foreign Religion.*—It is the religion of the conqueror, and it has been propagated for foreigners. Foreign money pays the necessary bills. Foreigners fill its important offices. Forty years ago Keshab Chandra Sen emphasized this when he said, "It seems that the Christ that has come to us is an Englishman, with English manners and customs about him, and with the tem-

per and spirit of an Englishman in Him. Hence it is that the Hindu people shrink back." National pride prevents many from giving up the faith of their fathers for the purpose of accepting a religion brought in by foreigners, and conceived by many as a foreign product.

National spirit is making itself felt very definitely in India in these days; Indian Christians also feel it, and the Indian Church is demanding the right to work out its own destiny according to its own genius. Up to the present, the Church from the West has paid most of the bills, and has had practically all the say in the management. The Indian Church is poor, and will need money from outside for a long time. So many of its members have come from the poorer classes that it is poor in leaders, and for a long time will require the aid of many men from the West, but the Indian Church rightly feels that if it gives up all right to direct its own energies it will be paying too high a price for the help received from abroad.

India's national religious heritage is not worthless. Some of the sacred writings of Hinduism are of little value to us, and some are even vile, but some of the psalms of Indian saints contain gems which any religion would find helpful. It is a striking thing that many Hindus love our Bible, but not many are satisfied with Western theology; and this is not surprising when we realize that most of it is a result of Greek genius. India also has religious genius, and the best of India's religious heritage has been given to her from God. Has Christ come to India only to destroy? Has He not also come to fulfil? No religion can satisfy India which ignores as useless the religious experience of many of God's prophets to India. "Christ is, indeed, the crown of Hinduism."

## INDIA'S CRISIS AND THE CHURCH'S OPPORTUNITY.

Now we come to review the situation. India is facing a new era. Political responsibility and the feeling of a crisis fills the air. Men know that in the next decade or two India's moral fibre will be tested in a way never dreamed of before. India has always been religious, and she turns to her ancient religions to-day only to find that the religious fabric of one hundred years ago is gone, as far as most educated men are concerned. The old gods have lost their power; the old philosophy is now unsatisfying; the old social solidarity, which has stood Hinduism in such good stead for centuries, is shattered.

In the Mohammedan world of India a similar position exists—perhaps even worse. Most educated Mohammedans to-day draw very little help from their religion. Most of them are perfunctory in their attendance at their mosque. Mohammedanism never had much character-building power, but now that nearly all of its moral laws are recognized to be hopelessly inadequate, it has lost any power it once had. To-day, for the majority of educated Mohammedans in North India, their religion has far more of a political than a religious significance.

## CHRIST THE ONLY HOPE FOR INDIA.

Now is the Christian's opportunity. The leaders of the nation know that India needs moral discipline, and they also realize that the old religions are bankrupt. Religious India looks for a Person to guide her. There is only one hope for India, and that is belief in the Lord Jesus Christ.

## UNLOCKING THE DOORS.

At this time men are beginning to feel that young Indians should not be excommunicated from their homes if they become Christians. A few months ago one of the leading Hindu educationalists, a confessed agnostic,

(Continued on page 562.)

## Canadian Churchman

(Established 1871.)

A National Journal of the  
Church of England  
in Canada

Published Every Thursday.

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LONDON, ENG.

### Subscription Rates

Canada and Great Britain - \$2.00 per year  
United States and Foreign - \$2.50

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2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.
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## LETTERS TO THE EDITOR

### BAMPTON LECTURES.

To The Editor, Canadian Churchman.

Sir,—In Headlam's Bampton Lectures, so ably reviewed by Dr. Symonds in your issue of August 19th, there is the following significant statement: "To the Modernist I would say that he must settle with his conscience whether he can accept the Creed of the Church. We cannot write a new Creed for him, nor construct Christianity to suit his taste." ("Doctrine of the Church and Christian Reunion," p. 238.)

G. B. SAGE.

London, Aug. 20th.

To The Editor, Canadian Churchman.

Sir,—I have read Dr. Symonds' letter in review of Dr. Headlam's Bampton Lectures and note that he quotes the following sentence from that book. "The Nonconformists exhibit such signs of the Spirit because they are a branch . . . of Christ's Church, and because they have the Sacraments of Christ and an Apostolic Ministry." If the Nonconformists exhibit signs of the Spirit because they are a branch of Christ's Church and have a valid ministry and sacraments, why do the Quakers exhibit the signs of the Spirit? I do not know if they claim to be a "branch" of Christ's Church but they certainly do not claim to have either an Apostolic Ministry or Sacraments. Nevertheless they are remarkable for their exhibition of the signs of the Spirit. And the same might be said perhaps of the Salvation Army. Why do these bodies of Christians who reject the Sacraments and Ministry exhibit signs of the Spirit?

I notice that Dr. Symonds refers to Foakes-Jackson and Kirsopp Lake's "The Beginnings of Christianity." In their preface to this book these gentlemen tell us, "It is becoming increasingly certain that Christianity in the first century achieved a synthesis between the Gracco-Oriental and the Jewish religion in the Roman Empire. The preaching of repentance and of the Kingdom of God begun by Jesus passed into the sacramental cult of the Lord Jesus Christ." They also observe that "The claim of Christianity to be a 'faith once delivered to the Saints' cannot bear the scrutiny of the historian of religions." In view of such statements Dr. Symonds' opinion that "It is almost daily becoming more certain that the Churches will not unite upon the doctrinal basis" of the Nicene Creed is significant.

Bishop Fallon's attack on the Anglican Communion may be vulgar and un-Christian but it is statements such as the foregoing which give point to his attack.

C. B. KENRICK,

August 19th.

### THE TRAGEDY OF ST. BOTOLPH'S.

To the Editor, Canadian Churchman:

Sir,—We have been led to believe that there is a serious shortage of paper and all materials used in printing, but after reading "The Tragedy of St. Botolph's" in this week's "Churchman," we conclude that there is no shortage whatever. Those of us who have had any experience of an Institutional Church along SANE lines know that it can be of untold benefit, not only to Church people, but to the community at large. When our Social Service Council is trying to foster

the idea of the Institutional Church, it seems the height of bad taste for the paper which calls itself "a national Church of England weekly" to insert an article which tries to ridicule and make light of this important, but not all-important, side of Church work.

As long as the Church is here on earth there will always be extremists on both sides, but let us remember that Our Saviour never neglected the body in the cultivation of the soul.

Ashlyn A. Trumper.

[There are institutional churches and institutional churches. St. Botolph's was evidently one of the latter.—Ed. C.C.]

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### MANUAL OF PRAYER.

To The Editor, Canadian Churchman.

Sir,—I desire to enter my strongest protest against the carping criticism of the Manual of Prayer recently issued by the Continuation Committee of the Canadian Church by Senior Clergyman Diocese of Huron. Unlike this unfortunate individual, I can hear nothing but the highest praise for this magnificent production. Nearly every subdivision contains beautiful collects from the Book of Common Prayer and other well selected prayers and petitions. It is really too bad that in every well intentioned and authorized movement there are to be found parties like Senior Clergyman who seem to take a pleasure in throwing obstacles in the way. In this instance I feel confident that in this wonderful and I believe inspired Manual the Canadian Church has found a means and an outlet that will be indorsed by every loyal son and daughter of the Church and that by its use the greatest possible good will under the Holy Spirit ensue to the Canadian Church.

One of the Senior Laymen of  
General Synod.

Gananoque, Ont.

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### QUESTIONS FOR PRAIRIE PARSON.

To The Editor, Canadian Churchman.

Sir,—Although not being one of the "ecclesiastical grandees" to whom K. Anon offers his many suggestions, perhaps I might be permitted to ask the following questions:—

(a) Where has K. Anon found the Bishops in Canada who are living like "ecclesiastical grandees"?

(b) Will he please tell up where we can get laymen to run our parishes and act as curates?

(c) When Christ ordered the Apostles to go forth and baptize in His Name, did He also add, Be sure that the parents will keep all their promises?

Does K. Anon seriously mean that the clergyman is to withhold the Sacrament of Baptism from an innocent child, because he is not sure of the intentions of the parents.

With regard to the suggestion that the fundamental truths of the Bible be dealt with in popular pamphlets and that a defence of Church teaching be issued, I feel that we will all agree with K. Anon in making this appeal.

H.N.S.

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Admiral Lord Beatty may visit Canada in connection with the Nelson Day plans of the Navy League.

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# All Over the Dominion

A beautiful brass eagle lectern has recently been placed in St. Thomas' Church, Bracebridge, in memory of the late Dr. H. B. Bridgeland. The old chancel steps have also been replaced by new ones.

The triennial meeting of the Provincial Synod of Rupert's Land which comprises all of the Anglican dioceses west of the Great Lakes, will be held in Winnipeg on October 10th and following days. Bishop Allan Gray, of Edmonton, will be the preacher at the opening service.

Mr. John E. Boswell, for many years a resident of Toronto, a nephew of ex-Mayor Boswell, of Toronto, and grandnephew of the late Judge Boswell, of Coburg, died with great suddenness at Oshawa on August 18th. He had been living at Whitby for the past two years. The late Mr. Boswell was for a number of years a member of St. John the Evangelist, Toronto. He was born at Coburg 61 years ago. The funeral took place at St. Peter's, Coburg, on August 20th.

At St. Mark's, Valleyfield, N.B., Sunday School is being held during the summer in the morning, and all the members attend the forenoon service in a body; this has helped to counteract to some extent the regrettable decline in Church attendance so noticeable in summer. A parish outing was held early in the season and was a great success; aboard the steamer "Laurencia" we went up Lake St. Francis to St. Anicet, where a couple of hours was spent in feasting and games. The choir boys also had an outing—to Coteau Landing. The gift of \$100 from the Valleyfield coated paper mills raises the parsonage fund to \$1,182. At St. Aidan's, Coteau Station, a Sunday School has been started with about twenty members. A font discarded by a neighbouring Church, has been requisitioned for St. Aidan's.

An enjoyable and profitable afternoon and evening were spent at Milton Rectory, Milton, Prince Edward Island, on Wednesday last (18th), when a goodly number of parishioners and visitors met to view the Missionary Exhibition, patronize the women's and girls' sale of work, and enjoy the good things provided for the inner man. The exhibition consisted of a large number of curios which had been gathered from India, China, and Japan, as well as from our North American Indians and Eskimos. A recent accident in which the Rector's two-year-old son had both legs broken prevented the carrying out of the original plan to include several children in tableaux. We are glad to be able to report that little Teddie is making an excellent recovery. The Rev. and Mrs. G. W. B. Jones came to this parish from Alberta last fall.

On Saturday, August 7th, the Rev. E. W. Gardner who has recently joined the staff of workers in the Diocese of Keewatin, left Kenora in company with Archdeacon and Mrs. Faries for the Mission of York Factory on Hudson's Bay. Arriving at Winnipeg they were joined by Miss Baker who goes to teach in the Mission school. On August 9th, the little band set out via The Pas, Manitoba, for their distant field of labour. It is purposed that Mr. Gardner spend the winter at York Factory and then go on as soon as opportunity offers to Trout Lake, some three hundred miles distant, being an inland mission with a large band of Indians to whom the late Rev. William Dick, a native clergyman, ministered for some thirty-four years. Mr. Gardner has left his wife and

family in Bobcaygeon, Ont., and it is hoped that soon after his arrival at Trout Lake they may be able to join him in the work.

A most helpful Bible Conference was held on August 9 to 11, inclusive, at Westfield Diocese of Fredricton. Some of the leaders were Rev. R. P. McKim, St. Luke's Church, St. John, Rev. W. B. Williston of the China Inland Mission, Rev. C. W. Nichols, incumbent of Westfields, and Rev. Rural Dean Sampson. The topics were of vital interest as they touched the pressing problems of modern Christian work. The keynote of the conference was struck by Rev. R. P. McKim in his opening address, when he emphasized the present-day need of regeneration. He pointed out that this is the central theme of the Bible and illustrated his point by descriptions of several Old Testament characters. Among the other topics were, Bible Study, Divine Missions of Healing, a Bible Conference, Christian Faith and the Epistle to Thessalonians. The sessions of the conference were well attended and all went away greatly helped and most enthusiastic for a more ambitious undertaking next year.

A tablet to the memory of Flight-Commander John Edward Sharman, D.S.C., R.N., who was killed in action on July 22nd, 1917, was unveiled at St. Alban's Church, Oak Lake, Manitoba, at the evening service, August 8th. The Rector, Rev. W. J. Hatten preached a stirring sermon from the texts Deut. 4: 6-7-8, Josh. 4: 21, ending with quotations from "The Dawn Patrol," by Paul Bewsher, D.S.C., R.N., who had been a pupil of young Sharman at No. 3 Wing, R.N.A.S., in 1917. The hymns were appropriate. Mrs. Nelson Banister rendered beautifully "Mourir pour la Patrie," as a voluntary. Mr. Percy Wallace, with the Rector, unveiled the tablet. Edward Sharman was a son of Thos. Sharman, of Oak Lake, and grandson of the late John Houseman, of Guelph, Ont. He had won the D.S.C. for twice leading, on the same day, a long distance air raid (the Commander having been brought down on the first raid, Col. Rathbone and Lieut. Fleming, of Toronto, killed.) The bar to D.S.C. was won in Flanders. He also had the Croix de Guerre with palm. He had completed his second year in Mining Engineering at Toronto University, passing a brilliant examination.

The Rev. G. F. Saywell, Chaplain of Christ's College, Cambridge, has been appointed Secretary of the Foreign Department of the Church Missionary Society in Salisbury Square.

### IN MEMORIAM

The REVEREND J. McLEAN BALLARD  
Do you see the Master coming? Open the windows wide.  
And do not cease your watching, nor pause to look aside;  
For then perchance you'll miss Him, my Master great and strong.  
So many years I've waited, but he seems to tarry long—  
So many years I've lingered, with body worn and bent;  
Waiting the Mas'er's Coming—my final Sacrament;  
And now I think I hear him—the sweetness of His voice—  
O watch the windows closely, so you, too, may rejoice;  
Open the windows wider, that you may see Him come,  
My Master, Lord and Saviour, who soon will take me home.  
Mr. Ballard's last words were—"Open the windows wider, so you may see the Master when He comes; if you do not watch you will miss Him."  
—MARGARET HAMILTON ALDEN

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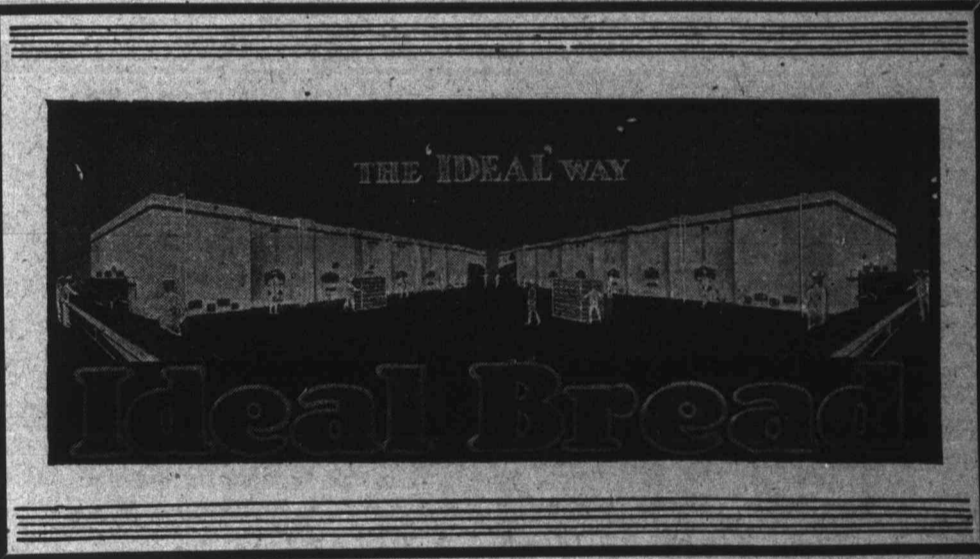
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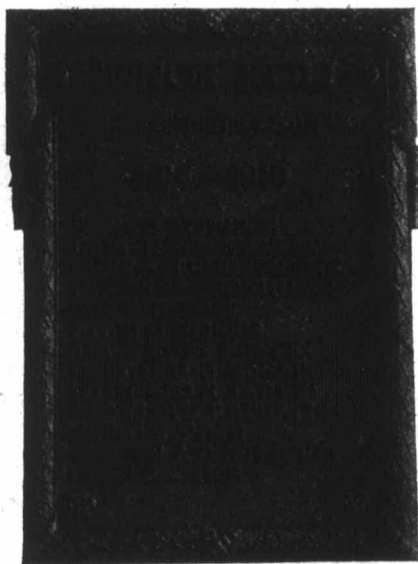
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## Brotherhood of St. Andrew

The Brotherhood of St. Andrew is an organization of the Church of England for the training of men and boys for Christian service. Its presence in a Parish, with proper support, insures the co-operation of the laity in extending Christ's Kingdom by personal work, and it is also the means of recruiting the ranks of Sunday School teachers, boys' leaders, lay readers, missionaries, clergymen, etc.

The Brotherhood is advocated by the General Synod and the Forward Movement executive, and the reorganized Council is prepared to assist in the formation of Chapters throughout the Dominion.

Hand Book and full information may be obtained from Mr. Walter Burd, General Secretary, 33 Yonge St. Arcade, Toronto.

### What a Church Attendance Campaign Can Do.

The following are extracts from reports of campaigns which have been carried out, and are taken from "St. Andrew's Cross," the Brotherhood Magazine.

"Our Sunday evening congregation, ordinarily 50 or 60, jumped to 185 on the first night, and before the campaign was over, we reached an attendance of over 500."

Another city parish. "Our evening congregations trebled."

From a smaller city. "Morning congregations which have been 85 to 100, grew to 265 with an average including two stormy Sundays of 230."

From one of the towns. "Morning congregations from 85 grew to 234 with an average, including two of the worst days you ever saw, of 137."

Another smaller town. "Our evening congregation quadrupled."

From a large city parish. "Sunday evening attendance average increased from 150 to 400."

Wherever the Church Attendance Campaign has been properly tried, it has brought results similar to these, and such a campaign to follow up the Forward Movement would be a splendid thing for every parish in Canada.

Details of the campaign may be obtained from the General Secretary of the Brotherhood of St. Andrew.

### A Brotherhood Picnic.

Mr. W. G. Watt, of St. James' Chapter, Toronto, who is responsible for the Sunday afternoon services at the Oddfellow's Home, organized a most enjoyable picnic for the inmates of the Home on Thursday last.

Through the kindness of various friends and on the invitation of Col. Gooderham, the party, numbering about 35, motored out to the University Laboratory where everyone had a most enjoyable time. A splendid tea was provided by Mrs. Watt, and after tea, an impromptu programme was rendered by the visitors.

As the proceedings closed, the Superintendent of the Home, Mr. Buchanan, heartily thanked Mr. Watt and his helpers, not only for the outing they had given the inmates of the Home, but also for the faithful rendering of the Sunday afternoon services.

### Follow-Up Work

The following report is typical of the work being done by Brotherhood men in following up immigrants.

"I visited Mr. — as per the slip you sent me. He is working at a coal yard at present and is a store-keeper for engineer supplies. I believe I can find a position for him along those lines. I have invited him to Church and, of course, will keep an eye on him for a while."

## The Church in the West

By MAY L. ARMITAGE

THAT both the clergy and the laity of the Church of England in Calgary are awake to the educational spirit of the day was amply testified to by the splendid attendance of the opening sessions of the summer school, held at St. Hilda's College, Calgary. This is the second year of the western summer school sessions, held under the Diocesan Sunday School Board, the object being that all interested in Social Service, missionary and Sunday School work in its relations to the Church may have an opportunity of broadening their outlook and learning what the Church of England is doing and what it hopes to do in Canada.

This year the summer school had the privilege of having among its speakers Rev. Dr. Westgate, western secretary of the M.S.C.C., who spoke last season on his work in German East Africa, and whose stirring address in the interests of the Inter-Church Forward Movement in January made such an impression on his hearers. Dr. Westgate is one of the Church's most active and earnest missionary spirits, both at home and abroad.

Canon Vernon, of the Social Service Council of the Church, was an inspiration to his hearers along the lines of practical work in this direction. His handling of the immigration question and the duty of the Church towards the vast population coming to Canada each year could not help but leave its effect.

Mr. Hiltz, of the Board of Religious Education, had, perhaps, the most

strenuous end of the programme, in that his was the duty to impress upon the summer school the real and growing need of efficient Sunday School workers, of the broadening of the policy of the Church along educational lines, and of the immediate and pressing need of workers in co-operation with this policy. So well did Mr. Hiltz deal with his subject that no one, listening with an open mind, but could be impressed.

Rev. Canon James, Rector of St. Stephen's Church, Calgary, and that most energetic secretary of the Diocesan Sunday School Board, the Rev. W. Simpson, were the moving spirits of the summer school, and spared no effort in connection with their committee to make the visitors welcome and the school of real value to the community. They and their committee were particularly grateful for the use of the lecture-rooms of St. Hilda's College for the sessions, the principal, Miss Shibley, giving all the help within her power, and allowing the use of the school at closing time at some considerable inconvenience.

His Lordship the Bishop of Calgary was in constant attendance at the sessions of the school, and conducted a number of the devotional services.

Holy Communion was administered each morning at St. Stephen's Church previous to the morning conferences, the first hour of which consisted of Mission Study, conducted by Dr. Westgate, dealing largely with the unoccupied mission fields of the world; the second hour, Social Service ad-

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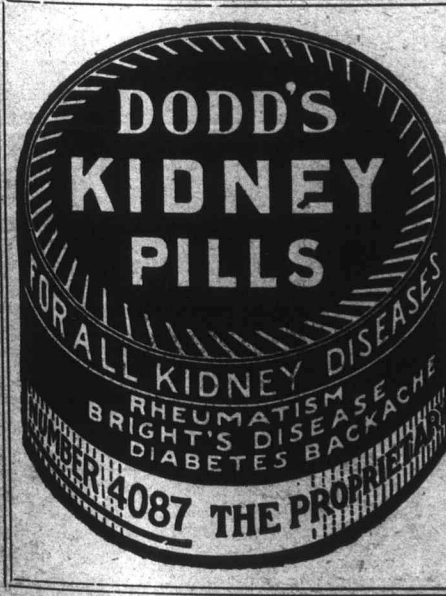
### CURED HIS RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 157G Marcellus Avenue, Manasquan, N.J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

### Rheumatism

A Remarkable Home Treatment Given by One Who Had It

In the Spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with rheumatism, some of them 70 to 80 years old, and the results were the same as in my own case. I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write today. Mark H. Jackson, No. 988G Durston Bldg., Syracuse, N.Y. Mr. Jackson is responsible. Above statement true.



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dresses by Canon Vernon, followed by "Teacher Training," "The Rural Problem," etc., by Mr. Hiltz.

Dr. Westgate's address on the Lac Le Ronge Mission was made particularly interesting by lantern slides, and also by the presence of Miss Stapleton, Deaconess of the Mission, who had brought down with her two of her small Indian charges to demonstrate just what can be done with children of this age, taken from the most squalid homes and absolutely ignorant. Little "May Bull Pen" and "Molly Little Plume" were two bright-eyed little girls of nine and ten, exceedingly well behaved, who ate nicely at table, and went off to take their bath all by themselves, just like their little, white sisters. They were beginning to speak English well, and were making splendid advancement in their work, being a "living witness" for Dr. Westgate in his most earnest talk.

Dr. Westgate emphasized first, last and always—as he ever does—prayer, then the need of consecrated workers. His reference to his work in Africa; the showing of the three great cathedrals which to-day stand, one on the old slave mart, another on "The Place of Bones," and a third as a memorial

*I suppose that if there be a dominant or frontal thought specially astir in Christendom to-day, a thought which in various fields brings men's minds, so to speak, into line, it is the thought of larger unity—unity in essential nature and purpose, underlying and controlling diversity of operation. In natural science I conceive that explorers are finding unities and continuities which were unguessed a generation ago. We may have also to find them, and to foster them increasingly, among men and women in things both secular and sacred—not least, perhaps, among the perilously and strangely sundered parts of Christ's Church Militant here in earth. To promote the unity of the Faith and of the knowledge of the Son of God stands to the front among our tasks.—From the address of Archbishop of Canterbury in Canterbury Cathedral.*

to Bishops Hannington and Parker, were a great and glorious tribute to what had been accomplished and the promise the future held.

The Lac Le Ronge work in Northern Saskatchewan carried a close appeal to the hearers, for it was very near home. Dr. Westgate also spoke of the Sarcee Reserve work and the Peigan school in Southern Alberta.

On the closing evening of the summer school Dr. Westgate made a personal appeal to his hearers, taking as his subject, "What is Your Life?" and in most eloquent and stirring terms brought forward the lives of the great men who have lived, loved and laboured for the Church in the mission field, all the way from Livingston to Henry Martin, John Williams, Samuel Marsden, etc.

Dr. Westgate, of course, never for an instant seemed to think of himself as in the class with these zealous workers, and, as the summer school knew, that he was even then speaking to them in poor health and with pain as his attendant (the result of his fifteen years in Africa, with all the deprivations of his two years' imprisonment), hard would be the heart that would not be touched.

"How does your life measure up?" as left with his audience by Dr. Westgate, surely will bear seed in the future.

Canon Vernon's closing address, which was preceded by a splendid tri-

(Continued on page 562.)

## The Churchwoman

Twelve million children in Europe, it is said, lost one or both parents during the war, according to statistics compiled by the American Red Cross Society in 18 countries. Russia heads the list with four million.

Many have asked about the magazine mentioned by Mr. James Moore Hickson in his letter to our columns. It is called "The Healer," and is published at, The Healer Press, 130 Sutherland Avenue, Maida Vale, London, W.9., England. The price post free for twelve months is 7/-.

Under the will of the late Miss F. E. Jones, of Wotton, near Gloucester, the Irish Church Mission benefits to the extent of £1,000. Dr. Barnado's Homes, the C.M.S., the C.E.Z.M.S., the C.P.A.S. and the China Inland Mission each receive £500.

The many friends of Miss Madeleine J. Macrae, head of the medical department of the Deaconess House, will hear with regret of her accident while playing tennis at Long Branch. The ankle which was fractured is now in a plaster cast and is progressing favourably.

The American magazine is called "The Nazarene," a magazine devoted to the practise of healing according to the methods of Jesus, at one dollar per year. Address, The Society of the Nazarene, Bounton, N.J., United States of America.

The Rev. Dr. G. E. and Mrs. Lloyd are leaving for Canada, by the Corsican, on Friday, August 6th. Dr.

"And then for those, our dearest and our best,  
By this prevailing Presence we appeal;  
O fold them closer to Thy mercy's breast,  
O do Thine utmost for their souls' true weal;  
From tainting mischief keep them white and clear,  
And crown Thy gifts with strength to persevere."

Lloyd is making an extended tour of the West to open up new centres in connection with the work of the Fellowship of the Maple Leaf for the supply of British and Anglican teachers for our Western Schools.

A social in aid of Church expenses was held on July 16th, at the home of Mr. and Mrs. Wilbert Shail Tennyson, in the parish of Port Elmsley. Although the evening was not particularly favourable for an outdoor gathering, the net sum of \$60 was the amount of the receipts. Thirty dollars of this is being expended by the newly formed branch of the W.A., to buy materials to clothe a girl in one of the Indian Church Schools.

Mrs. A. U. De Pencier, wife of the Bishop of New Westminster, who accompanied her husband to the Lambeth Congress, has been studying the system of education in the London schools. She is also looking into the scheme of vocational training, organized by the British Government for girls who had given themselves to various war services. Amongst other places Mrs. De Pencier visited Leamington to see how the classes in millinery and dressmaking are being conducted.

For those interested in the many branches of Social Service there is the publication of the Social Service Council of Canada, 504-5 Confederation Life Building, Toronto (an inter-denominational body), called "Social Welfare," at \$1.50 per year. Miss C.



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E. Whitton, M.A., is assistant editor. Also we strongly recommend our own ably-edited publication the "Bulletin." Free copies may be obtained from Social Service Council of Church of England in Canada, Confederation Life Building, Toronto.

At Grace Church, Milton, Ont., there was held recently an "Old Tyme Fayre." It was a wonderful success, both socially and financially; the attendance being approximately thirteen hundred and the receipts amounting to \$850. The "Old Tyme" costumes worn by the members of the congregation and the Maypole Dance, the latter forming a part of the programme, were unique features of the evening.

The importance of our Schools has been forced upon us more than ever since the great Educational Conference in Winnipeg last year. It is gratifying, therefore, to be able to announce that Dr. G. E. Lloyd sails for Canada on August 6th, with a party of over 40 teachers and nurses. The larger party is sailing by the Corsican. The Victorian, a week later, conveying a smaller party. The Canadian centre is at Regina, but Dr. Lloyd has been appealed to to open up centres in other parts of the West. The Episcopate, generally speaking, and the civil authorities, heartily endorsing a scheme which will place Christian teachers in the Schools and who by precept and action will keep British ideals in front of our younger generation.

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We do well to be here. We do well to say the old Creed, to uplift the familiar, the well-proven prayers. The phrases, though cast in other days, other surroundings than ours, and retaining their birthmarks, are no empty survival of effete or dying things; they live. They have hands and feet. Of course, it is true that in this Cathedral chair, if anywhere on earth, we are in touch with sacred things of old. Yes; but not only with things of old.—From Archbishop of Canterbury's address in Canterbury Cathedral.

THE CHURCH IN THE WEST.  
 (Continued from page 561.)

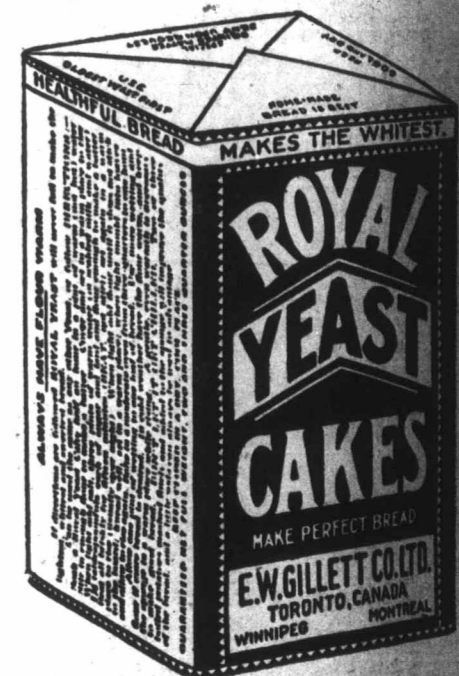
bute to the welcome he and the other speakers had had, the zeal and earnest work of the committee, and gratitude for St. Hilda's as a meeting-place, dealt with the significance of Christian Social Service, and was a battle-call for the people of the Church of England to take up arms, that the Church might not be found lacking along these lines. Canon Vernon spared no one, dealing with the divorce question, the childless home, and the responsibility of woman ("the new voter"), her political, as well as her social and home duty. Social Service, he held, must be carried along upon Christian lines to be effective; the foundation-stone must not be lacking.

RELIGIOUS TENDENCIES IN INDIA TO-DAY.  
 (Continued from page 557.)

wrote an article in a well-known Indian reform paper, saying that men are recognizing that Christianity must increase, and urging that the old outlawing of those who become Christians be stopped. He urged this for the good of India.

"RIPENING UNTO HARVEST."  
 The day does not seem far off when many of India's best will openly confess our Lord. They may not join the Christian Church as we know it; that will depend largely upon the character of that Church and the liberty they will have therein. These are the men, they and their successors, who will in the future determine the character of Christianity in India.  
 May we pray that the day of harvest may be soon! Then will the words of Keshab Chandra Sen be fulfilled:—

Our Conference this month ranges outside any mere ecclesiastical grooves. It touches human needs on every side—international and inter-racial relations in East and West; industrial perplexities; psychological experiences and developments; marital and moral problems, domestic and civic; woman's place in council and in work. How best, we ask, can our Christian Faith illumine fields like these? We have learned to see, better perhaps than those who went before us, how little, after all, we know. "We are living," as a great leader, both scientist and Christian, has reminded us, "we are living in a small oasis of knowledge surrounded by a vast unexplored region of impenetrable mystery."—From Archbishop of Canterbury's address in Canterbury Cathedral.



"Who rules India? What power is it which sways the destinies of India at the present moment? It is not politics. It is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon of the British army that can make our people loyal. Armies never conquered the heart of a nation. . . . Gentlemen, we cannot deny that our hearts have been touched, conquered and subjugated by a superior power. That power is Christ. . . . None but Jesus, none but Jesus, none but Jesus ever deserved this bright, this precious diadem, India; and Jesus shall have it." Amen. Even so, come, Lord Jesus.



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EXPERIENCED organist and choirmaster—boy trainer, open for engagement. Good references. Apply Box 22, Canadian Churchman. 29

ORGANIST and choirmaster wanted, St. Mary's Anglican Church, Portage la Prairie. Good opening for tuition. Apply with testimonials, stating salary expected to Rev. D. T. Parker, Rector, Portage la Prairie, Man. 31

LADY ORGANIST of Kimberley Cathedral, Anglican. London degree. Diploma. Choir training. Oxford graduate seeks position. Highest references. Organist, Box 43, Chippawa, Ont. 31

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WANTED, Organist for Trinity Anglican Church, St. Thomas. Apply, giving references and salary expected, to A. V. D. Ball (Warden), 98 Metcalf St., St. Thomas, Ont. 33

WANTED, for the Synod Office of the Diocese of Saskatchewan, at Prince Albert, Sask., a person, male or female, competent to do office work, including accounting; must be a member of the Church of England (Clergyman preferred). Applicants are requested to supply recommendations and state salary expected. Address Ven. Archdeacon Dewdney, Commissary, Prince Albert, Sask. 35

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CHAPTER XX. A Series of Mishaps.

(Continued.)

Yes, she actually did lose her grip on that bough above her. It was when she felt herself falling that she gave that terrified scream which caused the boys' sport to come to a sudden end.

She clutched wildly as she slipped through the branches, but her hands grasped nothing but slippery pine needles. She fell on to the very largest bough, the one that hung farthest out over the water. It bent with her sudden weight, and on she slid over the tip of it. There was nothing beneath but the dark, deep waters waiting to swallow her up.

But—not yet! She felt a sudden jerk at her waist, and instead of falling into the lake she found herself dangling in mid air about twenty-five or thirty feet above the water.

What had happened? A loop of that pink ribbon sash which she had tied so tightly around her waist had slipped over a knot. As soon as she had recovered a little from her fright and dizziness, Dimple guessed what had saved her, but she could not turn her head to see, and dared not even try.

How long would the sash hold? Would the boys come? And what could they do if they did? These questions chased each other through her mind as she swayed there in the wind, but she was still too frightened to think clearly.

In a few minutes the boys came dashing breathlessly through the bushes.

"O Dimple!" gasped Jimmie in a horrified voice, "Whatever happened? How did you get up there? And how ever will you get down?"

"I climbed up, and then I fell," she answered weakly. "O Jimmie! Can't you get me down? Where's Boy Blue?"

Boy Blue was too terrified to speak. "He's right here," answered Jimmie. "Maybe I could climb up and reach you, but—that little bit of ribbon doesn't seem to have much of a hold, and—I wonder how strong it is."

"O don't climb up, don't shake me down into the water!" she pleaded fearfully. "You go home and get Daddy—he'll know what to do. And, Boy Blue, you stay with me. Where are you? Come where I can see you."

"Yes, go for Daddy, Jimmie," said Boy Blue as he came out to the edge of the rock. "Yes, I'll stay right here, Dimple; don't you be afraid," he called bravely up to his sister. His voice was shaky and his face very white, but for Dimple's sake he tried his best to smile.

Jimmie had already disappeared, and the two were left to bear each other company through that terrible time of helpless watching.

(To be Continued.)

The site of the ancient Tiberias is believed to have been unearthed. The alleged discovery of the ruins of the city, which played a notable part in Jewish and Christian history, was made by Jewish workmen who were building a government road near Tabariyeh, the modern town. When the remnants of the old walls and columns began coming to light, the Government immediately stopped the work. The director of the department of antiquities then visited the spot, accompanied by two members of the Jewish Exploration Society.

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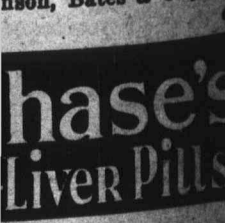
Back to Bad

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## For the Family

### Beside the Camp Fire

NOTES ON SCOUTCRAFT  
By Rev. GEORGE W. TEBBS

THE Burlington Boy Scouts and Wolf Cubs go into camp on the Hamilton-Toronto Highway between Burlington and Bronte, August 30th to September 4th, and will be pleased to have visits from brother Scouts who may be travelling along the great white way.

The Brockville Scouts provided funds for their annual camp by collecting and selling waste paper, and realized quite a large sum from this very commendable way of raising funds.

Specimen copies of the official paper of the Boy Scouts, "The Canadian Boy," are being sent to all Troops who send in to the office a list of names of the Scouts, with their addresses. The address of the office is Bank, National Building, Ottawa.

#### Origin of Our Modern Way of Saluting.

In the olden days, when a knight arrived at a neighbouring castle, he took off his helmet to show his host that he did not suspect them of ulterior motives and did not anticipate a bang on the head with a sword or a mace. To enter helmeted amounted to saying that he preferred to run no risks. From this has come the custom of a man baring his head as greeting.

That a man should take off his right glove before shaking hands with a woman, comes from the same period, when travellers wore gauntlets, which were removed to avoid injuring an uncovered hand.

The custom of firing salutes in the artillery comes to us from the time when guns were first used. It was then considered polite and courteous to any great personage who happened to arrive at the castle to load all the guns with shot rounds—not blank—and to fire them off as he arrived at the threshold. The reason for doing this was to show how they trusted their guests by emptying all the guns just before they came into the range of them. This practise was not kept up very long. Blank rounds were soon fired, instead of real ones. They were not so dangerous!

The origin of saluting the quarter-deck when one boards a man-of-war is that in days gone by, when a crucifix was always placed in the stern of the vessel, it was, of course saluted by all who came on board. Though the crucifix has disappeared the custom remains, and men salute the place where it used to be.

The custom of offering the right hand in greeting is practically the same as that of bearing the head or of firing salutes. When one man met another in long-ago times he held out his unarmed sword-hand to show that his intentions were not evil.

The habit of mounting a horse on the near side came about because as a man wore his sword on the left he could not very well mount his horse on that side. This must be a comparatively recent custom, for swords were worn quite short and on the right side even in the first years of the Christian era.

#### Rusks.

Though it may seem strange to a tenderfoot, old Scouts know that neither bread or meat are wholly necessary to keep them well fed. Biscuits are good for camp food, and can

be carried in your pocket or haversack. One of the best kinds of bread for camp is what the Boers and most South African hunters use—"rusks." These are easily made. Get a stale loaf, cut it up into thick slices or squares, and bake these in an oven or toast them before a hot fire until they are quite hard like biscuits. They can be carried in a spare haversack or bag, and will do instead of bread. Soft bread gets easily damp, sour, and stale in camp.

#### What Scouting Means.

To Boys:—

Good comradeship with other boys in out-of-door pursuits and games. Training in resourcefulness, observation and self-reliance. Instruction in handicrafts or hobbies, which may help them to make their way in life. A chance of being ready, when need arises, for any public service that a boy can render.

#### NOT QUITE THE SAME.

"Yes, that is where he made a mistake," said McLean, referring to the latest act of stupidity on the part of McFarlane.

"I don't call such an action as that a mistake," replied old Cormack, dictatorially, "I call it a blunder."

"Well, it's all the same thing," returned McLean.

"No, you are wrong there," was Cormack's reply. "There's a great deal of difference between a blunder and a mistake."

"I should like to know what it is," answered McLean, skeptically.

"Well, suppose you went to call on some friend, put an old umbrella into the stand, and took away a new one when you left, that would be a mistake; but suppose you put down a new one and brought away an old one, that would be a blunder; d'ye see?"

#### ONE OF THE LITTER.

There is a family in England whose patronymic is "Lindsay-Hogg." It is not a pretty name, but, with and without the prefix, there have been many famous men who have borne it, amongst them, Lords and Generals and Privy Councillors. Here is a Lindsay-Hogg story, told in an English newspaper:—

"Always try and catch the name of the lady you are introduced to for 'taking in to dinner.' It is worth while."

"This is the advice of a gentleman who did not know who his dinner partner was when he asked her, with reference to a late dance that was being given a few miles off at Sir Lindsay-Hogg's country house, 'Are you going along to the Piggerian tonight?'"

"Oh, yes!" brightly replied Miss Lindsay-Hogg. "You see, I'm one of the litter!"

A grammar school teacher having asked for a short essay employing certain words ending with "tion," a pupil handed in this astonishing production: "Father's hair is a recollection; mother's is an acquisition; sister's is an aggregation; brother's is a conflagration, and baby's is a mere premonition."—Presbyterian Standard.