

July 8, 1920

CANADIAN CHRURAHMAN

VOL. 47

TORONTO, JULY 15th, 1920

NO. 29



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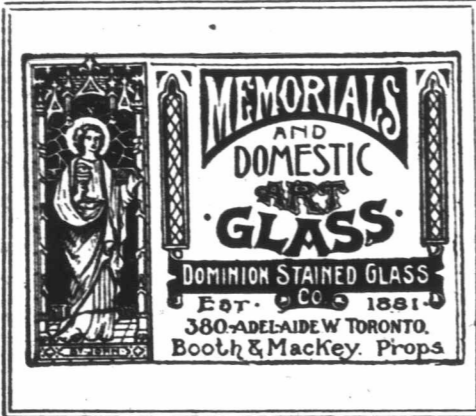
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Personal and General

Dr. Stuart Holden, of St. Paul's, Portman Square, exchanged pulpits recently with Dr. Jowett.

Dr. D'Arcy was enthroned as Archbishop of Armagh, in Armagh Cathedral, on St. Peter's Day, June 19th last.

A missionary festival took place at Gloucester on June 22nd at which eleven Bishops from overseas were present.

A Hebrew University is to be opened in the Holy City in 1922, but it will require several years to complete it.

The initial meeting of the National Assembly of the Church of England was held in the Church House, Westminster, on June 30th and July 1st.

In his annual report of the Barnardo Home, Dr. Baker stated that more than 89,000 children had passed through the Home since its beginning.

The Rev. C. D. Wood, Vicar of St. George's, Wigan, has decided to resign his benefice in order to take up missionary work in India under the S.P.G.

To Mrs. Wilden, Dudley (Worcs), on the celebration of her 100th birthday, the mayor of the town sent a cake with the inscription, "One hundred—Not out!"

A resolution was passed at the recent meeting of the London Diocesan Conference which calls for a speedy subdivision of the Diocese of London with its four million inhabitants.

Canon Smithers, of Fredericton, and Rev. H. D. Raymond, of St. Paul's, Charlottetown, have been in Halifax, attending the recent session of the Board of King's College.

Thirty-one nations were represented at the World Conference of Women, held at Geneva in June. Miss Maude Royden preached to a crowded congregation in Geneva Cathedral.

The Bishop of Ottawa preached the sermon at the anniversary service of the Girls' Friendly Society in St. Paul's Cathedral on June 17th. He chose for his text Acts 1:8 and Ps. 18:46.

The Bishop of Ottawa was one of the speakers at the Imperial Conference of the Girls' Friendly Society, which was held in London during the third week in June. The Conference was held at the Imperial Institute at South Kensington.

Dr. Claude Woods and his wife, of Delhi, N.Y., were instantly killed in an automobile accident which occurred on July 6th. The late Dr. Woods was a graduate of the Univer-

sity of Bishop's College, Lennoxville, Que.

Mr. Roger Bidwell, son of the Bishop of Ontario, who has been taking a torpedo and patrol boat course at Devonport, Eng., has just passed his examination for a Lieutenancy in the Royal Navy with first-class honours.

Mr. P. V. Smith, who is to be a co-worker with Rev. W. A. Geddes at Herschel Island, will leave for the North on August 1st. Letters and gifts from friends of the work, can be sent in Care of Wycliffe College, Toronto.

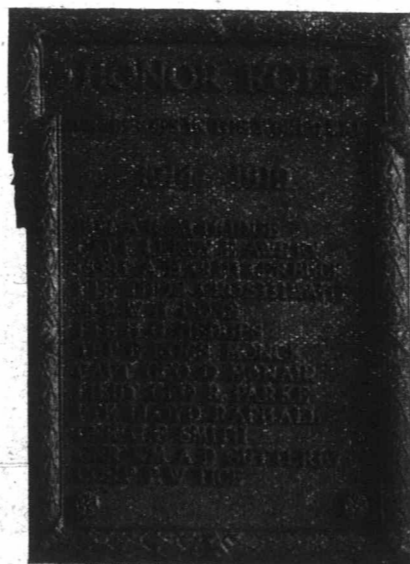
General Pershing was recently presented at Washington, D.C., by Sir Auckland Geddes, the British Ambassador, on behalf of the City of London with a handsomely jewelled sword of honour as a token of esteem and friendship.

St. James' Church, Wardsville, Ont., of which the Rev. R. J. Murphy is Rector, held a garden party on July 1st, when the sum of \$388 was realized. The grounds were lighted by electricity.

The funeral of Lieut.-Col. Minden Cole, D.S.O., took place at Montreal on July 7th, Archdeacon Paterson Smyth, Rector of St. George's, Montreal, officiating. Amongst the many wreaths sent was one from the Bishop of Montreal and Mrs. Farthing.

At St. John's Church, Horning's Mills, Ont., of which the Rev. Herbert Naylor is Rector, a special service was held on June 20th, the occasion being the turning on of the electric light for the first time in the church. This has been the gift of the Women's Guild. Dr. W. T. Hallam was the special preacher, and a large congregation attended.

On July 7th, at St. Anne's Church, Toronto, the Rev. A. H. Walker, M.A., was married to Miss Hazel Sykes, daughter of Mr. and Mrs. W. J. Sykes. The marriage was solemnized by Dr. W. T. Hallam, assisted by Canon Skey, and a celebration of the Holy Communion followed the ceremony. The bride and groom were classmates at the University of Toronto. Mr. Walker spent some time in the kite-balloon service overseas, not returning home until over a year after the armistice had been signed, he is taking charge of new mission work which has been opened in St. Catharines in connection with St. Thomas' Church.



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LAMBETH CONFERENCE NOTES

At the Lambeth Conference, which opened on July 5th, 242 attended the proceedings. It was announced privately, that the first debate was upon Christianity and international relations, especially the League of Nations, while the second debate concerned Spiritualism, Christian Science and Theosophy, the Bishop of Ottawa participating. To-day, the discussion will be on reunion.

The Lambeth Conference, at a private sitting on July 7th, spent some hours discussing mission subjects and

“General debate followed, in which speeches were made by the Archbishops of Canterbury, Rupert's Land and Algoma, and by the Bishops of Edinburgh, Madras, Glasgow, Fu Kien, Goulburn, Nyassaland, Ossery, Exeter, Pretoria, Lincoln, Fredericton and Jerusalem.

“The first group of business sessions closes with the discussion of the development of provinces in the Anglican Communion on July 10th, following which the personnel of committees will be announced. They will hold separate and private meetings



FULHAM PALACE.



FULHAM PALACE.

The Bishop of London's residence, where the opening "Quiet Day" of the Lambeth Conference was held, July 2nd.

marriage questions, and followed on July 8th with a debate on the position of women in Church affairs.

Delegates and others, including two hundred and fifty Anglican Prelates from all parts of the Empire and America, were guests of the Lord Mayor of London on July 7th at the Mansion House.

The Lambeth Conference discussed the position of women in its councils and ministrations of the Church behind closed doors. The following official statement was issued by the Archbishop of Canterbury:—

“The subject of the fourth day's discussion at the Lambeth Conference was the position of women in the Church councils and ministrations of the Church. Introductory speeches were made by the Archbishop of Sydney and by the Bishops of Chester, Ely, Southern Florida and Uganda.

until July 24th, when the second group of business sessions will begin.”

It is said that at the Lambeth Conference, which is at present in session, more than 8,000 addresses will be given on seventy-two different resolutions.

A number of gifts were handed to Prebendary and Mrs. Carlisle on the occasion of their golden wedding lately, one of which was a lamp given by twenty-three ex-convicts, five of whom had been sentenced to death, a sentence afterwards commuted. A cheque for \$7,000 was also handed to the Prebendary for the purpose of ensuring comfort for the Prebendary and Mrs. Carlisle during the latter years of their life. This cheque the Prebendary handed over to the Church Army Fund for Old-age Provision.

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FROM WEEK TO WEEK

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

"SPECTATOR" is disappointed that any citizen of Canada should feel at liberty to decline the premiership of this Dominion without at least an effort to form a cabinet and secure a following. It is an announcement to the world that there are other occupations and other positions, more useful or more profitable than that of serving our country in the highest office in its gift. That such a refusal should be announced before the offer was officially made, seems to aggravate the offence. The chivalry of a monarchy makes the wish of the king a command. The chivalry of democracy should reverence the desire of the people as a command. It is true that the emoluments of state officers are not to be compared with those that can be acquired in private enterprises, but the effective performance of the duties of a Prime Minister have other compensations which cannot be found elsewhere. A man may not leave an immense fortune to his children, but he may leave a name and a record that will be an inspiration and pride to those who come after him, far beyond the influence of wealth. An honourable place in the history of his country must mean much in the life of a man who values public service. Besides, we cannot recall nor can we definitely visualize a man who has accepted a call, to such high duty, either living or dying in poverty. Canadians may say hard things about their public servants while the stress of strife is upon them, but they will not dishonour the servants that serve them. They cannot and will not admit that the highest honour they can bestow upon a citizen may lightly be cast aside for private considerations. The office of First Minister in this country must ever be esteemed as taking precedence over all other positions and it cannot be allowed to even seem to go a begging.

Bishop Fallon, of London, Ontario, has just issued a pamphlet entitled "Dr. Kinsman's Road to Rome, a review of *Salve Mater*." The latter is the apologia of the ex-Bishop of Delaware who, in 1919, resigned his episcopate and as Bishop Fallon says, became a humble layman in the "Catholic" Church. Dr. Kinsman's indictment of the Church in which he was nurtured is not the main theme of this paragraph. It is the comments interjected by a Canadian Bishop of the Roman Church to which "Spectator" would beg to call public attention. Here is a prelate who scoffs and makes merry at the expense of the Anglican Church, taking the critique of an ex-Bishop of our communion as the basis of his quips and gibes, and sends his pamphlet broadcast through the country, giving particular attention to the Anglican clergy. Bishop Fallon's style of attack is not of the kid glove variety. It is the challenge, the insulting challenge, of a man that is courting an encounter, boastful of his capacity to meet all comers. Take for instance his comment on Dr. Kinsman's references to his enquirers of the clergy while he was preparing for deacon's orders at Oxford. "There is something weird in the replies he received," says Bishop Fallon. "Their shiftiness, evasion and trifling with a sacred subject send a chill to the heart of one who believes in the real presence." Dr. Kinsman's expression of profound gratitude towards the Anglican Church is savagely dismissed by the Canadian prelate.

"How anyone could feel other than profound contempt and spiritual loathing for the false teaching and cowardly teachers of Anglicanism as set forth in Dr. Kinsman's own statements passes our comprehension." Dr. Kinsman says: "If one thing more than another served to banish my faith in the Anglican communion, it was recognition of the practical tolerance of every form of heresy." Bishop Fallon, on this, makes the following comment: "Neither Dr. Kinsman's nor any other sincere man could remain in so ramshackle a structure." The Canadian Bishop makes sport of Catholic Churchmen in the Anglican communion and calls them ecclesiastical milliners. "They assume the name of Catholic; in plain fact, they are the most violent of Protestants, for they recognize no authority, save their own, either within the Church of England or outside of it." Thus the aforesaid prelate flounders through many subjects, considered by Dr. Kinsman in a decided but more gentle spirit, with all the contemptuous assurance of Goliath of Gath.

"Spectator's" object in thus presenting excerpts from this pamphlet, is to emphasize the need of an authoritative statement of our Church's position in the fundamental truths committed to her as a true branch of the Church universal. For many years we have adopted the policy of silence of goodwill towards all our neighbours, of avoiding controversy and all that sort of thing, and a generation has grown up that can see nothing distinctive, no justification for our existence as a definitely organized body. A lawyer said to "Spectator" some time ago, that he often wondered why the Church did

(Continued on page 465.)

CHURCHMEN!

OUR Primate has stated the great need of a widespread circulation of the decisions reached and the policies adopted by all the Synods of the Church.

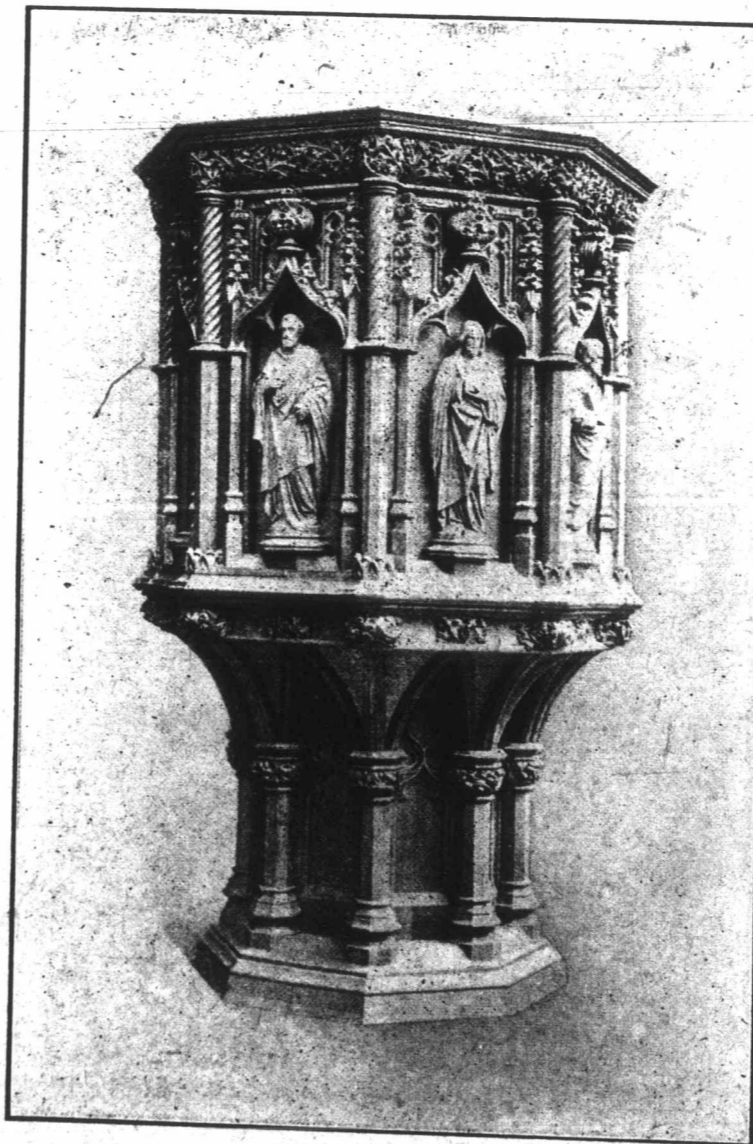
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Canadian Churchman

Thursday, July 15th, 1920

Editorial

ONCE upon a time there was a Bishop of Delaware, in the United States of America, whose name was Kinsman. After his elevation to the episcopate he was astonished and suddenly cast down to behold in his journeyings to and fro within his diocese that there were many Bishops, priests and worshippers in the Protestant Episcopal Church who rejoiced in the double portion that had fallen to their heritage. They realized that they had the precious possession of Creeds and Orders handed down from the earliest times with a liturgy containing many ancient prayers and also the priceless recovery of the primitive and scriptural teaching regarding the Church and her sacraments.

Now, it came to pass about this time that the Bishop beheld the Church of Rome and perceived that in it no Protestant thing had any place. Nay, more, he perceived that among her own sons, any who protested about anything except Protestants, was straightway branded as disloyal and his bishopric another man took. Therefore, the Bishop of Delaware said within himself "Because I find it hard to hold in my mind two truths at one and the same time, I will hie me to this house of Rome, and then shall I be rid of all those that vex my soul."

But the house of Rome would not admit the suppliant until he was of the mind to confess the primacy of the Bishop of Rome, whom they call Papa, in their own language, or Pope in the language of England. Now was the Bishop in sore distress because when he still loved the Church of his fathers, he had often times and with some heat spoken in the church on Sundays and feast days against the errors of the Roman Church and in particular that the claim to primacy by the Roman Curia had no support or warrant either in Scripture or History. So he knew not what he should say to his brethren. But at last he thought he would do it first and explain it afterwards.

Then did he write a book, yecept *Salve, Mater*, in the Latin tongue, or "Hail, Mother," in the English tongue and did offer that as the first-fruits to his new mother, the house of Rome. It was a book of strange things. Verily it was like the serpent who swallowed his own tail and turned himself inside out. Withal it was written with skill and no small persuasion. But those who walked by the light of the lamp of Scripture were not led astray by it.

The Bishop recounted the distress of his mind and the sad days when he was confused in his thoughts until he found a rest from thinking in the house of Rome. His friends found a crumb of consolation that he had a mind to lose and rejoiced with him that such a mind would be kept safely and apart from such thoughts as men have to face.

Then was the Church of Rome glad beyond measure that her new son was so bold and brave. Eagerly she gave her voice that his book should be published far and wide, *nihil obstat* in the Latin tongue which means "there is nothing to prevent." It was in her mind that many more Churchmen losing their way in the quagmire of his wanderings would follow him to her fold.

Not a little perplexed was she to find that he was no leader, that others had a mind to hold and not a mind to lose and rejoiced in the possession of all the essentials of Christianity without the

accretions of man-made doctrines added in later years.

One Churchman, whose hair was gray, recalled the time when he might have joined the Church of Rome without acknowledging the infallibility of the Pope; and that in spite of many of her loyal sons protesting against the introduction of such a new doctrine, the Vatican Council at last decreed it (1869) and it now must be believed by all who join her. Fifteen years before that he might have joined without believing in the Immaculate Conception of the Blessed Virgin Mary. The Roman Church decreed it although Gregory the Great, Innocent III, St. Thomas Aquinas, St. Augustine and others declared that Mary was not free from sin. He told also of a catechism published in 1854 by a Roman Catholic with the *imprimatur* of four Roman Bishops: "Must not Catholics believe the Pope in himself to be infallible?" the answer was given: "This is a Protestant invention. It is no article of the Catholic Faith." So after 1869 Roman Catholics had to believe what some of them called a Protestant invention in 1854.

To what purpose is this written? Who is Kinsman? Nobody, gentle reader. But the Roman Bishop of London, by name, Fallon, has published a review of this Kinsman's book in which he says many things offensive and without foundation, and the "Catholic Unity League of Canada," St. Peter's Seminary, London, Ont., is spreading it throughout the country, taking care that Anglicans receive copies.

The Quiet Hour

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

"WHO ARE THESE?" . . . "MY LORD, THOU KNOWEST."

FROM Chapter V. the supreme Vision of the Revelation is that of the Victorious Progress of the Lamb, until all rule and all authority and power are for ever put beneath His feet, and God is all in all. Let us enjoy together some fresh glimpses of this Royal Progress. For instance, in Chapter VII. St. John is amazed by a vision passing the widest bounds of his imagination. He beholds "a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the Throne and before the Lamb, arrayed in white robes, and palms in their hands; and they are crying—Salvation unto our God, which sitteth upon the Throne, and unto the Lamb."

As St. John is gazing and wondering, one of the Elders suddenly asks him—"Who are these which are arrayed in the white robes, and whence came they?" And St. John can only answer in complete bewilderment, "My Lord, thou knowest." The worshippers of the Lamb in St. John's day were a little persecuted company, in the midst of a world given over to idolatry. Yet in this vision he sees an endless procession, coming and ever coming in multitudes innumerable, waving palms of victory, and giving glory to the Lamb. Can we wonder that St. John is utterly unable to account for this shining host?

"These are they," the Elder tells him, "who are coming out of the great tribulation, and they have washed their robes, and made them white in the Blood of the Lamb." Please note the present tense, as in the Revised Version. They "are coming" out of the great tribulation. I purposely do not enter upon the discussion and vexed interpretation of this special tribulation. My present object is to derive all possible consolation for you and for myself from this sublime passage. We know that "through much tribulation we enter the Kingdom of God." From one legitimate point of view, the whole of life's mysterious experience is a passage through the great tribulation. All tried and suffering Christians feel their hearts burning within them as the Elder goes on in calm assurance:—"Therefore are they before the Throne of God, and they serve Him day and night in His temple; and He that sitteth on the Throne shall spread His tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb which is in the midst of the Throne shall be their Shepherd, and shall guide them unto fountains of waters of life; and God shall wipe away every tear from their eyes."

These words are, and were meant to be, full of strong consolation to St. John, and to all suffering Christians for all generations, "till He come." Do not miss the accurate reading of the Revised Version—"The Lamb . . . shall be their Shepherd." What a wondrous blending of figures! The Lamb and the Shepherd are One. Our blessed Redeemer knows what it is to suffer and to die as the martyred Lamb. In all our affliction He is afflicted and on Him the Lord hath laid the iniquity of us all. But He is also brought again from the dead as the Great Shepherd of the Sheep." The Lamb which is in the midst of the Throne shall be their Shepherd." O troubled heart, you and I can feel for each other. Let us rest on these calm, strong words. They are full of sweet and inexpressible comfort. We may build on them as on the Rock of Ages.

The Church's Challenge

THE following statement of workers needed for our Overseas Fields has been recently accepted by the Candidate Committee. It is a conservative statement, and a minimum:

IMMEDIATE NEEDS:

FOR CHINA—One doctor (man); one doctor (woman); one teacher (woman).

FOR MID-JAPAN—One evangelist (man); two kindergartenists (women); two evangelistic workers (women).

FOR INDIA—One doctor (woman) *very urgent*; one educationalist (man), in orders.

NEEDS based on FIVE-YEAR PROGRAMME laid down by the M.S.C.C.

FOR CHINA—Men—Two doctors for St. Paul's Hospital, Kweiteh, one educationalist for St. Andrew's College, Kaifeng, two evangelistic workers.

Women—Three evangelistic workers, one doctor for hospital work, two teachers for St. Mary's School, Kaifeng.

FOR MID-JAPAN—Men—Two for evangelistic work.

Women—Two evangelistic workers, two kindergarten teachers.

FOR INDIA—Men—One educationalist in Kanagra.

Women—One doctor for Hospital at Palampur.

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The
Japanese Scape Goat
Rev. HOLLIS HAMILTON COREY,
Nagoya, Japan.

A QUIANT HEATHEN FESTIVAL.

THE festival of the "Scape Goat" takes place only once a year (March 3) and in only one spot in all Japan. That spot is the ancient Shinto shrine of Konomiya, situated in a beautiful grove surrounded by rice-fields and mulberry gardens, about a mile from the small village of Inasawa; and Inasawa, in its turn, is about twelve miles from Nagoya,—the See city of our Canadian Diocese of Mid-Japan.—This village, although a mere hamlet, is famous throughout Japan for this annual festival; and this year, it entertained on that day, no less than, twenty thousand visitors, of whom only Mrs. Corey, our little son Percival, and myself, belonged to the white races. The Japanese claim that this festival has been held annually, without a single break, for more than a thousand years.

I had arranged with Murakata San, the Deacon in charge of our work at Owari Ichinomiya, to meet us at Inasawa Station the day of the festival. Accordingly, at the close of our Japanese lesson on the day appointed, Mrs. Corey, Percival and I, leaving our little Eskimo girlie in charge of Okin San, our servant woman, betook ourselves to Nagoya Station. Trains were scheduled to run to Inasawa every twenty minutes, all day. But the crowd was so great that, even with so many trains, we were obliged to stand wearily in a long queue, for more than an hour, before our turn came. Even then, we could only get standing room in one of the long box cars. Murakata San, and Ito San, an intelligent young Buddhist who attends my Bible Class at Ichinomiya, were waiting for us at Inasawa Station; and we walked the mile or more to the famous shrine, where the weird heathen festival was in progress. All along the road were lepers,—pitiable sight,—the first we had ever seen, begging, just as they did in Palestine in the days of Our Saviour. On our way, we were joined by Hamada San, our venerable Catechist at Inasawa, who had arranged standing room for us on the elevated platform of bamboo, built up around the arena where the festival was being kept. We had not gone half the distance, when we began to hear the murmur of the throngs in the sacred grove. As we neared this grove, the crowd became thicker and thicker; and Murakata San, who knew to what a frenzy the people were worked up at the festival, advised us to leave our hats, and all other loose articles of apparel, at the home of a rice-farmer, whose house we passed. It is well that we followed his advice; for many an innocent saw his hat torn to shreds by the frenzied mob, that day.

What we saw in the arena when we at last reached our place on the bamboo platform, was a mass of some thousands of men, stripped naked, except for loin-cloths, and all struggling to touch one particular person who was acting as scape goat. It looked like a Lennoxville football scrimmage magnified about a thousand times. The heat produced from the bodies of the thousands of strugglers, was so great, that attendants were busy all day long throwing sprays of cold water over the human mass; and a steam constantly rose from the scrimmage, not unlike the mist that rises from the foot of Niagara.

Any person who will strip, is eligible for participation in the festival. The idea is essentially religious; and bears some resemblances to the atonement by scape-goat, described in the sixteenth chapter of Leviticus. The person who is to act as scape goat is chosen by lot, from among the participants; and to be so chosen is an honour that remains to one's credit all the rest of his days. This man remains in the arena all day, and is guarded by a picked bodyguard

of naked men. The object that the other participants have in view in entering the arena, is to break through this bodyguard, and touch the human scape goat. As soon as one has accomplished this feat, which, both because of the bodyguard, and also because of the vast numbers participating, often proves very arduous, he leaves the arena as quickly as he can. Their object in touching the human scape goat is to transfer their sins, and also their misfortunes, to him.

At night, after the festival is over, the man acting the scape goat, is brought, exhausted, into the shrine, where a heavy burden,—typical of the sins of the multitude who have touched him,—is strapped to his back. He remains in the shrine, thus burdened, all night, keeping a solemn vigil;—then, just before sunrise, he creeps stealthily out, finds a quiet, secret place, digs a hole, and buries his load. Thus he atones for the sins of all who touched him; and the annual festival is at an end.

When we attempted to return to the station, after the event, we found that it would be impossible to get a train, even though they were running regularly every twenty minutes, until very late at night,—possibly midnight,—Hamada San, therefore, who ministers to the twelve "believers" who live here, and seeks to add to their number, generously invited us to his house, where we enjoyed a Japanese meal, eaten with chopsticks, while sitting in a semicircle on the floor, around an "hibachi" or fire-bowl. After this meal, Murakata San went again to the station to reconnoitre. The crowd seemed not to have diminished; and so, finding trains out of the question, we engaged jinrikshas, and were driven the twelve miles back to Nagoya for a yen and a half per jinriksha.

I wish to note here that, though anyone who desires, may participate in the struggle to transfer his sins to the human scape goat, by far the greater number of those participating, are men who are in either their twenty-fifth or their forty-second years. An age-long superstition has branded these two years of a man's life, and the nineteenth and thirty-third years of a woman's, as "Yaku doshi," or bad years; and calamity can only be avoided during those unpropitious years, by making the pilgrimage to Inasawa, and transferring both sin and misfortune to him who "bears the sins of many."

In spite of the barbarity of it, what a beautiful type this willing victim, chosen by lot, is of Him "Who His own Self bare our sins in His own body, on the tree." And here again, as often before in other circumstances, the thought struck me:—What a good foundation we have upon which to build, here in Japan. I plead with my old Diocese not to forget us; and I should like to think that every Christian who reads this little story, had been led thereby to offer up at least one prayer, that the thousands who annually seek atonement at Inasawa, may learn to go for it instead to the Only Source whence it may be had,—to the Lamb of God, That taketh away the sins of the world.—Quebec Gazette.

* * *

"She hath done what she could."—Mark 14: 8. —This is not the text, but the sermon. There is scarcely need of expansion. The heart promptly enlarges upon it, applications rush through the mind, and the conscience recognizes the test and asks,—how far do we deserve this enviable commendation that was given to the Bethany woman? Are we doing what we can, as she did, to defend the right and encourage the dutiful? Are we doing all we can to console the outcast and the respondent among us? Are we doing what we can to elevate our lives and to ennoble our calling? . . . Mothers, you dream of homes made sacred by holy influences into which the dwarfing excitements of superficial life, fashion, and sensation, that so endanger your children, may not enter; are you doing all you can to realize this dream? Fathers, are you doing what you can towards leaving your children that inestimable inheritance, a noble example; the record of a life of uncompromising integrity, a sublime devotion to truth, a quiet but never failing loyalty to conscience?

JENKIN LLOYD JONES.

The Bible Lesson

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

Eighth Sunday After Trinity, July 25th, 1920.

Subject: **Stephen the First Christian Martyr,**
Acts 6: 2-15; 7: 51-60.

1. **The Seven Deacons.** The Church had authority to develop machinery for the carrying on of her work. All offices and labours were, at first, in the hands of the Apostles. Everything was done by their direction: As the Church grew and extended her operations, it was found necessary to classify the work and to assign the parts to different classes of workers.

The Apostles soon found that the spiritual part of their work was being hindered by the crowding in of other duties—especially by the distribution of food and money to the poor. The Apostles, therefore, directed the selection of seven men for this particular work. They were elected by the whole body of disciples and were set apart by prayer and the laying on of the Apostle's hands. Thus the first Deacons were appointed to their office. The order of Deacons is still maintained, although their work is not now confined to that for which these seven were appointed.

2. **Stephen accused.** It was the preaching of Stephen that provoked the hostility of the authorities of Jewish synagogue. When they entered into argument with him they were not able to maintain their side of the debate against him. In the rage which sprang from their defeat they sought false witnesses who would accuse him before the Jewish Council. Such being found Stephen was brought before the Sanhedrim. The accusation against him was similar to that which had been brought against our Lord. He was charged with blasphemy and with saying that the temple should be destroyed. He had probably spoken of the new dispensation and of the breaking down of differences between Jews and Gentiles in the new order of things which was begun in Jesus Christ.

3. **Stephen sustained by the Holy Spirit.** The members of the Sanhedrim as well as the accusers, although all were hostile to him, could not fail to notice the expression of Stephen's face. It looked like the face of an angel. The calm dignity which the indwelling of the Holy Ghost gave to his countenance, made its impression even on his enemies. That Stephen was sustained by the Divine presence and that he realized the nearness of God is shown, not only in this glory which shone in his face but, also, by that vision of Christ which was given to him at the end.

4. **Stephen's defence.** This does not form part of our lesson to-day, but the diligent student may find in it an outline of the theology and practical operation of Christian missions.

5. **The rebuke administered to the Jews** in the closing words of Stephen's address angered them beyond measure. It was no new accusation against them; it was said that they had persecuted the prophets but here it was ascribed to their resistance of the Holy Spirit and to this was added, that they were the betrayers and murderers of the Just One whom the prophets had foretold.

6. **The first Martyr.** No matter how regular had been the inquiry before the Sanhedrim, the hasty stoning of Stephen was most irregular and unjustified. His prayer for his murderers reminds us of the prayer of Jesus as He was being nailed to the Cross as also does his commendation of his spirit to the Lord Jesus. Stephen was (a) a faithful witness, (b) a strong defender of the truth, (c) a man of most forgiving spirit, (d) one in whom the Holy Spirit dwelt, (e) He had a clear vision of the mission of the Church and (f) at all times a calm, sure trust in God.

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ENGLAND'S GIFT TO CANADA

MOST REV. S. P. MATHESON, D.D.,

Archbishop of Rupert's Land and Primate of All Canada

A SERMON PREACHED IN WESTMINSTER ABBEY

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run into thee because of the Lord thy God, and for the Holy One of Israel for he hath glorified thee."—ISAIAH 55: 5.

ORDINARILY, as some of my friends know, I shrink from appearing in the pulpit of great churches, such as this historic Abbey. Right gladly, however, did I accede to the request of the Archbishop of Canterbury to preach the sermon this afternoon and for this reason. We are here first of all to join with him and his brother of York in thanking God devoutly for the way in which He has blessed the effort which they jointly launched some years ago, known as the "Archbishops' Western Canada Fund," in the interests of the Church in the part of our overseas Dominions to which I belong. We are here to-day to receive, I understand, the final contributions to that Fund from the various Dioceses in England, and to thank them before God for their gifts. As Metropolitan of the Ecclesiastical Province to which this special help has so beneficently gone and is to continue to go, it is fitting that on behalf of the grateful beneficiaries, I should be here to-day publicly to say "Thank You" to the two Archbishops; "Thank You," to our fellow Church people in the Motherland for what they have done for us, and very reverently to say to God "We thank and praise thy glorious Name."

To begin with, when I outline to you the inception of the effort and its subsequent progress, you will realize how very timely the A.W.C.F. was. Some years ago, as doubtless you are aware, immigrants were pouring into North-West Canada by hundreds of thousands in a single season, and everything else in the way of development and expansion had to follow in the wake of that influx. Railways were branching out in divers directions in a way previously undreamed of. Homesteads were being taken up and were spreading all over those prairies, not only in weekly but in daily succession. Villages and towns were springing up like gourds in a single night. Only those who were on the spot could realize the absolutely phenomenal nature of the expansion and settlement. The problem before our young Church over there was to parallel all this sudden progress with adequate equipment in men and means and buildings. The thing was simply impossible for us to cope with. The Church in the older parts of Eastern Canada came to our aid right nobly, but even it could not set up its machinery quickly enough to produce the output required to meet the situation. The Church Societies in England, to their honour be it said, sent their agents out to view the situation, and not only increased their former block grants, but raised special funds to meet the emergency. But notwithstanding all this, the Bishops of Western Canada found themselves quite unable to follow up the advancing tide of settlement with the ministrations of the Church. The consequence was that large areas had to be left unoccupied by the Church, and people who at home had been accustomed to the regular services of their Church, were left in their new and lonely homes destitute of the Word and Sacraments as far as the public services of the Church were concerned. It was then, at that critical moment, that the two Archbishops, with statesmanlike thoughtfulness, placed themselves with all the weight of their influence at the head of an effort, not to interfere with, but to supplement, what was being done by all the other agencies, to which I have referred, and to fill up as far as they could what was lacking in coping with what was an unprecedented situation. The action, as I have said, was most

timely. And not only so, but it has proved very fruitful in permanent results.

In October next, when we celebrate the Centenary of the Church in the Province of Rupert's Land—which began in 1820 with one man and a tent, and now has grown into a huge Ecclesiastical Province with ten Dioceses each with its Bishop—at that anniversary, we hope to welcome in Winnipeg two representatives of the A.W.C.F. who will present on the altar of God at a great thanksgiving service, an endowment fund to provide for the perpetuation of the work on very wise lines for the future.

While here, permit me, as one who has seen with his eyes and who has grown up in the midst of the results of the work fostered in those overseas Dominions—by the Church in the Motherland—permit me to say something about those results. The Missionary activities of the Church in these islands have always had two distinct aspects or objectives. One has had as its goal the evangelization of the heathen, either in foreign lands or in our own far-flung Dominions. The other has had as its object the following up with the ordinances of the Church Great Britain's own sons and daughters who have left the homeland and taken up their abode abroad in some part of her young dependencies.

First, let us look at the evangelizing of the heathen in that far off land upon which the eyes of British Churchpeople have been looking with helpfulness for one hundred years. The vast areas of North-West Canada had, within my own memory, wandering over it, thousands and thousands of Red Indians, who were its aboriginal inhabitants. They were all, in their original state, pagan idolators, cruel, ignorant and savage. Missionaries came from these shores, sent out by Britain's Church, and began work among them by carrying the Gospel to them, with the result that to-day, these savage, nomadic warrior bands of roving Red Men are settled on Reserves, not only "clothed and in their right mind," but in a right attitude to all that is dearest and best in a Christian civilization. Other Churches, of course, have done their part to bring about this transformation, but I say it without any criticism of others, that no Church has done as much to ingrain and implant in its converts, not only the truths of Christianity, but British ideals, British traditions and loyalty to constituted authority, as the Church of England has done. It was the thought of that which drew me to the text which I chose to guide our thoughts this afternoon: "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel for he hath glorified thee."

One hundred years ago, when the Rev. John West, a C.M.S. Missionary, began the work of the Church among the Indians of North-West Canada, with two little Indian lads whom he picked up on his voyage out from England, as the first fruits of his effort, and whom he took into his log cabin on the banks of the Red River, where the City of Winnipeg now stands—when he did that England knew nothing of the Crees, and Saulteaux, the Blackfeet and the Dakotas, who were roaming over those prairies in heathen darkness, owing allegiance to no one, but their tribal chiefs. And those nations or tribes knew not England but what do we find? Not many years afterwards, when Britain's sovereignty was threatened in the Soudan, or in South Africa, or even in a local rebellion in their own land, every Church of England convert was loyal to the core to the Empire. What did we find more recently in the great war? From every Indian Reserve in

charge of an Anglican Mission, young braves flocked to the colours, not conscripted, but of their own free will and choice, and not a few of them to-day lie side by side with the sixty odd thousands of Canada's sons.

LOYALTY OF THE DAKOTAS.

I was not a little struck by one incident at the out-break of the war, when I visited one of those Missions. It is known as the Sioux Mission and is composed of the refugee Dakotas, who fled to Canada after the Minnesota massacres in the United States in the early sixties. Less than one-half a century before 1914, those Indians or their forbears were rebels against constituted authority in the neighbouring republic—they were marauders and murderers. On the occasion of my visit, one of those Indians after the service said that he desired my advice, and beckoning me to the rear of the church, in his broken English said: "My boy wants to go and fight for the King. Will me let him go?" You can surmise what my answer was. The lad went and saw active service in many battles, and when I met him on the Reserve not long ago, he was in physical appearance one of the finest specimens of upstanding manhood I have ever looked upon.

If you ask me why that Dakota boy wanted to go and fight for the King, there may be many answers to give. To begin with, there was the influence and the example of the Canadian settlers around him, and there was the fact that by the kind and fair dealing meted out to him and to his refugee people under British rule, he had learned to respect constituted authority. But may we not add that Britain's Church, located on that Reserve, had also something to do with it—the Church which in her every public service taught the growing lad to pray for the King. He had heard his father who is a Lay Reader in the Church, pray in the Dakota language, his mother tongue, for King George, and for the Empire, and what a man prays for, if he is worth a fig, he is willing to fight for. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God."

Then there is the other aspect of the Missionary help which goes out from the Motherland, namely, that which goes to the settlers who migrate to her colonies, whether they are her own sons or daughters, or people of other nationalities. When Churchpeople are at first scattered in small groups over a wide area, it is seldom that in any one given centre, they are in sufficient numbers to be able to provide adequately for the public services of the Church, in the matter of the salary and equipment of the missionary, the erection of suitable buildings, etc. Obviously, at first they need help from outside.

But indispensable as this help is at the beginning, of things, experience has taught me that it must not be continued too long. The sooner that a congregation of Churchpeople stands upon its own feet and maintains itself, the better it is for its own parochial life, and also for its loyalty generally to the Church. People value most what costs them most, and not what costs them least.

Our experience in Canada confirms us in the conviction that in every way, in abiding loyalty to the Church, in looking not merely on its own things but also on the things of others, in its contributions to outside objects, that is, the self-supporting parish is far and away the most satisfactory.

Given, as leader, a good man who is alert and earnest, human in his sympathies as well as divine in his love, even a weak congregation will measure up to its entire self-support, and will be all the better for it.

TRUE STATESMANSHIP.

North-West Canada is still only in the making, and for some time to come, will need support from outside. The Churches in the towns where numbers are larger, are soon able to maintain themselves, but in the newer or agricultural districts, where ecclesiastical allegiance is divided and groups of Anglicans are small, it is alike

(Continued on page 465.)

They Ought to be Had in Remembrance

— JESMOND DENE —

IT is the "marvellous works" of "the gracious and righteous Lord," of which the sacred writer speaks, and of all these, surely the most marvellous,—the chiefest,—is man. We are bidden to praise famous men, and in our days of remembrance God would seem to be reminding us of the men He has given for us and people for our life, whom we are to remember with thanksgiving before Him. We all have our books of remembrance, our Rolls of Honour: the Church has them; the nation has them. We have our All Souls' Day, our St. George's, our St. Andrew's, our St. Patrick's Days—we have our Trafalgar Day, our Waterloo Day, our Crispin Crispian, our Empire Day, our Dominion Day; and since the war how have these days not been increased and their meaning deepened,—Crispin's with the hallowing of the Ypres salient, St. George's with new glories of fresh daring, and so with all.

But then our own private days of remembrance, many of them falling at this season, bequeathed from the spring and summer fighting during those years of glory and terror. There are days in our calendar marked with names familiar in our mouths as household words, like the Student in Arms; and then there are the names that are just our own,—our own boys, our old pupils, the lads we taught in Sunday School, the sons of our contemporaries who were always at home with us. Some of them fell unseen by any human eye, and lie in nameless graves where no man knoweth the place of their sepulchre, like Stuart Ridley, whose body rests in the desert where he gave his life for the friend who was the comrade of his flight. Some fell gloriously at the head of their companies; some suffered the searching-strain and disillusionment of prison camps, or the slow wearing down of hospital, before death set them free; some flew into the mists of immortality, fearing no evil; some went down to the sea's depths with their ships. And as we look over the days, we find name after name each with its own place in the little shrine of our hearts.

Here is Dick's, another student in arms and a missionary in will, for he had become a missionary volunteer before the war came; but he went to war because "you must always follow where the spirit leads;" this call was just as impelling to him as the one which had been his summons to the mission field, and it had to be obeyed first. Perhaps he finds his best epitaph in the words of a comrade from the front,—"The Lord must need a fellow like him over there to help some of the poor chaps who've gone out. Dick will be helping to teach them there, you may be sure, just as he always did here, though he was so utterly unconscious about it. He just did it because he couldn't help being a help. . ."

And here is Cyril's, so different. Full of charm, with his good looks and endearing ways, but yet he never showed any sign of strength of character or purpose. He had not done much with his life, and so life had done very little for him. One sometimes wondered if he came through unscathed, whether there was much chance of usefulness or even of real happiness for a character like his in the reactions of normal life with its comfort and safety. He served all through the war, though, and with credit, and in the closing stages of the victorious advance he must have known that life or death was going to count to the full, and that the sacrifices of those months would be availing and quickly. *Felix opportunitate mortis*,—how true it is of Cyril, and isn't that something to be thankful for!

And John's,—it is his day that is chiefly in my mind,—he was another who seemed not quite to have found his place, though he was doing well enough by ordinary standards. But then he was

not ordinary. You would find yourself thinking of him, "I wonder what he really will do? at any rate, it will be worth while." Then you would feel he might do so much if only the right impulse could seize him. But then again, you would find yourself hoping that time was not leading to a place where you would only say, "Well, of course, he could have done almost anything, if he had only put *himself* into it. But then . . ."

In his way John was an epitome of the Empire. He was half French, by descent, and some generations back, a French forefather had gone to Germany and became naturalized there. But John, who was just as English as his compromising name, had a marked distaste for everything connected with that episode, and long before the war, had done everything possible to dissociate himself from it. He loved France; he lived all his early life in the Far East and he had learnt to understand and sympathize with the people in whose country he grew up and to enter into the nobler side of their ideals. All this gave him unusual breadth of view, and he was deeply interested and increasingly so, in the larger questions of Imperial politics. It was the Interpreter's House, really, for him, but there was a good deal of Mr. Greatheart in him too.

Until he went home with the first C.E.F. he had only spent one short holiday of a few weeks in England, but he was a regular Englishman. He loved sport and was very good at all kinds of athletics; he had the high sense of honour and great power of bearing responsibility and winning confidence, for "he had that in him which men would fain call master"; you could not tell what was hidden under his reserve, and he had a wonderful sweetness with children and old people so that till you saw him with them, you hardly knew him. . . . With his utter fearlessness and unusual power of command, he soon advanced from private to officer, and would have gone far, I believe; but in an act of "exceeding his duty to help others," just after he had reached the trenches for the first time, a sniper's bullet took him. "Your friends are thinking of you to-day, gallant John."

And what was it all for? That is the question for our days of remembrance. They would have put it in different ways; some would never have found any words for it. It was our "bounden duty and service"; a "man's job"; for an "ideal,—for peace, for fellowship, for equal rights of the weak": but as they rebuilt Jerusalem by "repairing everyone over against his own house," so to every soldier it was for the one spot he loved the best,—the fields he had ploughed and reaped;

"The bowed pines and the sheep bells' clamour,
The wet lit lane and the yellowhammer;"

the bit of open prairie or the clearing in the forest; the old School House and the group of elms in the playing fields; the "lane that runs from Steyning to the Ring"; "to keep the Boche from Sheffield"; for the Empire and the world's freedom,—yes,—seen as "Maise more in morning gold"; for

"Hearts' Delight, all golden bright
Given to him alone,

Who has hidden his heart in the deepest part
Of the place called home."

"The whole future is to be their monument." How can it be made worthy of them in that adventure of peace, so searching, so testing, so vital to all the things they loved and died for?

Here is a soldier's answer given in a last message to his people, and through his words they all, being dead, yet speak:

"After the war, those left will have to work with heart and soul and with no thought of self, to make England,—the Empire, Canada, our own village,—"worthy of the lives given for her, and if all do so, our lives will be a little price to pay for the benefit posterity will gain."

And so they ought to be had in remembrance.

I am always content with that which happens, for I think that what God chooses is better than what I choose.

EPICTETUS.

Divine Healing

Rev. Canon G. Osborne Troop, M.A.,
Toronto

MANY people are intensely interested in the Christian Healing Mission. Mr. Hickson has been greatly used in the ministry of healing for many years. He is a layman, which makes his ministry all the more noteworthy.

It seemed to me that there could be no more fitting occasion to consider this whole question of Divine Healing, as far as it may be done in a single sermon. Besides the sufferers themselves, it is of deep interest to their friends, and also to those who are now strong and well, but who may one day be laid aside.

The great passage on which this question of healing conspicuously rests, is, of course, St. James, 5: 14-15. There we have the plain and unmistakable directions of the Word of God, as to what to do in times of sickness.

This passage is much neglected, and no more attention is paid to this question than if it had never existed. One of the great evils of our day is to rule God out in times of illness or trouble. Do not imagine that I am under-rating the work of the physician. No ministry can be more important, except that of preaching the Word. In our Lord's time the two ministries went hand in hand, and in our own use of the means we should not forget that the noblest doctors agree that the Lord is the real Healer.

The relation between food and life is another wonderful mystery. It is not the food that keeps us alive, but the Lord behind the food. We are absolutely dependent upon the Lord for life, and breath, and all things. He, the Creator of the body, alone understands its complex mystery. No one can understand it but the great Creator Himself. It is well that Mr. Hickson should call attention to our neglect of this truth, as it is owing to this neglect that we have had the rise and development of Christian Science, which regards sin and suffering as practically non-existent.

The root of the error of Christian Science is that it denies the existence of sin and the need of the Atonement. Ask any intelligent believer in Christian Science—"Do you clearly believe that sin is such a tremendous fact and evil that only the Death of Christ upon the Cross was sufficient for its removal?" The answer will be "No." And that strikes at the root of all the modern errors. They all deny the reality of sin, and the consequent need for atonement.

The difference between us is that Christians stake all their salvation on a Crucified and Risen Redeemer. There lies the very foundation of our faith and hope. Our faith is linked with the redemption of the body as well. Christ died to save the whole man—spirit, soul and body. The Saviour will not rest until He has brought His own into complete and glorious liberty. Let us now consider this question of healing,—It is a very personal experience to us. It is through that school of trial that I have received what I now want to communicate to you.

First notice that when the Lord Jesus was upon earth He healed the sufferers who were brought into His Presence. None were turned away. Is He not the same Lord now as when He walked this earth? If then, I am suffering in body, and come to Him in humble faith, may I not be sure that He will heal me in answer to prayer and faith?

Is this actually so? If we were to gather together all the sick and suffering of this parish and if we were to carry out the instructions given, could we be absolutely sure that He would heal everyone? I am absolutely certain that we could not count on His healing everyone except spiritually. I am sure that He is able to heal each one, as He did in the days of old; but He does not now do so in every case. In some cases the healing is granted, but not always. God remains faithful; we must lay our prayer before Him, and leave the answer in His Hands. It must always be left to Him to say what form

the answer shall take. Prayer ceases to be prayer, if it becomes dictation.

I am reminded here of my own experience long ago. When one of my children, a tiny girl, was lying very ill with fever, she said to me, "Father, the Lord Jesus could take away the fever couldn't He? He would only have to say 'Fever go!'" I said "My dear child, if you believe that, why should we not ask it now?" And we prayed together. When the doctor came, he said the fever was gone, and she was better.

I also remember a child in Montreal, suffering from pneumonia, whom I was called to baptize, as death seemed very near. I thought it seemed a faithless thing to regard her as beyond the power of God. Prayer was made for her, and the child did recover. But I can tell you of another side, and speak frankly of one very dear to me, who was gravely ill. All the directions were complied with, but that precious life was not spared, but taken.

My friends, we learn much in the school of suffering. Remember that, when we lay too much stress on the body, we are guilty of materialism. If every afflicted body I know were healed, the result might be anything but a blessing. But I have something very much better than the healing of the body to proclaim this morning. How many thousands are eager for the health of the body, who are not in the least concerned for the salvation of the soul. If I were to give out that I could cure diseases of the body, I should be thronged by multitudes needing help; but when I offer you the special gift of eternal life through Christ, how comparatively few are eager to secure it! I have learned to link together three things:—cleansing, healing, and separation unto Himself, that we may do His Will, and glorify Him on the earth. Of these things I am sure, but I don't know that it is His Will that I should now be healed in body, and made perfectly well and strong. It may not be so.

Take the well known case of St. Paul, who prayed for the removal of his thorn in the flesh. That suffering was not removed, but strength to bear it was given, so that St. Paul could say "Most gladly therefore will I glory in mine infirmities, that the power of Christ may rest upon me."

You may easily test yourself. If the Lord were to ask you this morning if you would rather have cleansing from sin, or perfect health for the body—which would you choose? For myself, if compelled to choose, I would rather be an invalid all my life, and be cleansed from sin. This cleansing is all in all. We must have it at any cost. It will result in the separation of our lives to the service of God. Grant me healing if Thou wilt, but above all, give me cleansing.

To sum up what has been offered as a humble contribution towards the study of this great and difficult question.

Healing is not the chief good, save as it includes the whole man, spirit, soul and body. We need the creation of an intense desire for cleansing, healing, and separation unto the Will of God, as inseparable parts of a glorious whole. This complete healing is consummated at the Return of our Lord, when "the redemption of the body" is perfected for ever.

Meantime in Christ we may rejoice in the present assurance of "Divine Healing," even though we may suffer physically "till He come." Obviously, all earthly healing is imperfect, and limited by eventual death. God may grant us immediate healing from present illness or gradual recovery, or, as in the case of St. Paul, He may not remove our "thorn in the flesh," but make His strength perfect in our weakness.

Above all, we need St. Paul's strong and sure conviction that the choice between life and death is for the Christian a choice between two good things, one "far better" than the other. So if we plead for a loved one's life, and that precious life is not spared, but taken, we should rejoice, in that while we have asked for a good thing, God has given us a thing far better. "To live is Christ, and to die is gain." To depart is to be with Christ which is far, far better. "He asked life of Thee, and Thou gavest him a long life, even for ever and ever."

And for all Eternity we shall rejoice in the final redemption of this body of our humiliation, in a body made like unto Christ's own Body of Glory. May He comfort and strengthen us all!



[On the 20th of next October the Church will enter upon her second Centenary of work in the Western part of Canada, known during the first fifty years as the Hudson's Bay Territory. By that date the Bishop of Calgary will have completed more than fifty-two years of the century in active and continuous work in Rupert's Land, and he gives this account of its history in his recent charge.]

(Continued from issue of July 1st.)

IN 1864 Dr. Anderson, who had done excellent service, and was beloved and respected wherever he was known, retired to England, and in 1865 Dr. Machray, of whom I spoke specially in my address last year, was consecrated by the Archbishop of Canterbury under Royal Letters Patent, and he forthwith entered upon his important duties with energy, skill and power. He found a vast amount of work before him. He saw the greatest need for Parochial and Diocesan organization. He held important conferences and these gave place to a Diocesan Synod. He re-opened St. John's College School and College, securing for the important position of Warden and Rector of St. John's an old college friend and distinguished graduate of Aberdeen, Rev. John McLean, afterwards Archdeacon, and then first Bishop of Saskatchewan. The Diocesan Synod under his guidance set off from the great Diocese of Rupert's Land the Dioceses of Moosonee, Athabasca and Saskatchewan, and provided a Constitution for Provincial Synod as soon as Bishops were appointed to the new Sees, with necessary changes and specification of duties to meet all necessary conditions. The generosity of the Hudson's Bay Co. in giving a river lot to every organized parish in the Red River Settlement in early days has been of immense value in the existing Diocese of Rupert's Land. The position and growth of Winnipeg, soon after the formation of the Province of Manitoba, soon affected land values in the vicinity and helped the Bishop at St. John's to evolve a real Cathedral system, consisting of a Dean and Canons, most of whom are college professors, and also to have in the diocese several parishes possessing an endowment, with other diocesan advantages. In 1868 I was sent from England by S.P.G. to take charge of St. James' Mission, a good portion of which is now within the City of Winnipeg. I arrived on September 11th, and was then the youngest of twenty-two clergy in the great diocese. Winnipeg, between two and three miles from St. James' Church, on the north bank of the Assiniboine River, had then a population of about 200. My parish lay along the Assiniboine River as far west as Sturgeon Creek. During the Riel rebellion of 1869 and 1870, while I was conducting night school for the young people of St. James', I was rather closely watched and threats of imprisonment were in circulation, but nothing further happened.

It was in 1872 that the Dioceses of Moosonee, Athabasca and Saskatchewan were formed; the two first named were filled by C.M.S. Missionaries, Revs. John Horden and W. C. Bompas, and their consecration took place upon their arrival in England. Archdeacon McLean was designated for Saskatchewan, but his consecration was deferred till the Bishopric Endowment had been secured. He was, however, a man of boundless energy, as well as a powerful speaker, and he soon secured in England the required amount, and, on May 7th, 1874, he was consecrated by the Archbishop of Canterbury. He started Emmanuel College at Prince Albert. It is now at Saskatoon affiliated to the University of Saskatchewan. He chose Prince Albert for his headquarters, and from there he travelled in all directions at all times of the year.

He soon had resident missionaries and day school teachers among the Crees, Blackfoot, Bloods, Peigans and Sarcee. He died in November, 1886.

In the early eighties the Northern part of the Diocese of Athabasca was set off as a diocese and called Mackenzie River; Bishop Bompas became its first Bishop and the reduced Diocese of Athabasca received as its second Bishop the Rev. Richard Young, who had been for several years incumbent of St. Andrew's. He was consecrated by the Metropolitan in Holy Trinity Church, Winnipeg. Then during the gold excitement, the Yukon Territory was set off from Mackenzie River by the Provincial Synod and erected into a diocese called Selkirk, but afterwards changed to Yukon, of which Bishop Bompas became first Bishop, and Mackenzie River received as its second Bishop Dr. Reeve, who was also consecrated in Winnipeg. Finally in 1902 the Diocese of Keewatin was formed out of portions of the Diocese of Rupert's Land and Moosonee, and received as its first Bishop Archdeacon Loft-house, who was consecrated in Winnipeg by the Metropolitan and some of his Suffragans.

In 1883 the Diocese of Assiniboia, afterwards changed to Qu'Appelle, was formed out of portions of the Dioceses of Rupert's Land and Saskatchewan. Rev. the Hon. Canon Anson, Rector of Woolwich, who had given himself to the Mission work in the North West, returned to England that year as Commissary to the Bishop of Rupert's Land for the new diocese; and the next year was consecrated by the Archbishop of Canterbury before his return to Canada. He resigned and returned to England in 1892. The second Bishop of Qu'Appelle was Right Rev. Dr. Burn, who was consecrated Bishop by the Archbishop of Canterbury in 1893. He died in 1896. Dr. Grisdale, Dean of Rupert's Land, was elected in 1896 to be the third Bishop. After a most useful Episcopate he resigned in 1911 and, in accordance with the provisions of the Provincial Synod, the Synod of the diocese elected Archdeacon Harding to the vacancy. Dr. Harding has proved himself an able and most successful Chief Pastor.

On the Feast of the Epiphany, 1887, I, having become, in 1881, Secretary of Synod, and in 1882, Archdeacon of Manitoba, and a Canon of St. John's Cathedral—positions held by me up to the date of my consecration—received from our then Primate, the Archbishop of Canterbury, the offer of the Bishopric of Saskatchewan. The Metropolitan being in England at the time, and it being my desire to be consecrated in Winnipeg, the consecration did not take place till August 7th.

On the Thursday following, I had the pleasure of moving in the House of Bishops the erection of the Provisional District of Alberta as a diocese to be called Calgary, and the proposition was carried by acclamation in both Houses, but it was not till March of the year following that the Primate (the Archbishop of Canterbury) gave effect to the action of the Provincial Synod by appointing the second Bishop of Saskatchewan (myself) Bishop also of Calgary. My Eastern boundary then being at Grand Rapids, my Western the summit of the Rockies, and my Northern boundary very considerably North of the North line of Saskatchewan. There was much travelling and organization to be responsible for, and as Qu'Appelle's Bishopric Endowment was not completed until 1892, I could not till then vigorously prosecute the raising of Calgary's Episcopal Endowment Fund. A few visits had to be made to England for that and other objects. Eventually the sum was raised and invested, and in September, 1903, I was in a position to resign Saskatchewan and the Provincial Synod which met that autumn elected as my successor the Right Rev. Dr. Newnham, who at the time was second Bishop of Moosonee. At this meeting the Very Rev. Dr. Matheson, Dean of Rupert's Land, was elected Coadjutor Bishop of Rupert's Land, and in November he was consecrated in Winnipeg by the Archbishop and some of the Bishops of the Province, and the office of Metropolitan being by the Provincial Synod Constitution, tied to the See of Rupert's Land, he was, in 1905, elected Bishop and Metropolitan of Rupert's

(Continued on page 464.)

Healing

rne Troop, M.A.

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LETTER TO THE EDITOR

INDEMNITY GRANTS.

To The Editor, Canadian Churchman.
Sir,—While reading "Spectator's" eulogy on the late Premier, it seemed evident that he might answer for the Premier some questions which have puzzled many.

Why, in the face of such a debt as hangs over Canada, when the country "could not afford" to help the soldiers, did Sir Robert meekly allow the government to "put it all over him," by giving themselves such substantial indemnities for their few months' work, and the Cabinet ministers such fat salaries?

It is apparent that the former premier has a will of his own, as was

shown when he opposed the bill against titles. It would have been a satisfaction to many of his own party, as well as others to hear him speak up for the "returned man," to hear him score the Profiteers, in short to hear him speak some positive words on the side of the under dogs in Canada.

While reading, too, of the new post to be established at Washington, for which it is rumoured there will be a salary surpassing that given to any public official in Canada, we wondered if Sir Robert has something for the future "up his sleeve," since, according to "Spectator," he possesses qualities and virtues of which few in our country can boast. Inquirer.

AROUND THE WORLD

By the Educational Secretary, M.S.C.C.

China.

THE existence of a widespread feeling among Chinese Christians that the position in the country constituted a distinct and urgent challenge to the Christian forces for a united advance, led the China Continuation Committee to summon a number of Christian leaders, half of them Chinese, to a conference at Shanghai in December last. The conference resolved on the inauguration of a movement to be known as the "China for Christ Movement," which should seek to develop the spiritual life and missionary spirit of Christians, to stimulate a larger consecration of life and possessions for Christian service, and to take advantage of the new awakening in China to press home the Christian solution of her needs. Fifteen members of the conference were appointed to serve with the executive committee of the China Continuation Committee as the organizing committee of the movement; and it was suggested that if the Continuation Committee could so alter its constitution as to ensure that half its members should be Chinese, and could change its name to one more readily understood by the Chinese, it might serve as a national committee to direct the movement. Mr. David Z. T. Yui was appointed chairman of the movement, and the Rev. C. Y. Cheng, D.D., general secretary. Dr. Cheng, who is the Chinese secretary of the Continuation Committee, was educated at the schools of the L.M.S. in Peking, and led the Christian forces of the country in their efforts to secure the inclusion in the national constitution of an article guaranteeing religious liberty to the people of China.

In a speech delivered at the conference, Dr. Cheng affirmed that in China man after man who used to despise Christianity, and would not even glance at its printed pages, is now coming to regard it as the hope of the country, and that many who are its strongest opponents, recognize that Christianity is a force in the world to-day. Dealing with the proposed movement, he was emphatic that Chinese Christians must take a leading part in it, saying that foreign missions in China are the scaffolding, and the Church the permanent building. "All our policy and work shall be Church-centric rather than mission-centric."

General Feng Yu-Shiang, in command of the Chinese troops in the

Hunan Province, embraced Christianity several years ago, while a major in the Chinese army. He is not ashamed to confess his faith; more than 1,000 of the 9,000 men whom he commands have been baptized, and it is said that eight out of every ten are believers. Dr. Goforth, of the Canadian Presbyterian Mission, states that once, when he was shown into the general's private room, he noticed, through a curtain pulled aside, that he was kneeling there in prayer with some of his junior officers.

The Society for the Suppression of the Opium Trade states that although the Indo-Chinese trade in opium was finally ended in March, 1917, the Indian Government is still producing great quantities of the drug. It is supplied from India to North Borneo and the islands of the Eastern Archipelago. The drug also is smuggled into Yunnan through Bhamo, and through Tibet into Szechwan. The moral drawn is that the Indian Government should be pressed voluntarily to reduce the acreage covered by the poppy.

The inaugural meeting of the Honan Branch of the International Anti-Opium Association, which was held at Kaifeng on November 14, was notable for a personal message from the President of the Republic. His letter contained the following passages:—

"China for a long time has been troubled by the curse of opium, but now the Governments of China and of other nations desire to act together in order to get rid of this poison once and for all, and release my people who are addicted to it. But should we legislate a hundred regulations for exterminating opium, and were careless in but one, then this curse would not be thoroughly removed. Well known and influential leaders of society should come out plainly, and in such a way warn the public of the injurious effects of opium, that smokers and traffickers may gradually understand and beware of it. Such a result would be a thousand times better than legislation and regulations for prohibition.

I, your President, send this instruction for your opening meeting in order to encourage the work, and to express my wish to the members of the association that they should unitedly go ahead without waiting for action on the part of the Government, all working together without fear or cowardice, until this curse be finally exterminated."



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The special collection at St. Martin's-in-the-Fields, Toronto, on July 4th for the building fund was \$1,804 in cash and one-year pledges of over \$10,000.

Rev. E. H. Randall, of Westlock, Edmonton, has gone to the Mission at Fort Vermilion. This is the place where a medical worker is greatly needed also. A pathetic account was given in the daily press of what the Indians endured at the time of the epidemic of influenza.

St. Matthew's A.Y.P.A. held their first annual picnic across the lake to Grimsby Beach, Saturday, July 3rd. Despite the storm, about fifty took in the morning trip and about the same number in the afternoon. Skipping, ball games and races were participated in and dancing on the boat made a very enjoyable day.

Captain the Rev. F. W. Goodeve, who has been in Ninette Sanitarium for the past few months, has recovered his health to the extent that he is able to undertake light duties for the Diocese of Rupert's Land, according to word which has reached Winnipeg. Capt. Goodeve, however, is still under treatment at the sanitarium.

The Bishop of Niagara, owing to his condition of health, was unable to go to England to attend the Lambeth Conference. His Synod presented him with a cheque for \$2,000, with the request that he take a prolonged rest. He will be absent from his diocese, it is understood, till some time in November. The Very Rev. Dean Owen will be his Commissary during his absence.

The first Summer Institute of Prince Edward Island was held at Charlottetown on June 22nd and 23rd, and at Milton on June 24th, with a programme on the subjects of Missions, Sunday School and Social Service. The speakers on the various subjects were: Miss Florence Hamilton, of Japan; Dr. Rexford, of Montreal Diocesan College, and the Rev. R. Taylor McKim, Rector of St. Mary's Church, St. John. There was a large attendance and great interest was shown.

By the kind invitation of Rev. G. H. Gavelier, Rector of All Saints' Church, Buffalo, the summer session of Lincoln and Welland Deanery was held in his parish hall. Rural Dean Almon, of Merrittton, presided, and there were present clergy from St. Catharines, Fort Erie, Niagara, Homer, Dalhousie and Smithville, many of whom brought their wives. Dr. Jessup, of St. Paul's, gave the address of welcome, to which Archdeacon Perry replied. The ladies of Mr. Gavelier's parish provided the luncheon.

The St. George Apartments at the south-west corner of St. George and Harbord Streets, Toronto, have been bought by Trinity College for \$196,650. The property has a frontage of 103 feet 7 inches on St. George and 148 feet on Harbord. The vendors were the St. George Mansions, Limited. The apartments were erected about twelve years ago, being about the first of their kind in the city. They contain some forty suites. The college authorities have plans prepared for fine new buildings to be

erected in Queen's Park, fronting on Hoskin Avenue, just east of St. George.

At the annual service of the Loyal Orange County Lodge, of Toronto, held at St. Paul's Church, Sunday afternoon last, Major Rev. Canon H. C. Dixon, county chaplain, who took the service, kept carefully clear of all contentious points which might interest the Order, and confined his remarks to an appeal for a more careful study of the Bible. A special appeal for the Protestant Orphan's Home was made by Rev. Dr. Cody, who spoke briefly of the patriotism of the Orange Order. He pointed out that there was never a time when there was greater need for services of loyalty and self-sacrifice. The service was well attended, St. Paul's being filled to capacity. The Order assembled in Queen's Park and marched to the church, some 1,500 being in the line of march.

The Woman's Auxiliary of All Saints' Church, Westboro, held a most delightful reception lately to Miss Mary Bassett, who is home on furlough from the Mackay Indian boarding school at Le Pas. The event took place at the residence of Mrs. John Shoulds, of the Richmond Road, and was well attended, the business of the final meeting of the Westboro W.A. also being conducted. Miss Bassett was accompanied by the little Indian girl from Mackay School who is being supported by Christ Church Cathedral W.A. Mrs. F. W. Pooler, the president, was in charge, and the speakers included, besides Miss Bassett, Miss Annie Low, the Diocesan W.A. president, and Colonel the Rev. R. H. Steacy, the Rector. Other members of the Diocesan Board present were Mrs. Sam Short, Miss Amy MacNab and Mrs. Ralph Sampson.

REV. E. C. BURCH.

The many friends of Rev. E. C. Burch, Ottawa, who has been confined to his bed for the last three years, will be thankful to hear of his partial recovery. Mr. James Moore Hickson visited him twice during his recent visit to Ottawa, and we are informed from his home that Mr. Burch has been able to get out of bed into his chair unaided. He has shaved himself and has several times sat up and taken his meals. They are hoping that further change for better will soon come. Mr. Burch graduated from Wycliffe College, Toronto, in 1907 and was Curate at Holy Trinity, Winnipeg, the Pro-Cathedral, Prince Rupert, and locum tenens Balm Beach, Toronto and Swansea.

RECENT APPOINTMENTS.

Jull, Rev. Owen L., Rector of St. John's, Port Arthur, Ont., to be Rector of Elkhorn, Man. (Diocese of Rupert's Land.)

Taylor, Rev. W. J., Curate of St. Paul's, Bloor Street, Toronto, to be Rector of St. Nicholas, Birchcliffe, Toronto. (Diocese of Toronto.)

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LAKE COUCHICHIING SUMMER SCHOOL.

THE first week of July again witnessed the gathering of a large number of enthusiasts at Lake Couchiching for the Summer School, held, as in former years, under the joint auspices of the three great boards of the Church, M.S.C.C., G.B.R.E. and Council for Social Service. The number of delegates (229) was the largest ever registered at one single school, and speaks well for the ever-increasing enthusiasm in the schools and the popularity of Lake Couchiching as a venue. This large registration was also due to the fact that this was the only school held in Ontario this year, delegates coming from points as far distant as Fort William and Ottawa. St. Anne's parish, Toronto, with eighteen delegates, had the largest representation. Friday, July 2nd, was the day of assembly, and shortly after noon on that day a motley throng might have been seen scattered through the grounds, seeking their quarters in tent, hut and wigwam.

Saturday saw the work of the school in full swing. Each day started with Holy Communion at 7 in chapel, when we gathered together to ask God's blessing on the work of the school, and to offer to God our "sacrifice of praise and thanksgiving." The mornings were fully occupied with classes on Mission Study, Bible Study, Teacher Training and Social Service. Surely here was a feast of good things, served to us by some of the most prominent leaders of the Church in each particular department.

In Mission Study the needs of China and Japan were brought before us by Revs. Millman and Foreman and the Misses Metcalf and Dalton.

Bible Studies were conducted by Revs. Dr. Seager and Dr. Waller. Teacher Training methods were explained by Revs. Dr. Cotton, W. E. Earp and C. E. Riley and Misses Moreley and Waugh.

Problems of Child Welfare were ably discussed by Miss Whitten, and Christianity in its Relation to Industrial Problems was presented by Revs. J. A. Robinson and C. E. Clarke.

The afternoons, following the usual custom, were left free for recreation, and, thanks to Mr. McFadden, ably helped by Revs. Roberts and Melville and Mr. Dalton, ample facilities were provided in every direction. In this connection, too, mention must be made of the "Couchiching Carry-All," a daily bulletin of news and other items, which made its appearance each night at supper-time, being edited by Mrs. Foreman and Miss Whitten. Very few escaped being picked out for attack by the pens of these ladies.

Evening found us again assembled in chapel. Owing to the unfavourable weather the meetings on Sunset Rock—such an impressive feature of last year's school—were seldom possible. Here addresses were given on different nights on the different topics, "Calls to Service"; "The Call of the Foreign Field," "The Call of the New Canada," "The Call of the Community," etc. Then, in the last half-hour of the day, we were led by Canon Broughall to realize the highest call of all, "The Call of God." These brief half-hours of meditation and intercession will be treasured memories in the minds of many during the year to come.

Sunday, coming as a break in the routine of school, was a day unto itself, a day when one felt

"The Sabbath rest by Galilee,
The calm of hills above."

Sermons were preached morning and evening by Rev. C. E. Riley and Dr. Seager.

Before closing this brief sketch of the Summer School of 1920, we must not omit to mention the courtesy and whole-hearted energy of Mr. Allin, our Dean and Mr. and Mrs. Williams,

upon whom such a large bulk of the arrangements and entertainments fell. And so, from our brief period upon "the Mountain Top," we return each to the "daily round," the common task, with memories too sacred to put into words, with a consciousness that "Truly, the Lord was in this place."

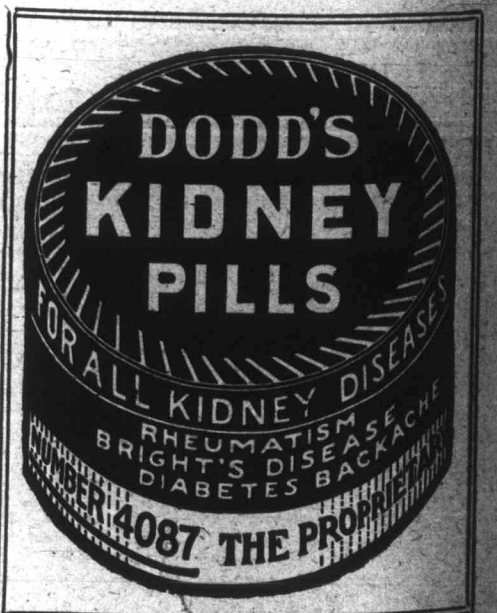
THE CHURCH IN THE WEST.

(Continued from page 461.)

Land, with the title of Archbishop, the only other candidate being the late Archdeacon Pentreath; and in 1910 the General Synod elected him Primate of All Canada.

It was, of course, the transfer to Canada of the Hudson's Bay Territory and the opening of the country by the building of the C.P.R. that led to the rapid growth of settlement in the prairie portions of the Diocese of Rupert's Land, Saskatchewan, Qu'Appelle and Calgary, and without any question, if there had been no war, Athabasca, as well as the dioceses just mentioned, would have had a much larger population than at present. The development of the country renders parochial organization with Church building and the regular ministrations of a settled clergy difficult and costly. Without the very generous support which has been coming from the great Church societies of the Motherland, and our help from Eastern Canada, it would not have been possible to do much more than a tithe of what has been done. I do not think it is possible with our present conditions to much exceed what has so far been done, or is in process of being done. A larger proportion of Church people, able and willing to support their Church to the utmost, than we have at present, would greatly strengthen us. And what would indeed help us would be legacies which devoted Church men and Church women might bequeath to our dioceses.

Up to 1890 we were the Church in Rupert's Land. I think with deep thankfulness that during that year I was privileged to take part in a conference on the consolidation of the Church of England in Canada. Delegates, Bishops, clergy and laity came from Eastern Canada and met us as we were assembled in Winnipeg, for a meeting of our Provincial Synod. That conference resulted in the formation of the General Synod of the Church of England in Canada with its Dominion-wide inclusion which at its first meeting in 1893 elected our Metropolitan (Machray), whom Her late Majesty Queen Victoria had made a Prelate of the most distinguished order of St. Michael and St. George, Primate of All Canada, with the title of Archbishop, and it was that Primate who drafted the Constitution of the M.S.C.C.



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ENGLAND'S GIFT TO CANADA.

(Continued from page 459.)

our duty and our wisdom to render temporary assistance in foundation laying. I would venture to stress this for several reasons, quite apart from what I would call our religious duty as Church people, which, of course, should be paramount with us. I would stress it as the part of wisdom in the first place, because both from its immense size and from its immense resources, as yet hardly touched, that country is destined to have a great future and to wield not only over the rest of Canada, but over the whole continent of North America, a preponderating influence in days to come.

If the Church of England is to share in the flower and the fruit of that future, it must have a part now in sowing the seeds. And if we believe, as from experience I do firmly believe, that no Church can make a finer, saner or more wholesome contribution to the sentiment of a growing community than the Church of England, we owe it not only to that Church, but we owe it to the eternal benefit of the community concerned to see to it that the Church has its proper place in exerting its moulding influence. I suppose there was never a time when a Bishop of the Church would not assert that religion and the ethics and ideals of Christ were the essential elements in the building of a nation. But, my dear people, we say it more earnestly than ever since the war, don't we? And that not only after viewing the causes which led up to the awful conflict, but seeing the social complexities which are shaking the world as an aftermath of the war. And Materialism in North America, too, held wide sway, but we have been disillusioned. We have learned a lesson and God grant that that lesson may stay with us. True, eternally true, is it that national greatness is not "the hasty product of a day," nor is it built merely upon material foundations of commercial prosperity and solidarity. "Personal virtue is the cornerstone of national stability, and the lack of it is its bane." If, of the Roman Empire in the Augustan Age it could be said of its patient formation: "Tantae molis erat Romanam condere gentem," how much truer may not that be said in a higher sense of the building up of a Christian civilization in a new land? It is a great task, and we must beware of the foundations we lay.

And our difficulty in North-West Canada is accentuated by the mixed character of our incoming population. Practically every country in the universe seems to be represented up there. If the Archbishop of Caledonia could say a short time ago: "I have stood at a street corner on a Saturday evening in the summer time in a fishing village on our coast and watched the motley crowd surging by and wondered whether I was really in Canada. There were not only those of British race and our native Indians, but many from Northern and Southern Europe—Swedes, Norwegians, Finns, Russians, Serbians, Montenegrins, Austrians, Italians, and also as many from Asia, Japanese, Chinese, Hindus." While I would eliminate Hindus because our country is too cold for them, I would add many more varieties to the list in the cities and prairies of the Middle West. The fusing, the assimilation of all these into safe, sane and loyal British Canadian communities, is a problem not only of profound importance to the Empire, but of surpassing difficulty to Canada. The great melting pot, the great crucible is there, filled with an extraordinarily complex mixture. What is to come out of it for the future of Canada and the Empire?

The answer will call for many essential elements in state-craft, care-

ful and tactful handling by men with an understanding of the times, wise legislation, wisely carried out, no hot-house forcing of development, but wholesome education and many other things one might enumerate. But we know that even all this is not enough. Legislative action is good and helpful, but it cannot of itself accomplish everything. We cannot legislate men and women into loyalty, into good citizenship, into good men and women of God. We need something more. We need that indescribable, impalpable, subtle something, which moves and moulds, sways and swings the public mind and conscience without fuss or noise. Call it Christian sentiment—call it religion—call it a national sense of God's sovereignty—call it what you like. And that comes from organized religion, say what the world will. And our Church of England is part of that great Catholic organization, the Society of Jesus in the world, to make that world better. It is to help us to have that Church in all the fulness of its power and equipment, in the delicate task of nation building in Western Canada, and that on a huge scale, that I have been here to speak to-day. May the great Church which we are proud to call "Mother" respond to a daughter's plea and act with wisdom and foresight.

FROM WEEK TO WEEK.

(Continued from page 456.)

not present its position with definiteness and clearness, so that its members could grasp exactly what it is that claims their loyalty and love. In this particular case, a more regular attendance at church would have largely dispelled the perplexity, for a clergyman's duty compels him, in justice to his congregation and his calling, to preach on many subjects other than the Church. It would seem to the writer that it would be well if the House of Bishops would, from time to time, take this matter up and give a united utterance on certain phrases of the Church's faith and orders, and not leave the responsibility upon the shoulders of individual clergy. Bishop Fallon, commenting on the timidity of the Anglican Church in taking a stand on any subject, particularly on the resignation of Dr. Kinsman, has this to say: "The General Convention debated for weeks, trifling questions of liturgy, amendments to the Prayer Book, sociological problems, but not one word did it say in public or for publication concerning Dr. Kinsman's letter. There was a polite and subdued resolution accepting his resignation; and if there was no expression of grateful thanks for his long services as clergyman and Bishop, neither was there even a squeak to indicate what, nevertheless, the members of the General Convention felt in their hearts." The charge of cowardice, insincerity and ignorance on such a subject should not be taken lying down. "Spectator."

Rural Dean C. B. Price, who has been in the Swan River Hospital suffering from an injury to his knee, will arrive in Winnipeg shortly for the purpose of entering the General Hospital for further treatment.

The Toronto Local Council of A.Y.P.A. are making final preparations for the Young People's Camp, to be held from August 2nd to 13th at Gamebridge Bay, near Beaverton. Many applications have already been sent in, and, as the Camp is limited to 150 members, those wishing to take this opportunity for a splendid holiday should apply at once to Miss E. Tennison, 145 Galt Ave.

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BIRDS OF THE MERRY FOREST

By LILIAN LEVERIDGE

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CHAPTER XVII.

Gypsying with the Birds.

"What is so rare as a day in June?
 Then, if ever, come perfect days.
 Then heaven tries the earth if it be
 in tune,
 And over it softly her warm ear
 lays."

JIMMIE closed his lesson book with a sigh and flung it with a nice aim into one of the veranda chairs. He rose from his seat on the top step, where he had been studying his school work for Monday, and stretched himself with a yawn. "It's true, all right," he thought, "but if only a fellow might get a chance to prove it for himself!"

Jimmie was a good student and fond of books, but in June-time he began to grow impatient for the lagging vacation days when he might

"Read what is still unread
 In the manuscripts of God."

"Cows are up, Jimmie. Bring out the pails," called his father from the pasture, where he was putting up the bars after letting in the herd.

"All right, Dad," called Jimmie, and soon, with a shining tin pail slung over each arm he joined his father.

The milking was done outside, for the cows were all quiet and had no need to be tied. For a few minutes nothing could be heard but the steady streaming of milk into the empty pails, but when they began to fill up, the softer sound of the foaming flow permitted of a little conversation.

"Dad," Jimmie began, "will you be wanting me very much to-morrow?"

"I guess that means, being interpreted," answered his father, sagely, "that you want very much to go fishing."

Jimmie laughed. "You needn't guess again. Of course, I know there's always enough to do on Saturday, but I do want a day in the woods. The Marlowe kids have planned to spend a whole day in the woods and fields to-morrow, and count up how many different kinds of birds they can see in one day, and they are crazy for me to go with them. They'd like to go to Lonely Lake, but their mother won't let them take such a long trip alone. She wouldn't mind if I was with them."

"That's the idea, is it? I think you youngsters are bird-crazy. But I don't blame you. I'm beginning to be very much interested in them myself, and if I could be a boy again I'd make friends with them more than I have done."

"As far as I'm concerned, I guess you can have a day off. All the crops are in and there's nothing pressing. But mind you, if you don't bring home a good string of fish I'll send you straight back to Lonely Lake. I'm fairly famished for a good mess of fresh fish."

"Thanks, Dad," replied Jimmie, with a bright face. "I'll promise you the fish all right. I'll take an extra hook and line for Boy Blue. He never caught a fish in his life, and he's anxious to try. Dimple, I expect, is too soft-hearted to care for the sport. I'll hurry over as soon as the milking is done and tell them; they'll be so glad."

Jimmie was awake before daylight next morning. He lay a few minutes, listening to the bird songs piping up, one by one. Then he sprang out of bed and looked anxiously at the sky. Not a cloud was visible, and the east was softly tinted with a pale primrose light, brightening every moment. It was going to be just such a day as that the June-day poet had in mind.

He dressed quickly, stole softly down the stairs, and, taking a pail from the milk-room, passed out into the delicious morning freshness. He roused the sleepy cows and did his share of the milking, then washed and went into the kitchen. No one was up yet, but on the table he found some breakfast set out for himself, also a well-packed box of lunch. Mother always thought of everything.

"I wonder how many birds I'll see to-day," thought Jimmie as he took out his little pocket note book. "I mustn't forget to mark down those I have seen already. Let me see—Robin, Blackbird, Crow, Sparrow—and it's likely I'll see some more going through the woods."

He did see some more, but none that he could name. The wakening woods were full of songs, but in only a few cases was his bird lore sufficient to enable him to name the unseen minstrel.

The twins were just finishing their breakfast, and were delighted at Jimmie's early appearance. They had planned to set out as soon as the dew had dried off a little, for the birds are always at their best in the early morning.

Mrs. Marlowe had just finished packing a lunch basket, which Boy Blue took proudly in charge. A smaller basket, containing the field-glasses, "Bird Guide," note books and pencils, was allotted to Dimple. Dimple had adorned the rim of her basket with dewy June roses, and she looked like a half-blown rose herself in a deep, rose-coloured muslin dress—an old one, but still a favourite, for Dimple was fond of colour.

"Now, first thing," advised Mr. Marlowe, "it would be a good idea to take a turn around the garden and jot down what birds are here."

To this they all agreed. Jimmie produced his book and read his list.

"Sparrow," said Boy Blue. "What kind of a Sparrow?"

"Oh, one of those we used to call Greybirds. You said they were Sparrows, didn't you?"

"Yes, but Jimmie, there's about fifty different kinds of Sparrows in Canada, Dad says, or at least that may be seen in Canada at times; and it won't do to put it down that way. You've got to say the kind. We don't know very many. Some of them are easy enough to tell, but some kinds are nearly alike, and you have to watch them closely to be sure."

"I don't know the kind," said Jimmie, "but listen! It was singing just like that one on the lilac bush."

"That's a Song Sparrow," answered Boy Blue. "You can tell it by that song and the dark spot in the middle of its speckled breast."

"Yes," put in Daddy, "and one of our poets, Edward William Thomson, describes his first spring song very beautifully in verse:—

"A joyful flourish, lilted clear—
 Four notes—then falls the frolic
 song,

And memories of a vanished year
 The wistful cadences prolong.

"A vanished year—O heart too
 sore—

I cannot sing; thus ends the lay.
 Long silence, then, awakes once more
 His song, ecstatic of the May!"

"I like that," said Jimmie.

"Look! Isn't that an English Sparrow out there in the middle of the road?" asked Dimple. "That brown bird with a black throat."

"Yes, it is," said Daddy. "We don't often see them around here, and I'm glad of it. The English Sparrow seems to have few friends in this country, but he has no one to blame

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but himself. He has not learned that the best way to have a friend is to be a friend. This he is not to the other birds; he seems to want to 'run the whole show.' Consequently, many other more desirable birds refuse to remain in his neighbourhood. In towns and cities you would see lots of English Sparrows all the year round. This is one of the few birds that we are advised to destroy."

"In that case," said Jimmie, "I'm glad we haven't many." "Still," added Mr. Marlowe, "there are some who love him. Some day you should read what our poet, William Kirby, says about English Sparrows. Perhaps I can remember a few lines:—

"Suddenly a fluttering of wings Shook the soft snow—a twittering of birds, Chirping a strange, old note, but heard before In English hedges and on roofs red-tiled

Of cottage homes that looked on village greens! An old, familiar note! Who says the ear Forgets a voice once heard? The eye, a charm? The heart, affection's touch, from man or woman?

Not mine at least! I knew my own birds' language, And recognized their little forms with joy. "A flock of English sparrows at my door, With feathers ruffled in the cold north wind, Claimed kinship with me—hospitality!—

Brown-coated things! Not for uncounted gold Would I have made denial of their claims! Five! six! ten! twenty! But I lost all count

In my great joy. Whence come, I knew not; glad They came to me, who loved them for the sake Of that dear land at once both theirs and mine."

"There must be some good in them," commented Jimmie, "to make a man write such nice poetry about them as that."

"There's another of our little friends," said Boy Blue. "See, Jimmie; there on the hemlock tree by the gate. That's a Chipping Sparrow. There's two of them, and they have a nest in that tree. They are the smallest of the family, and it's easy to tell them from the other Sparrows by their bright chestnut crowns. You see their breasts are whitish, too, and not at all speckled."

"Oh, I've often seen those birds around home," said Jimmie. "What a cheerful little song they have—'Chip, chip, chip.' I like to hear them."

"They like us, too," Dimple remarked. "They like to be near people; that's why they are sometimes called 'Social Sparrows.'"

"Yes, and they are not a bit shy," Boy Blue hastened to add. "Last year, when the family were nearly full grown, they would hop about in the branches, just a few feet away from us, peering and peeping at us curiously, but not a bit afraid."

"It is surprising how much good a little fellow like that can do," said Daddy. "The Chipping Sparrow is among the most useful of our feathered friends."

There were Robins, hard at work, all over the garden and orchard. From a clump of lilacs in the deserted garden a Catbird mewed complainingly; and an Oriole, which kept just out of sight amid the thick foliage, tuned up his loud, ringing morning song. The children waited a little while, hoping that these two favourites would come out and show themselves, but, perhaps, the birds were distrustful of Jimmie. At any rate, they remained hidden until the little party had set out across the old, daisy-sprinkled meadow.

BESIDE THE CAMP FIRE

Notes on Scoutcraft by Commissioner Rev. Geo. W. Tebbs

The Religious Life of a Scout.

THERE hangs in Headquarters a copy of the picture entitled, "The Pathfinder," painted by Mr. E. S. Carlos, one of that splendid band of men who has made the supreme sacrifice in the Great War. The boy in the picture, in the uniform of a Scout, is represented as studying the chart of life, and, as he meditates on the choice of a career, he feels, as it were, the hand of the Master Scout placed lovingly on his shoulder, and he hears a voice say:—

Lift up thine eyes, my son, Pausing awhile; Rest thou on Me Thy way to see. Stretch forth thy hand, my son, That way to know, And calmly stand Till I command. I am the Master Scout, Presence Divine, Still at thy side Whate'er betide.

The very first claim made upon a Scout as he joins is loyalty to God. It is a necessity for every leader and boy. There should be a full appreciation of the religious and moral aim underlying the whole scheme of scouting, for any troop of Boy Scouts will be as religious as the Leader cares to make it. We are not merely dealing with the physical and mental growth of the boy, but with the moral and religious development as well. The boy at Scout age is naturally religious, that is, he responds most readily to the influence of consistent religious profession as he sees it in his leaders. He is to be taught to keep himself unspotted from the world. To the boy, religion is not a code of ethics; it is not a system of dogma; it is not elaborate ceremonial. In all his scouting he is brought into close touch with the Creator and the wonders of a created world, and it is a grand opportunity for the Scout leaders to carry on one step further, to go beyond the routine saying of prayers and an intellectual knowledge of the Bible, valuable though these be, and to bring him into real, definite relation with Christ, his Elder Brother. The Boy Scout's religion is very similar to that of the soldier on active service. He looks for help in the time of his own little needs, and to whom can we better direct him than to the Great White Comrade, Who as a boy grew in wisdom and stature, and in favour with God and man?

Kiwanians' Boy Scout Resolutions.

The following resolutions were brought up and passed at a recent meeting of the Kiwanis Club, Calgary, Alta.:—

"That every Kiwanian be asked to take out a supporting membership subscription at \$1 per annum of the Boy Scout Association of the Province of Alberta, same to be taken out at once.

"That every Kiwanian be asked to secure two new members, and that they, in their turn, be asked to secure two other members, and so on.

"That the Rotary Club be asked to join, and all other Kiwanis and Rotary Clubs in the province be asked to co-operate.

"That circular letters be sent to the managers of every bank in the province outlining the plan and asking their support."

What about the other provinces?

Scouting Pars.

Quickness of eye and ear give a Scout great help. In fact, these two

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qualifications are essential for good scouting. They give you confidence in yourself. The slightest sound or a sign on the ground may be the clue that is absolutely essential to your enterprise. A Scout should be healthy and



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MISS KNOX, Principal, TORONTO. Term Opens Sept. 16th.

sound. He should be able to ride and to swim.

A Scout must be willing and anxious to do any little job that turns up.

Map reading and sketching are most valuable acquirements, and every Scout should make a point of studying these subjects.

Practise the art of keeping hidden. Get a friend to go out with you, and then place yourself against different backgrounds and let him try to spot you. You will then learn which backgrounds suit you best.

A Scout should learn the positions of the most important stars and constellations, so that he can find his way at night.

Tenderfoot (prospective).—"Do you know how to prevent your trousers from fraying at the bottom?"

First Class Scout.—"Of course; get into Scout "shorts."

A LIBRARY FOR CLERGYMEN.

In his annual report to the Synod, Principal C. C. Waller, of Huron College, London, made the following recommendation:—

"It is further suggested that the College should be asked to provide a guest room, and to arrange that any clergyman of the diocese might come into residence for a week in order to make use of the library. In this way it is estimated that every six years every clergyman so desiring might have the intellectual refreshment of a week in the College, during which he could make use of the library and even attend some lectures. The actual cost to the College would not be excessive, probably \$150 would cover the actual expenditure for room, light and meals. Your Committee respectfully recommend the granting of a sum of \$150 by the Synod for the purpose of providing the extra money needed to give effect to these recommendations."

TIT FOR TAT.

"I'll ring for Norah to bring a fresh pitcher of water," said the professor's wife.

"You doubtless mean a pitcher of fresh water," corrected her husband. "I wish you would pay more attention to your rhetoric; your mistakes are curious."

Ten minutes later the professor said: "That picture would show to better advantage if you were to hang it over the clock."

"You doubtless mean above the clock," she returned, quietly. "If I were to hang it over the clock we could not tell the time. I wish you would be more careful with your rhetoric, my dear; your mistakes are curious."

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