

# Canadian Churchman

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Family Newspaper



Dominion Churchman, Church Evangelist  
and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, JULY 30th, 1914

No. 31

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# The Canadian Churchman

TORONTO, THURSDAY, JULY 30, 1914.

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**NINTH SUNDAY AFTER TRINITY.**

(August 9th.)

Holy Communion: 232, 234, 237, 243.

Processional: 476, 488, 493, 496.

Offertory: 391, 485, 492, 680.

Children: 233, 238, 241 480.

General: 8, 35, 219, 393.

## The Outlook

### Down the Saskatchewan

It is a pleasure to give to our readers the series of articles which will run for the next few numbers from the pen of Rev. G. E. Lloyd, M.A., Principal of Emmanuel College, Saskatoon. At the request of the Colonial and Continental Church Society Committee, he is making a trip of about fifteen hundred miles down the North Saskatchewan River, in order to get the latest information as to what is happening in our Missionary Districts, or rather, what is *not* happening from a missionary point of view. Some of us have heard and most of us have read of the Principal's intense convictions on the necessity of "Canadianizing" the foreigners in our country. We may be sure he will be keen to note the religious and educational conditions of the territory. He plans to report not merely Anglican efforts but Greek, Roman and other denominational effort in this wide sweep of new settlements. The full report will, of course, be printed in the C.C.C.S. publications, but in the meantime we are grateful, and our readers also, we are certain, that the Principal will send us a weekly letter in his graphic style about actual conditions in the North-West. Particularly our readers in the older provinces will be pleased, because the average down East Canadian knows little enough about affairs in his own North-West country. The second of the series appears in this issue.

### Another Canadian to the American Church

With Dean Abbott's acceptance of the rectorship of the Cathedral in Cleveland and the Deanery of Ohio, the Canadian Church makes another contribution to the American Church of a rising young man, the best of whose life and effort is still before him. We could wish that all of our young men stayed in Canada, so that our own Church might have the benefit of their life and work, because Canada needs men so much at this particular moment. But we suppose it is inevitable that some should find their sphere and opportunity across the line in the centres of teeming population, where the problems of the Kingdom are intensified. We wish Dean Abbott years of increasing usefulness. As is well known, Dean Abbott succeeds Bishop DuMoulin, another Canadian, who has been recently elevated to the Episcopal bench in our sister Church. No one can be unmindful of the work which Bishop Brent, another Canadian, has done and the place he has won in the hearts of the American Church and nation. Every Canadian clergyman who finds his work across the line will, we trust, use his voice and influence on behalf of the great peace which has been brooding over these nations for a hundred years—a peace which surely has the blessing of the great Peacemaker, the Holy Spirit.

### International Conference

An International Congress of Social Christianity, from which much is expected, will be held at Bâle from Sept. 27th to 30th. There is an English committee, with Rev. Percy Dearmer, D.D., Vicar of St. Mary's, Hampstead, as chairman, and Miss Lucy Gardner as honorary secretary. Among the members are the Bishops of Birmingham, Chelmsford, Lichfield, Lincoln and Winchester, Canon Scott-Holland, Principals Garvie, Ritchie and Ronald Burrows, Dr. Vernon Bartlet, Mr. Arnold Rowntree, M.P., Dr. F. B. Meyer, Mr. Philip Snowden, M.P., and the Brotherhood National President. The object is "to discuss social questions in the light of Christianity." The origin of the Congress was a meeting of representatives of Continental Protestant Churches, and three representatives of the English Brotherhood Movement at Besançon in 1910, when Professor Charles Yide presided. The English committee is taking part on the distinct understanding that the Swanwick basis of membership is accepted, i.e., that representatives of all Christian Churches be invited. Stress is laid on the immense possibilities for Christendom in the Congress. "It represents, at an early and plastic stage, a movement which may assume great proportions. It stands for the leavening of all forms of social life by the spirit and principles of Christ's Gospel. . . . In so far as we succeed, we shall be helping to restore Christian unity and to destroy the social miseries and vices which are a scandal to Christendom. Here is a matter in which we can all work together."

### Social Service

A leading clergyman in America has just given expression to a very timely opinion in saying that:—

"Our present passion for social service will soon become pale-faced and anæmic unless the quickened aspiration for truth in the inward part has new vogue. Per-

manent improvements in life develop from the inside out, not from the outside in."

It is only too true that "the corruption of the best is the worst," and virtues may easily be developed into such extremes as to become vices. It is undoubtedly true and important to remember that social service is the bounden duty of every Christian, but when attempts are made to separate it from Divine service it becomes weak, and even dangerous. It is only as we love God and serve Him that we can love and serve our fellows.

### Can we still be Christians?

Dr. Eucken answers this question in a book of two hundred pages, scarcely intelligible to the average reader, with its occult and profound terms. He concludes that "we not only can, but must be Christians, only, however, on the one condition, that Christianity be recognized as a progressive historical movement, still in the making, and that it be shaken free from the numbing influence of ecclesiasticism and placed on a broader foundation. Thus, here lies the task of our time and the hope of the future." All of which is quite true and quite trite. It has been said in varying emphasis before. The numbing influence of ecclesiasticism has chilled the very heart of Christianity times without number, but we know of nothing which provokes a more lusty protest eventually from Christians themselves. If by a "progressive historical movement," Dr. Eucken means that we are working towards a fuller realization and application of the principles of Christ, then we agree with him. If he means something else, for instance, that Christianity is a step in the religious evolution of the human race, then we do not agree with him, for he does not mean Christianity as we have it in the records to be the final issue in religion. By "broader foundation" we understand the clearer conception of the actual foundation. If Dr. Eucken means something human and not superhuman, then, again, we see in his proposal the negation and not the development of Christianity. In the meantime we are thankful that Dr. Eucken so insists on the spiritual as the supreme and essential element in human life.

### The Church and the World

Fifty dollars each for licenses to hold dances in their buildings is what some New York churches have paid to the municipal authorities for the present season. In one church it was necessary to lay a better floor for dancing in the prayer meeting-room. In this extreme socializing of the Church some are forgetting that the Church has a main business and witness, and that it is possible for dancing and other social affairs to be conducted elsewhere. We can imagine that in some places it might be difficult to procure decent quarters free from ordinary dancing hall associations. It might be difficult, but scarcely impossible. The main witness of the Church is to the spiritual and not the amusing. No minister starts out with the idea of jeopardizing the main witness, but the unfortunate result comes nevertheless. All is well when the ship is in the sea, but it is a bad thing when the sea gets in the ship.

### Bad Company

"There are many boys who are well brought up and have good parents who do not look out for the company they get into. Bad company is the cause of their fall," said one of the four gunmen who were electrocuted at



New York the other week. "They get a bad record, and then, no matter whether guilty or not, they would be framed up. Keep away from bad company is best message I can send. A fellow who himself earns six cents is better off than he who makes six thousand dollars a week if not straight." The way of the transgressor is very hard, and no one knows that better than the transgressor. The starting of that way for many a man is bad company. The carelessness of some parents is properly censured. The "gang" spirit gets the boy. It is a stage in his development. But father and mother must take pains to know the "gang."

### The Witness of the Gospels

A striking article appears in the June number of "The Bible Magazine," the organ of the New York Bible Teachers' Training School. It is by the Bishop of Durham, and tells of an experience with a member of the English Parliament, to whom the Scripture record of the life of our Lord was a matter of doubtful solidity. The Bishop entered upon a conversation which was new to the mind of the man, and eventually made a great impression upon him. The special point was that the Canonical Gospels, by their manner of perfectly literary sanity in recording the supernatural, are witnesses to their own veracity, and that at the period of their creation such a manner in dealing with such matter was beyond the reach of art. This is all the more striking when the Canonical Gospels are contrasted with the Apocryphal Gospels, and the only hypothesis which explains the conditions is that the writers must have had intimate and reliable information. The entire article is striking and well worthy of reproduction, because its line of evidence is specially important at the present time when doubts about the Gospels as they stand are found in several quarters. Everything goes to support the view of the clever French sceptic that "it would take a Jesus to invent a Jesus."

### What Is It To Believe?

What is it to believe on the Son of God, and what is involved in that simple exercise of faith? Some may think this a purely elementary question, one that any tyro can answer offhand. In that case it should not be hard to give it a clear and definite reply. But it is easy to assume that we know when really we do not. Such a mistake any of us may make, and even those who believe themselves to be better versed in Scripture than most of their fellow-Christians are liable to fall into it. And so it will be well for any who entertain this belief among themselves, and all others, not to dismiss the question as if it called for no second thought. Let them search and see what the Holy Scriptures say about it and then inquire how far their latest views agree with the unerring guide. Now to our question, What is it to believe on the Son of God? Let us look at St. John 1:11-13. The Evangelist states with the utmost brevity that "He came unto His own, and His own received Him not." What a tale those few words tell! He came, the Hope of Israel—the Messiah—the Fulfiller of all the glowing promises made unto their fathers—and they received Him not! They searched the Scriptures, and thought that in them they had eternal life. Their sacred writings—read every Sabbath day in the synagogue—were His witness-bearers, and yet they did not—would not—come unto Him that they might have life (John 5:39, 40). On the contrary, they pronounced His claims false, denounced Him as a blasphemer, and insisted in Pilate's judgment hall that He should be crucified. But

some did receive Him—they were the poor of the flock—and to these He gave the power, the right, the privilege to become children of God, even to them that believed on His Name. Here, then we plainly see that to receive Him, and to believe on His Name, are equivalent terms. The one who receives is the one who believes, and the one who believes is the one who receives. To receive the rejected Saviour, to believe on Him, to confess Him to be the Christ, the Son of the living God, is to be numbered among God's children. And all such are born of God. It is no little thing, then, to believe on the Son of God, the Eternal Word who became flesh and dwelt among us, if in so doing we receive the right to be the children of God—that is, to take the place of such, distinctly and definitely.

In chapter 2:23 of the same Gospel we read of others who believed on His Name when they saw the miracles which He did. "But Jesus did not commit Himself unto them." At first sight this seems strange, indeed—they believed, and yet He stood aloof! He did not trust them for a moment. Were they not sincere? There is no reason to doubt their sincerity. How, then, is the fact to be explained that "Jesus did not commit Himself to them?" What is the solution of this enigma? It is found in this—that their belief was based on external evidence. They believed because they saw the miracles. Such credentials they could and did accept. But their belief went no further. It moved in the intellectual sphere and left conscience and heart untouched. It was reasonable, it had much to say for itself, but it was a belief of which an unregenerate man was capable. Such is the faith of thousands in this day. They call themselves Christians, and never suspect that their profession is nothing but an empty shell—a house "swept and garnished," but having no living inmate. To believe on the Son of God means much more than that. To receive Him under every name by which He is revealed, the Way, the Truth, the Life—to receive Him as the Lamb of God, the Bearer of the sin of the world—as the Son of Man lifted up that whatsoever believeth on Him should not perish, but have everlasting life—as the Son of God, the proof and manifestation of God's love to sinful men—as the Bread of Life, whereof if a man eat he shall live for ever—as the Shepherd who gave His life for the sheep—as the Christ who died for our sins according to the Scriptures, and who is now risen again and is in glory—to receive Him thus, to hearken to His words, which are spirit and life—this is to believe on Him to the saving of the soul and to life everlasting (Heb. 10:39; 1 Tim. 1:16).

This does not mean that Christ in all these various ways appears in the vision of the soul at first. When the awakened jailer at Philippi was bid to believe on the Lord Jesus Christ and he should be saved, it was as a Saviour, the only refuge for the lost, that he believed on Him. And so with all of us. But from that moment Christ was his and he was Christ's. Now, the Christ of the fathers in the family of God is the Christ of the babes, the Christ of "Paul, the aged," who had finished his course and had kept the faith, is the Christ of the Christian of yesterday. There are no two Christs. Growth in the knowledge of Him is another matter, but the One in the knowledge of whom we grow is ours at the very start of our Christian course. If any thus receive Christ, if they thus believe on Him, do they not receive forgiveness of sins? Are they not justified from all things, and sealed with "that Holy Spirit of promise"? Undoubtedly it is so (Acts 13:38, 39; Eph. 1:13). But in this teaching of St. John those who thus receive Him have another thing, namely, eternal life, and they are owned as God's children (John 1:11-13; 3:36). Are, then, these different terms—forgiveness, justifica-

tion, eternal life, etc.—of equal value? Do they all mean the same thing? Not so. Some of them are richer than the rest, but in having Christ we have them all. They are ours, though we have to learn their worth and meaning afterwards.

Let us be clear as to this. Ignorant we may be, having everything to learn. But if we know that Christ is ours—the Son of God who loved us and gave Himself for us—are we not warranted in saying that eternal life is ours and that we have it in having Him? Does it not say in 1 St. John 5:12, "He that hath the Son hath life?" Surely so, and it cannot be for our spiritual health to becloud the blessedness of it in the soul of the youngest believer. But let us not hold the truth in terms only—content to know that eternal life is ours without seeking to understand that great phrase in all the fullness of its many meanings. This is where some come short. They are sure that eternal life is theirs, and as believers on the Son of God they have the warrant of the Word of God for saying so, but when they are asked to tell something about the life they have, they are not able to say much, if anything at all. And what they do say seems to show that they see no difference between the new birth, forgiveness of sins, salvation, and eternal life. In their eyes they all have but one meaning. Now, babes in the family of God may be excused if they can say but little. They are not expected to distinguish between things that differ, or to express in accurate terms all that which they truly enjoy according to their measure. A babe in its mother's arms knows what it is to love and be loved long before its infant lips can frame a sentence or utter a single syllable. But believers must not remain babes nor be satisfied with the knowledge of the truth in terms, but go on to possess it in the faith of their souls. Then it becomes substance—real riches—and the inward and outward life pass under its mighty influence. When a child is born heir to a crown and kingdom, he knows nothing of his birthright and high estate. The nursery, the cradle, and his nurse's care are the things the child knows most about. But we expect him to grow in understanding, and when at length he comes to realize who and what he is, his whole life, so to speak, undergoes a great change. And so, if life, eternal life, is communicated to the soul at the earliest dawn of its spiritual history, the one who knows that he has it, because he knows that he has Christ, must go on to learn more of it in its ever-expanding meaning. Life is a profound thing, eluding all definitions and full of ever-multiplying wonders. And if this be true of creature-life as we see it in the world around, much more is it true of eternal life, in which the knowledge of the Father and the Son and of those unseen and eternal things which God has prepared for them that love Him has so large a place (John 17:3; 1 Cor. 2:9-12). It is in harmony with this that Christians who are rich in this world, and who have within their reach all that money can buy, are enjoined to lay hold of that which is life indeed (1 Tim. 6:19), while Timothy is exhorted to flee these things, to fight the good fight of faith and to lay hold of eternal life. We must, then, be on our guard lest we make knowledge and experience the measure of the blessing wherewith we have been blessed. In having Christ we have all, for every blessing is treasured up in Him. At the same time we must take care not to be like a man who holds parchment deeds that prove him the undoubted owner of rich estates, yet who never takes trouble either to survey or to enjoy them, but leaves them lying idle, and yielding no wealth either to himself or to any one else. It is the diligent soul that shall be made fat, and unto him that hath shall more be given.



July 30, 1914

THE CANADIAN CHURCHMAN

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## WHY GO TO CHURCH?

BY THE REV. CANON BARNES-LAWRENCE, Vicar of St. Michael and All Angels, Blackheath

THE desire for worship is peculiar to man, and it is innate. Science has proved both these points. "Religion is a universal phenomenon of humanity," and worship is an essential part of religion. A century ago a shallow Deism insisted that religion originated in the policy of statesmen or the craft of priests working upon the ignorance of the masses. No educated person would say so to-day. It is admitted that religion can no more be formed from without than thinking or loving. Religion is the most persistent force in human nature. Persecution simply fans its energy; and worship, its uplift of admiration, love and awe, is its highest expression.

Investigation has further demonstrated that in worship man seeks the society and co-operation of his own kind. Whether fear of the Deity he worshipped led him in early days to prefer company to isolation I am unable to say, but it is a fact that not worship only, but united worship, is a note of the race. Explain this as you will, there is the fact, and we may again say that the impulse, desire—call it what you will—of such common worship is inborn, the handiwork of the Creator Himself.

Another fact, and one of deep significance, is now generally admitted—namely, the physical necessity of one day in seven as a day of rest. It is well to remember that other divisions of time have been enforced by law, as, for instance, in the French Revolution and in the Empire of Japan; but in either case revolutionary France and heathen Japan have come into line with the Christian nations in this matter, and in France, as every one knows, the obligation of the first day of the week is now being enforced by law on purely secular grounds. The truth is that human needs always lie behind Divine ordinances, and it is worth thinking about that since West End society in London began to flagrantly forget the claims of Sunday its medical men have had to prescribe massage and the rest-cure.

Now I want you to weigh honestly these uncontroverted facts. They entitle us to say that religion, the impulse for united worship, and the day of rest stand as ordinances enforced by the needs of our common humanity. Physiological facts are the weightiest theological arguments. They show convincingly the will of God. You will find that it is just here that Divine doctrines and rules of conduct are distinguished from those that are simply of human authority. It is here that we recognize the final verification of their Divine origin. I might argue the claims of public worship on a purely natural basis, and if I do not now do so it is not because I do not think them so arguable. But I do emphatically wish to draw your attention to this line of argument before passing from it, because, so far as it is valid, it cuts away the ground from all those persons who complain that our insistence upon those claims is arbitrary and unreasonable. It is nothing of the kind, for in the last analysis they rest upon the necessities of human nature itself.

### A MAN'S DUTY TO GOD.

But those claims come to us with another and higher sanction. There is a grand old phrase which for centuries has had a formative influence upon our English character: "My duty towards God." And I want to say at once, and I say it with the deepest conviction, that the claims of public worship rest upon man's duty towards God. We know this perfectly well: conscience tell us so; memory, stored, it may be, with lessons learned at a mother's knee, tells us so; the Bible, still the Word of God to the wisest of men, tells us so; each spire and tower, with its "sound of the church-going bell," tells us so. "My duty towards God"—we do well to ponder that phrase, it contains the two greatest words in the English tongue, "God" and "duty," and he who forgets the one necessarily denies the other. Now the particular duty of public worship rests upon the

twin pillars of obedience and gratitude. To neglect it is plain disobedience to the moral law of God as revealed in Scripture, and it is equally plain ingratitude to the Giver of all good things—and ingratitude is always base. Were I arguing the question with a professedly Christian man who generally ignored this duty, I would remind him of the old story of the ten lepers, all blessed by the Saviour, of whom exactly nine-tenths forgot to return and render thanks. I would say to him: "Now if you had been healed on that occasion I suppose that you would have disappeared with the nine?" It is interesting to see the man take the point, but he puts a good face upon it, and replies: "What, go away with those ingrates? No, thank you." "Ungrateful," I reply, "who says that they were ungrateful? They could but be brimful of gratitude." My friend is in a corner and knows it, so he honestly blurts out: "I don't care what they felt; I only go by what they did, or rather, didn't do; only one of them recognized his plain duty." "A plain duty," I reply, "yes, that is just the point. And how helpful is our grand old Liturgy to the perform-

you remember One who never asked whether He had done enough until He laid down His life on the Cross, as an atonement for your sin. But honestly I am at a loss: I fail to reconcile the fact of your Eucharist, your 'sacrifice of praise and thanksgiving' for that inestimable love to you, with the other fact of your inquiring whether 'that is enough.' The two halves of your plea don't match, they seem inconsistent; at eight o'clock you declare that you 'present yourself to God a living sacrifice'; and by ten o'clock you are off for a whole day's pleasure seeking! Which half of your conduct represents the true inwardness of you? It is rather perplexing, I confess."

"Yes, but I can read my Bible and say my prayers at home." "That is true; it is your duty, but do you do it? Forgive my saying that I doubt your 'going anything of the kind, for if you did you would be a regular worshipper in Church. No man can read his Bible with honest purpose without seeing there his duty to God. But in fact I must point out that your excuse is invalid from the outset. How can a private duty do away with the obligation of a public one? Of all mean excuses for abstinence from God's house, to plead the privilege of one divinely appointed ordinance as the reason for neglecting another is surely the meanest."

### A MAN'S DUTY TO MAN.

With some such pleas as this it is that men quiet their consciences, but their duty to God is a duty still, and it is left undone! Now, I go a step further and remind you that the claims of Public Worship rest upon a man's duty to his fellow-man. We live in a world that compels us to "look not every man on his own things, but also upon the things of others." That this may be done the better, Society conducts its affairs by means of organizations and associations. Every object that is for the good of the community has its machinery to promote it, as well as a great many that are not. It is really a very interesting subject for reflection that the entire field of thought and action is covered by innumerable societies. Science, law, temperance, education, disease, sanitation, and now even charity itself work by means of Congresses, Councils, Conferences, Conventions, Committees, and the like. The British Empire itself, the biggest fact upon earth, is said to depend for its welfare and even for its existence upon a small body of men convened to discuss both these matters in Parliament. Now picture to yourself for a moment the position of one of these gentlemen putting the letters M.P. after his name, who was in the habit of playing golf and motoring whenever the House of Commons sat, and pleaded by way of excuse that he had lost the taste for public debate! You say at once that such a man would be a traitor to his highest responsibilities; he would be putting

personal preference in the place of obvious duty. I entirely agree with you. It is clear that for anything that such a man did, not merely his party but the whole fabric of the State might fall into pieces. In like manner, but in ever varying degree, membership of any society, committee, or association, carries with it duties, the neglect of which involves some degree of hurt and harm to the particular objects for which the society exists.

You allow this at once, but do you not see its application? You, like every baptized person are a member of a visible Society—a Society Divine in its foundation and world-wide in its purpose, and every such person calling himself a Christian admits, and indeed claims, such membership. For the purpose of this argument I have the right to assume, as did the Apostles themselves, that all baptized persons belong to the Church of Christ. Most of the blessing of men's lives, and of your own among them, may be traced to the Church's beneficent action in the world, and, indeed, as a Society it exists for this very purpose, the benefit of mankind. It has been observed that just as science has its Association, and legislation its Parliament for the furtherance of their respective ends, so the Church has its "Congregation," as the expression of its social life and as the unit of its action. Combination is an essential to the work of the Divinely founded Society as to any

### A Striking Feature of the Recent Calgary Synod. INDIAN DELEGATES.



Courtesy of Calgary Herald.

Top Row—Frank Big Old Man, Silas Wolf Collar, Paul Pokapinni, William Bear Chief. Second Row—Rev. S. J. Stocken, Rev. Canon Stocken, Ven. Archdeacon Tims, Rev. W. R. Haynes, Rev. Samuel Middleton, principal of St. Paul's school, Blood Reserve. In Front Row—J. A. Webb, St. Paul's mission, H. W. Reader, principal of Peigan school, Rev. M. C. Gandier, principal of Blackfoot school. It is fitting that our Veteran Missionary amongst the Indians, Archdeacon Tims, should occupy the central position in the group.

ance of that same duty by yourself: 'We bless Thee for our creation, preservation, and all the blessings of this life, but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.'

"That's all very well," he admits; "but I have something to say on my side. When a man works hard six days of the week, it is very hard that he shouldn't be entitled to take a little recreation on Sundays." "Well I confess to a good deal of sympathy with you there," I reply, "and if you really do work hard six days of the week I am glad to express it. But, even so, much depends upon what you mean by recreation: physical exercise, I suppose? Exactly, and you can quote St. Paul in favour of it when he says: 'Bodily exercise profiteth a little.' But I imagine that you will not seriously contend that you are all body! You have a body I know, but you are a soul. That is a poor sort of lop-sided recreation that ignores the whole of the most important side of your being. You tell me 'the Sabbath was made for man,' Quite so, for the whole man—spirit, soul, and body—not one-third of him. Do you take me?"

"But if I go to early Celebration, surely that is enough?" "I am thankful that you do not forget that most sacred command: 'Do this in remembrance of Me,' for at Holy Communion



## DOWN THE SASKATCHEWAN

BY THE  
Rev. Principal LLOYD, M.A.

The second stage of  
Principal Lloyd's 1500-mile journey

other; without such combination it ceases to exist as an instrument of God, and the world must suffer. All the blessings that the Church has brought to the world are due to its united action, all the movements that it has brought to a successful issue are due to its combination. I admit at once that the Church has lost a great part of her strength, and why? Just because of those very separations and severances which I see repeating themselves in you. There is, however, one difference: the strength of the Church has been frittered away in party warfare, in matters on which men have taken different sides because of the force of their conviction that they were worth separating for, but your separation is due not to the strength of personal convictions, but to the absence of any conviction at all. It is indifference, not zeal, that keeps you aloof! So far as you personally are concerned, the whole machinery of the Church may stand still; of your own will you are an absentee member of that Society which, above all others, is ameliorating the conditions of human life. You tell me perhaps that your influence is nil. I fear that I cannot but look upon such humility as unreal, for had I told you that your influence is nil, you would probably have lost your temper! Unconsciously, but really, you are neglecting your duty to your fellow man; for if anything is certain it is this—that were all baptized persons to unite heartily for God's purpose of love, mercy, and happiness towards mankind, they would speedily be realized, and multitudes of despairing men would cease to ask whether there is any God at all.

### A MAN'S DUTY TO HIMSELF.

That is my last point; the claims of Public Worship rest upon a man's duty to himself. You tell me that you have no sense of need of God; you do not say it flippantly as some; but with at least some feeling of regret. I share that regret: a certain power of your soul, which other men use, which you once used yourself, is dying within you. And why dying? Just for want of an object, just for lack of that uplift of admiration, love and awe which we mean by Worship. It need not die, but if it is to live it is essential that it be brought in contact with God, the supreme object of worship. "Woe to the man," says Phillips Brooks, "who loses the faculty of worship, the faculty of loving and honouring and fearing not merely something better than himself, but something which is the absolute best, the perfect good—his God. The life is gone out of his life when this is gone. There is a cloud upon his thought, a palsy on his action, a chill upon his love. Because you must worship, therefore, you must have God."

That is true, and the greatest spiritual blessings have ever been linked with assemblies, the gathering together of the great congregation. Look through your Bible and you will find that the most wonderful manifestations of God have been not to individuals, but to assemblies. That is a fine apostrophe of the old Psalmist: "God standeth in the congregation of God," and all the centuries confirm its truth. In the New Testament that fact is conveyed as a promise: "Where two or three are gathered together in My Name there am I in the midst." That is the promise of a special presence to the congregation; a presence special not in kind but in purpose. It has been well said: "The hours of worship are the great, the sacred hours of life. It is a vital matter for everyone to have some great hours in the week—for a great hour is an hour which makes us great; an hour in which we see things as they really are; an hour in which we see the greatness of some little things, and the littleness of some great things; an hour, above all, in which he who beholds with his own eyes, and not another's, the glory of Him who alone is great, and holds communion with Him."—(Dr. Gott, late Bishop of Truro).

On the other hand, let a man, I care not who, neglect or refuse such hours, and the result is inevitable. By a law as inexorable in its operation as those of Nature, and just because it is a law of his own being as man, those windows of the soul that look heavenward will slowly become darkened. Such a man does violence to himself, lays hand on the noblest part of his being, commits a spiritual suicide. To you, as to every other careless nominal Christian, I would cry with trumpet tones: Abuse not your Sunday; use it for God's purpose, not your own. Use it for public worship. Break the fetters of the week on that day. Expand at some point of your being towards the Infinite, the Eternal, who reveals Himself in Jesus Christ. Your power to do this distinguishes you from the brute creation. It is the most precious thing you possess; treasure it, use it—it is your life.

FOR miles we have been running through high banks covered with green timber in the midst of which the dark green pines stand out in marked contrast.

Those who think of the prairie provinces as a dreary waste of bald, open plain, have only seen them from the railways. The views on the rivers are totally different. Innumerable bends with great sweeps of water, high banks, often precipitous, covered with verdure—ever-changing—sometimes dark with the shadow of forest—flowing slowly and majestically, followed by swift and loud-sounding rapids. Flowers grow in abundance upon the banks—tiger lilies, bluebells, violets, with here and there the pretty yellow orchid.

After 20 miles of silence we come upon the wire ferry leading from Wesel south to the C.N.R. The ferryman told us he was "Roosian," but as he spoke English pretty well we discussed the whole district pretty thoroughly. The people are not really Russians, both banks are taken up for miles inland by Galicians on the one side and Buchavarians or Buchawans on the other. These Buchawans come from the next province to Galicia in Austria and belong to the Emperor Joseph. They are mostly Greek Catholics (Orthodox), owning the authority of the Patriarch of Kieff, but many are now Greek Catholic (as they continue to call themselves), but have left the Orthodox Greek Church and acknowledge the Roman Papa. This man was one of the latter. He admitted that long ago they all had been Greek Orthodox, but had split apart following some man. He could not fully explain as "he no good with language."

He either would not or could not tell me how the Greek Orthodox were looking after their people, but said there were "much more 'Grek Katolik' priests—they shave clean while Orthodox wears black beard." On the school question he was at first very suspicious—who were we—what did we want to know for, etc. After being assured that we were not Government inspectors, but merely taking a holiday down the river, he opened his mind freely.

"That was what the great fight about! Some want Ruthinian teacher, some want English teacher." How they were divided in numbers he would not say. All his people had come direct from Austria and had not been in the States. He said he wanted Ruthinian teacher, because "his girl go school four years only get third book" (grade). He would not admit any desire to perpetuate the Austrian language. "It no good in this country, but Ruthinian teacher make learning go faster at start." This sounds reasonable, though against the evidence of pedagogics, but many things point to the Roman attempt to "hive" their people and this argument helps their case. We found it everywhere the desire to "hive" Romanists, both French and Ruthinian. One other thing you find on the Saskatchewan River—the most glorious sunsets in a wilderness of green and purple beauty as seen from a camp on one of its high banks. I have seen nothing in Switzerland or the Rockies any finer. On the other hand the mosquitoes, oh, oh, oh, they are bad.

On Saturday, June 27, we were dropping down stream, in the midst of what appeared to be a great solitude when we came across a bright young fellow rowing three countrymen over the river in a primitive flat-bottom d punt. They were going to Ispas so we all went to Ispas together and on the way we got his history and the story of his three companions. He was Buchawan (Austrian) and had come to Canada 11 years before with father, mother, four brothers and three sisters. His brother had come out to work on the railway and wrote that country was good—all come. "Yah, some English up nord—from States. No homesteads now for thi-ty, forty mile round. All 'Russian.' School, Yah, English teacher good. Sister go school one year, now third book (grade). Yah, all wanted to learn English—anything else no good." Though forty miles from a railway an acre of land yielded \$60 in potatoes and eggs were 20 cents a dozen. "He satisfied. Yah, no Austria any more." Then we had the story of his companions. They could speak no English at all—had only been out two or three weeks. Austria was in a very bad way. They could not leave the country between the ages of 18 and 38 because of military service. "Had to do soldier for notting for tree years." Life was very hard for the peasants, it rain all

the time and spoil the crops. Flour when they left was \$10 for a 50lb. bag. Nobody got any money. Had to work hard for 30 cents a day, sometimes 20. Many of the people were dying of starvation. Would more people come out here from Austria? "Yah, they send them money, they come." A postmaster lower down the river showed me many letters from Russia and Austria without stamps. There the people had no money to pay postage and here their friends paid double postage to get word.

At Ispas P.O. we found a typical Austrian tenement in a farm yard of mud—well-built log house with rye-thatched roof. As the weekly mail had gone we carried our letters further down, but learnt a good deal about these Buchavian settlers. They seemed clean, wholesome and anxious to be polite and did their very best to speak some English. "Buchawan all round country for miles. Forty mile to Vegreville, thirty mile east, more than forty mile west and away nord—all Buchawan. Some English away nord—came from States, not many." What religion were they? "Katolik." What Catholic? "Grek Katolik! Yah." That was a clever move of the Romanists in Saskatchewan when they induced the Scott government to divide all school taxes into Protestant and Catholic. You cannot be too careful of the use of the word Catholic, which in the most barefaced way the Romanists arrogate to themselves. Many of the Galicians call themselves Greek Catholic and acknowledge the Roman Pope. But these Buchavarians would have none of it. They shook their heads, "No Roman." Finally the postmaster got out his box and showed us the deed of their church site. "The Orthodox Greek Catholic." They wanted to know what we were and were very pleased when we slowly explained "Anglican," not Roman—Catholic like Greek Orthodox long, long time ago. It is a great pity that we English Churchmen in Canada cannot do something to get into touch with these Greek Orthodox people. They are not nearly as well cared for as the Roman Church cares for the converts they make from the Greek Orthodox. Romanists are working hard by means of Greek (Roman) priests to gather them.

If it is true, as report says, that many of them did make an approach to our Primate to be taken over, it would be interesting to know why they were refused, and whether such refusal would be endorsed by the General Synod. In the meantime, the one strong hope is in the schools and none but Canadian born or English teachers should be allowed to teach, especially in these foreign schools. The provincial governments should rigidly shut down any attempt to teach either French, Ruthinian, or any other settlement of foreigners in their own language. English, and English only, should be tolerated if we are to absorb this tremendous mass of foreign-born settlers. They are here and here to stay and the problem should be dealt with at once.

As far as I could ascertain the Alberta Government seem to be doing their duty in this matter. Whether the other governments are doing so is quite another matter. British voters who want the provinces kept British should look after their governments in this matter very sharply. In the meantime, here is a good opening for many of our young men who would like to do a Christian and yet Imperial piece of work for which they are very well paid. Qualified male teachers who would go into the school and put their heart into the work could do a fine stroke of work for God and the Empire. The Buchavarians are willing to learn and would respond whole heartedly to any real personal attempt to guide and teach them. As things stand now hundreds of square miles of our Canadian territory are practically "Russia."

An experience of a different kind came in the afternoon of the same day when we crossed the river and tramped some miles into the Sacred Heart Indian Reserve. Our Buchawan friend had told us that the Indians had over four townships of the best land, but only some 700 acres under cultivation. "They would not work," he said in disgust, "too bad nobody use the land. Our people come, no land now, have to go away back."

The Sacred Heart Mission is French Roman Catholic with a Church residence, school and

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## THE OLD MOHAWK CHURCH

This Quaint Edifice has many Historical Associations, and was One of the Outposts of Christianity in Old Ontario.

ON the outskirts of the busy commercial city of Brantford stands the oldest and most venerable chapel of Ontario, known as the Mohawk church. Picturesquely perched on a hill top overlooking the Grand River, it is a living link between the past and the present, between the Red Man and the White. Reared as a reward of the Red Man's loyalty to the British Crown, it marks historic ground. A history of the little church would not, therefore, be out of place in this number.

Before the Revolutionary War between the American colonies and Great Britain, the Mohawk Indian lived along the valley of the Hudson in the State of New York, where a church had been built for them by the British Crown. When the revolution broke out Captain Joseph Brant and his Indian followers were compelled to leave the state, as they remained true to the English King, and they sent their families to Lachine and Niagara. At the close of the war the government selected a tract of land upon the Bay of Quinte, to be set apart for the use of the Six Nations, in recognition of their loyalty. Capt. Brant, however, preferred an allotment on the Grand River and after considerable delay, caused by disagreement among the Indians themselves, a meeting of the Mississaugas and chiefs of the Six Nations and Delawares was held at Niagara, and the sale of the land was made by the Mississaugas for the use of the Six Nations. They were granted six miles on either side of the Grand River, from its mouth to its source, and here the greater part of the Mohawks, Senecas, Cayugas and others settled.

The government had promised to build a church to replace the one of the former Mississaugas settlement, and in 1874, Dr. Fuyster let the church contract to John H. Smith, a United Empire Loyalist, and in 1785 Smith and his sons began the building of the new church now known so familiarly as "The Old Mohawk Church."

The building is of frame, and the timber for it was cut and sawn near Paris and floated down the river to where the church still stands. The old clapboards, beaded in those days by hand, may be readily distinguished from those added in recent years.

Originally the pulpit was in the centre of the south wall facing north, and on the west side of that was a large pew reserved for the historic Brant family. Facing the Holy Table on each side were two pews reserved for the white members of the congregation. The remainder of the old-fashioned high box pews were occupied by Indians.

The church was the first built in Ontario, and the first Protestant church in either Upper or Lower Canada, yet it had no regular minister in charge during the first forty years of existence. Early records of the church may be found in "Hall's Travels," where Lieutenant Hall writes of his visit to the church in 1816. He describes the services conducted by "Aaron, a grey-headed Mohawk, who touched his cheeks with a few spots of vermilion in honour of Sunday. He wore a surplice and preached."

In the records of Dr. Stuart, a still earlier visit to the Mohawks in 1788 may be found. He describes the village as consisting of a great number of good houses, with an elegant church in the centre. "It has an elegant steeple and bell, and is well furnished within." He also mentions that the psalmody was accompanied by an organ, and there was a service of plate and crimson furniture for the pulpit.

In 1823 the Six Nations Mission was assumed charge of by the New England Company, which charge is still retained to the present day. The Rev. William Hough was the first missionary and a parsonage and two schools were built.

In 1829 the church was considerably altered, the spire being rebuilt to form an entrance, porch, vestry and belfry. The chapel was consecrated

in 1830 by the Bishop of Quebec. For a time the old church was unused and fell into decay, but in 1865 it was once more repaired, and has been used constantly ever since. Each Sabbath morning the service of the Church of England is conducted in the church, and is attended by the pupils of the Mohawk Institute and interested visitors.

### QUEEN ANNE 1712.

The old church has many relics of historic interest still in its possession, among them a silver communion service presented by Queen Anne, which bears the royal arms and the inscription, "The Gift of Her Majesty Anne, by the Grace of God of Great Britain and Ireland and Her Plantations in North America, Queen, to her In-



Courtesy of Brantford Courier.

### THE CHAPEL OF THE MOHAWKS.

dian Chappell of the Mohawks, 1712." A Bible, also the gift of Queen Anne, is inscribed with the names of royal visitors. Both Bible and communion service were deeply revered by the Indians and guarded most jealously. They were buried by the Indians during the war of 1812-14 and restored later to their present position. Immediately above the Holy Table two tablets adorn the wall, inscribed in the lengthy words of the Mohawk tongue with the Lord's Prayer, the Ten Commandments and the Apostles' Creed.

The tablets, altar cloth and royal coat-of-arms of George III., above the entrance, were sent from England by the Government in 1876.

Not the least interesting of these valuable relics retained by the church is the oldest church bell in Ontario. Cracked and dust-laden, it still commands our veneration, for its music first startled the stillness of the forest and summoned the Red Man to the house of prayer.

Beneath the shadow of the little church is the tomb of Thayendenagea, or Captain Joseph Brant, whose memory is revered by white men as well as red, and his epitaph testifies: "This Tomb is

Erected to the Memory of Thayendenagea, or Captain Joseph Brant, Principal Chief and Warrior of the Six Nations Indians, by His Fellow Subjects and Admirers of His Fidelity and Attachment to the British Crown. Born on the Banks of the Ohio River, 1742. Died at Wellington Square, W.C., 1807."

The oldest church still stands in the midst of its quiet graveyard, a silent sentinel of Time's ceaseless change.

## THIS AND THAT

Thoughts of an Eastern Churchman

Work on the new Woman's Residence at King's College, Windsor, has already begun. It is hoped to have the building ready for occupation before the end of the year.

The Bishop recently concluded an extended confirmation tour in Prince Edward Island, where he visited every congregation and consecrated one church. He is now at his summer cottage at St. Margaret's Bay, on the Atlantic Coast.

Joseph Chamberlain leaves a gap in the English political world that will not soon be filled. He is the last (for the present at least) of the great personal leaders of Modern England, and there is no one in sight who can fill his place. England has its share of able politicians and statesmen, but there is no man to-day in English public life whose personality is a real asset to his party, such as that of the late "Joe" Chamberlain. As far as I know there isn't a politician in England to-day who has been honoured with a nickname. There are men of exceptional force and ability, but not one of them competent to arouse the enthusiasm of great masses of people and organize public opinion, not one of them whose personality, as Wellington said of Napoleon, was worth 30,000 men in a campaign. He leaves behind him the solid and enduring memorial of work done during his tenure of the Colonial Secretaryship, that revolutionized England's relationship with her colonies. In the strictest and strongest sense of this much used and often abused term, Joseph Chamberlain's administration of the Colonial Office marked an epoch in the history of the Empire, dividing past and present with a clear and well defined line of demarcation which will never be repassed. He established and set in operation certain broad and abiding principles which will finally effect the reorganization of the British Empire. That day is not yet, but it is assuredly coming, and there are those living to-day who will see it. Chamberlain was a true Empire builder, because he was a man who had visions. Like all great politicians he was an opportunist. But he was an opportunist with ideals, and therefore a statesman. Of actual work accomplished there is not much to his credit. But he laid a foundation for others to build on, that will most assuredly remain, and which will secure for himself an imperishable name in the annals of our race.

True faith shows itself far more convincingly by the diligent use of the means provided than by passively awaiting the Divine guidance. Not to use these means surely argues a lack of faith in God, Who has provided us with them for our own self direction, and a lack of confidence in His wisdom. God has given us our reason to use, not to neglect and distrust. In so doing we dishonour and really make ourselves wiser than Him. This has not been the way of the most eminent of God's saints, and of the real leaders of religious thought. They were emphatically people who used the means. One notices this combination of great shrewdness and common sense with deep spirituality in the lives of all those eminent leaders from St. Paul downward, a strong mysticism and belief in the unseen world allied with much shrewdness, and often with what we would call, great business ability. At first sight this is a somewhat puzzling combination.



But after all it is only a wider all-round faith that sees the love and providence of God everywhere and in all things such faith as this is worthy of the name and is incomparably superior to that caricature of it, which distrusts and repudiates and sometimes flouts and despises, as beneath its dignity, certain divinely implanted faculties.

With every recurring summer the secularization of the Lord's Day marks a fresh advance. Down here in the Maritime provinces it is perhaps less in evidence than in middle and western Canada. As yet we have no Sunday baseball or golf, and no local Sunday passenger trains as in Ontario. A through passenger train, it is true, was started two or three years ago on the Intercolonial, but on the Provincial lines Sunday passenger trains are still unknown, and until the last few years, on the Dominion Atlantic Railroad now a part of the C.P.R. system, freight trains as well. Now a few of these latter are run, and it is probably only a question of a short time when we shall see Sunday passenger trains traversing all portions of the Maritime Provinces. The playing of golf on Sunday is, I am told, quite common in Ontario. During my last visit to your beautiful province I noticed another practice, which less than a quarter of a century ago, no one with any regard for his status as a respectable member of the community would have dreamed of doing publicly, viz., Sunday gardening. This, I am told, has been universal for years on the Pacific Coast. If it is practiced down here I have never seen or heard of it. Nevertheless the advance in Sunday secularization is quite noticeable here. I use the term "secularization" instead of "pleasure taking" purposely. It is not so much the spread of Sunday pleasuring or recreation that is so disquieting, but the indications everywhere of the decay of the old time reverence for the religious character of the day. Of course in our case the one has followed on the other, but by no means necessarily. The great problem to-day is how under the changed and rapidly changing conditions of our modern life, the religious character of the Lord's Day is to be preserved. This question has great urgency in relation to the young and rising generation. The Sunday excursion habit is rapidly destroying in the minds of children their reverence for the Lord's Day. Their elders, brought up under older conditions, still retain some tincture of respect for Sunday, but with children the case is different. Thousands of them to-day are growing up to regard Sunday as being mainly, if not exclusively, a day on which to take their pleasure. Its religious character has been so persistently ignored or thrust into the background, that it has ceased to have any serious significance. And as yet no one seems to be ready with any solution. But this is a wide question and demands fuller discussion than can be given here. One thing, however, is certain, and is this, that if we continue to drift in the same direction much longer we will wake up some day to the realization of a vanished Lord's Day. Few questions of the kind to-day equal, and none surpass in importance this problem of the readjustment of Sunday observance to modern conditions. Downeaster.

### DOWN THE SASKATCHEWAN.

(Continued from Page 490.)

lands, having about 50 Indian children in attendance. They had a very good printing house and issued a monthly paper in Cree syllabics and French. The Mission looked clean and well cared for, but the Indians outside were genuine Indians. In one place a large family were having a meal under the shade of a very smoky tepee. We tried to make them understand that we wanted to take a picture, but not wishing to do so against their wishes, were going away, when a very nice voice from a very pretty Indian girl of 16 or so, said, "There is an old man in the house, perhaps he will let you." She had been educated by the nuns in the Roman Catholic school at the Onion Lake Reserve and spoke very well, and here she was—back on the reserve—squatting on the ground under an old rag of a tepee, to outward appearance a genuine Indian again. Contrasting the money spent by the Government on schools amongst the settlers we had seen in the morning, there is no comparison as to the value received for Canada. Of course we owe a duty to the Indian as the original owners of the soil, and that duty must be done, but it is very doubtful whether these large boarding schools are the best way to help the Indian to change his life.

## SOME FURTHER IMPRESSIONS OF THE PORT HOPE SUMMER SCHOOL

By Rev. L. E. DAVIS, M.A.

Perhaps the best summary of one's impression of the Summer School just completed, is to be found in the sixth chapter of Isaiah. As day succeeded day the feeling of the presence of the Holy Spirit grew, and with that growth there came a sense of our responsibility, and from the heart there ascended the silent prayer, "Lord, what wilt Thou have me to do?"

There was nothing emotional in the meetings, everything being conducted in a most sane and practical manner. It was wonderful how the different conferences, Mission study classes, Bible readings and addresses all fitted into one another. All that was said centred around the one word "Kingdom." Again and again, in Mission study and conference that word would crop up and even the hymns echoed back the refrain. The deep spiritual messages delivered morning by morning by the Rev. D. T. Owen at Family Prayers on "the Seven Words from the Cross," gave the keynote for the day's programme. Not one of us will ever forget the heart-searching and uplifting words given to us in the beautiful college chapel. As one remarked to me, "If in after years any of us return to the school, the first place to be visited will be the chapel with its hallowed memories."

The work of the day opened with Mission Study Classes on "India's Awakening," the W.A. and A.Y.P.A. text book for this winter. The way the delegates discussed the problems in the corridors and dining-room showed they were taking a keen interest in the book, which speaks well for Mission Study Classes in many parishes this winter. As if to press home the aroused interest in Missions, Dr. Waller's Bible studies on the missionary aspect of St. Matthew's Gospel and the Acts of the Apostles, laid emphasis upon God's will in this regard. But unless we have a personal knowledge of Jesus Christ, the need of the field and God's commands regarding it will not avail. This was most convincingly shown in Professor Wright's Church History lectures on the 18th century, which dealt with the great Methodist revival. He made it quite clear that the men who won souls for Christ in that dark period were men who knew Jesus Christ as their personal Saviour and who were on fire to make the good news known to others. Another very necessary and vital requisite in furthering the Kingdom is to have a good home base. Those who will form that base in the future are the boys and girls of to-day. Much time was therefore well spent in the study of the best methods of teaching in our Sunday Schools and of linking the school up to the missionary enterprise.

The practical questions of Social Reform at home and of the stranger within our gates were not forgotten. We were brought to realize our peril when we were told that in Alberta from an European colony, a member was elected to the Legislature who promised to see that the English fads regarding education and marriage were done away with. Among them education is despised and the girls are married at 14. It is not sufficient to advocate the exclusion of these people. For as one aptly put it, "The door swings both ways: It opens to let us in and at the same time lets them out." What is more, they are already in our midst. How are we to meet them? With kindness and sympathy; by teaching our boys and girls to treat them as we would be treated; by refraining from calling them sheeny and dago. But the scene which is most vivid in my memory, is that of the first evening, when the 150 odd delegates were seated on the brow of the hill behind the college hospital, overlooking the beautiful blue waters of Lake Ontario. Away in the distance the light of the lighthouse was beginning to flicker, as the sun's declining rays cast long shadows over orchard and ripening field. Under such conditions we were in a most receptive mood for the message of our lately returned missionary, Rev. R. M. Millman, who, in appealing for deeper consecration and greater love for our fellowmen, asked on behalf of Bishop Hamilton for two men and five women to assist in the Japanese field.

All too soon the week slipped away and back to the hurlyburly of life we have come, more determined to live the Christian life and more assured that, "The kingdoms of this world are become the kingdoms of our Lord and His Christ; and He shall reign for ever and ever."

## Brotherhood St. Andrew

TORONTO.—Rev. W. L. Baynes-Reed officiated on Wednesday, July 22, at a charming wedding in St. John's Church, Norway, when Miss Elizabeth Hume Wright, daughter of Mr. and Mrs. H. A. Wright, of Toronto, was married to Mr. Charles Corner Stenhouse, son of the late William Stenhouse, of Rangoon, Burmah. Mr. Stenhouse is one of the popular secretaries of the Brotherhood of St. Andrew.

SCOTLAND.—The Annual Conference of the Union of Eastern Chapters of the B.S.A. was held in Kirkcaldy on Saturday, 30th May. Even-song was said in St. Peter's Church, after which tea was provided for delegates and others in the Rectory garden. At the General Conference, which was held in the Church Hall, the Rev. J. S. Begg presided. In Mr. Neale's unavoidable absence, Mr. Begg read the paper which the former had prepared on the subject of "The Layman in the Church." Mr. Neale treated the subject from the historical point of view, showing the vigorous part played by the layman in the organization and running of the Church in medieval times. Although this particular period is generally looked upon as a priest-ridden age, and the Reformation is supposed to have delivered us from the domination of the priest, still the laymen, in these modern times, has freed himself from most of the responsibility attached to church work and considerably thrown it upon the priest, whose peculiar business he thinks it is.

The second paper was delivered by Mr. John R. Simpson, M.A., Dundee, who chose for his subject "Brotherhood Ideals." Regarding these ideals, Mr. Simpson set himself to answer two questions: (1) Are they practicable for the average man; and (2) Are we realizing them? He showed that our ideals may be summed up in our twofold rule of prayer and service, a rule which must be kept, not in the letter, but in the spirit. We must not be content with one effort per week. He is a poor Brotherhood man who, having found his opportunity and seized it, breathes a sigh of relief, and with a sense of duty done, rests on his oars, content that his week's missionary task is fulfilled. If our rule means anything at all it means the entire consecration of self to the service of the Master; it means a burning zeal for Christ and His Church, and a desire to be like our patron Saint Andrew, in bringing our brother to Christ, whenever and wherever we find a brother who has not come into Christ's Kingdom. We must not rest content with merely bringing a man to church. We are to show ourselves deeply interested in the spiritual welfare of our brother, and, both by precept and example, to elevate his spiritual and moral character.

The Rev. R. H. Jones spoke of a Chapter 30 strong which he had known in the West Indies. There is was, indeed, a marvellous thing. Every Saturday night letters were sent out ordering members to go out into the country, for every member was prepared to take Sunday duty. He went on to speak of the power of influence, and said that it was not so much what we could do, but the strength of our influence. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." We sharpen each other's character. "As in water face answereth to face, so the heart of man to man." Influence is something that radiates from us quietly. We need not be ashamed of it. We cannot prevent our influence from reflecting itself.

The next annual conference was fixed to be held in Guardbridge, on Saturday, 24th April, 1915. A vote of thanks was then accorded to the Rev. J. S. Begg for so ably presiding, thereafter the meeting adjourned.

## Church News

### PREFERMENTS AND APPOINTMENTS.

COMLEY, F., ordained Deacon for Van Anda, Columbia Coast. (Dio Columbia.)

ABBOTT, ALMON, M.A., D.D., Dean of Niagara and Rector of Christ Church Cathedral, Hamilton, to be Dean of Ohio, U.S.A., and Rector of Trinity Cathedral, Cleveland, Ohio, U.S.A.

### NOVA SCOTIA.

Clarendon Lamb Worrell, D.D. Bishop, Halifax, N.S.

HALIFAX.—ST. GEORGE'S.—The 113th anniversary of the opening of this church was celebrated July 19th by special services which were attended by large and interested congregations,



including descendants of some of the old families who worshipped in the church when it was first built. At the morning service Mayor Bligh was present, also representatives of the military. The morning service was conducted by the Rector, Rev. H. W. Cunningham, M.A., R.D. Rural Dean Cunningham preached an eloquent sermon. During his discourse he reviewed the early history of the church, from the building of the Old Dutch Church. He showed that owing to the increased population there was found to be a great need for a church in that locality. Coming between these two events was the early history of the church under the old German schoolmaster Torpel and the pastorate of the German minister Bernard Michael Houseal who died in 1799 at the time that the plans were being prepared for the erection of the present edifice. These plans had been drawn up by Mr. Hughes, of the Naval Yard, who was consulting architect to the Duke of Kent. Mr. Cunningham spoke at length of the building of the church, showing that the money came in from the British Government and from prominent local people. He held in his hand the original collecting list for subscriptions, stating that this was headed by the Duke of Kent and Sir John Wentworth. There was considerable difficulty experienced in erecting St. George's owing to its circular shape, but the corner-stone was laid on April 10th, 1800, by Sir John Wentworth and the opening service held on July 19th, 1801. At this service Sir John was present, also the Commander-in-Chief of the Forces. The sermon was preached by Rev. George Wright, who had succeeded Mr. Houseal. At this service "several hymns and anthems were masterly performed in the presence of a numerous congregation," says the records. Mr. Cunningham mentioned many prominent people who were members of the church in the early days, among these being Otto Wm. Schwartz, whose tablet is on the walls of the church, having been brought there from the Dutch Church in 1834; Otto Leonard Lockman, after whom Lockman Street was named; Christian Brehm, Peter Bergman, Anthony Hanery (King's Printer), the Muhligs, the Gotthits, the Merckels, Conrads, Jacobs, Artz, and also Sir Samuel Cunard, who was born a year previous to the building of the church and whose children were baptized therein. Offshoots of St. George's were St. John's, Fairview, 1841, St. Mark's, 1866, which became a separate parish in 1882, and St. Matthias'. In concluding the preacher spoke words of exhortation to his people. Their future under God was assured if (1) there was predominating piety; (2) constancy as of old; and (3) love to the Saviour and a desire to extend His Kingdom.

In the evening Archdeacon Armitage, in the course of an admirable sermon, gave some salient facts of the early history of St. George's. The little Dutch church on Brunswick Street, he said, is crowded with historic memories, and is not only one of the oldest, but one of the most interesting of our public buildings. The name "Dutch," has clung to the Church through the centuries, for it was founded and built by Germans, strong in religious fervour, robust in their Christian beliefs. Its founders were of the Lutheran Church, clinging with almost a fierce tenacity to Evangelical truth as embodied in the outstanding principle of justification by faith, the article, as Luther declared, "of a standing or a falling Church." They soon learned, however, to value the teaching and the practices of the Church of England, and were glad to conform to her scriptural system. The Rev. Dr. Brevnton, the first Rector of St. Paul's, when he dedicated the church in 1760, and called it after the great name of England's patron saint, St. George, preached in German and French, and addressed the congregation in English. Rev. Thomas Wood, vicar of St. Paul's, as early as 1762, reported that the Germans to whom he administered, "now understood English." In 1760, when Otto Leonard Lochman, after whom Lockman Street is called, whose escutcheon is painted on the north wall of the church, died, the record runs, that his remains were interred in the German church at Gottingen. It is of interest to remember that Lochman was reputed to have been the Latin tutor to George the Third. It was the earnest labours and self-sacrificing zeal of the Rev. Bernard Michael Houseal, which made possible the building of St. George's, as the successor of the historic building of many names, the Evangelical German Church, St. George's Chapel, but popularly known as The Little Dutch Church. Mr. Houseal was a Loyalist, who had been senior pastor of the Lutheran Church in New York. He was a native of Wurtemberg, had been chosen by the Consistory of Stuttgart, for the Lutheran ministry, was a man of good-university training, and after the Revolutionary war

took Orders in the Church of England. On his death in 1799, he left a united congregation of Germans and English, who undertook the building of the new St. George's.

LOCKPORT.—Rev. Reginald A. Penny, of St. Augustine's College, Canterbury, has taken charge of this parish.

ALBERTON, P.E.I.—The Rev. F. G. Gosden, has been appointed Rector of this parish. He has been working for some time past in Western Canada.

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### QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

WOLFE MEMORIAL CHURCH.—Canon Scott's project for the erection of a memorial church in honour of General Wolfe has received the encouragement of H.R.H. the Duke of Connaught, who approves of it as a "most inspiring theme" and promises to give it "every support." Canon Scott says that under the new auspices he and those who are with him in the movement are now going ahead in real earnest. An organization committee will be formed in Canada. In England one is already being formed and it is headed by the Bishop of Willesden.

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### TORONTO.

James Fielding Sweeny, D.D., Bishop.  
William Day Reeve, D.D., Assistant.

TORONTO.—ALL SAINTS'.—Bishop Reeve held an Ordination service in this church last Sunday morning, when Rev. A. Perry Park, B.A., was made a priest and A. H. Walker, B.A., a deacon. The candidates were presented by Archdeacon Ingles, the examining chaplain. Rev. W. J. Southam preached the sermon, Prof. Hallam assisted in the service. Mr. Park has been connected with All Saints' Church from childhood. During the last year he has been giving his services as honorary curate to the church. He has met with great success among the young men and boys, for which work he has taken special training. He is a graduate of the University of Toronto and Wycliffe College. He leaves in September for India, where he will be a Y.M.C.A. secretary, in a student centre. He goes as representative of the University Y.M.C.A. Mr. Walker was ordained to be assistant at All Saints'. He is a graduate of the University of Toronto and Wycliffe College. He has distinguished himself in athletics in college and will be able to take charge of the work in the Arthur Baldwin Hall and gymnasium. Reference was made to these facts in the sermon by the Rector, which was from Col. 1: 17, Epaphras, a faithful minister. The sermon was refreshing in that it was not a resume of the history of the Episcopate, or discussion of the theories of the ministry, but a statement and exhortation regarding faithfulness in the ministerial office. Mr. Southam drew attention to the wonderfulness of the calling to an Ambassador of Christ, carrying the message of reconciliation and the love of God. He emphasized the absolute necessity of each minister having been called by God Himself. He himself must be one who has been regenerated and is being sanctified. This will be the foundation of his ministry. In Christ the deep sense of vocation is the prominent thing. It was always his Father's work, his Father's will. He was the sent one. This vocation, this calling, gives men authority and empowerment, and also responsibility. The marks of a successful minister, Mr. Southam found to be four in number. 1. To be a man. As Solomon was exhorted to be a man and not a king, because manhood is the basis of all service, so the clergyman must live and speak like a man, strenuously opposing another "third sex" tendency. He must have a man's interest and speak a man's language. 2. Take heed to thyself. The personal equation is a dominant factor in our service. The personality is the secret of effective service. The minister must take heed to his physical, intellectual and spiritual life. The preacher especially emphasized the need for the last precaution. Prayer and Bible study must be the minister's breath and daily food. 3. Passion for Christ. A faithful minister must be zealous and zealous for Christ. That passion will beget the passion for souls. This must be the primary passion after all. This will result in loyalty to the World Plan. God has this plan for the whole world and every man bears a part in that plan. Unless we

are confirmed to the Father's will we are hindering the Father's work. Loyalty to the message is essential at all times and particularly in these days of "issues." The minister must resolve to know nothing save Jesus Christ and Him crucified. Out of his experience and knowledge he must preach. That is an antidote to plagiarism. 4. Not counting the cost. There can be no self-seeking or self-glorification in a true ministry. "Except a grain of wheat fall into the ground and die," was the law of the Master and it is the law of the Servant. But who is sufficient for all these things? The minister, and every man, must get his sufficiency from God. All things are possible with God, and all things are possible to him that believeth. Let us humbly and definitely claim our portion of God's promised omnipotence that our ministry may be in harmony with His plan.

ST. CLEMENT'S.—Three hundred adults and children attended the Sunday School picnic of this church at Beaverton, July 22nd.

ST. AUGUSTINE'S.—The Rev. Canon Bruce Mackay of Somerset, Bermuda, is in Toronto taking charge of St. Augustine's Church, in the absence of Canon Plummer. Canon and Mrs. Mackay are residing at the rectory.

ST. STEPHEN'S.—An unique occasion in the history of St. Stephen's Church was commemorated last Sunday afternoon, when a special service to mark the 21st anniversary of the establishment of the Garrett Bible Class for men was held in the church. The address on the occasion was delivered by Mr. R. W. Allin, of the M.S.C.C., who made appreciative references to the faithfulness of Mr. George Garrett, the director of the Bible Class and spoke of the good influence which the class has wielded in the community and of the spirit of loyalty which has animated its members. Mr. Allin then went on to speak of the inspirational power of Christianity as seen in its influence in heathen lands contrasting it with the popular religions of the East, the lax moral effects of which he referred to. In addition to the members of the Bible Class, which numbers 195, there were present at the service many of the congregation of the church, the service being taken by the Rector, Rev. T. G. Wallace. Mr. Allin, in commencing his address, spoke of the unusual record of Mr. Garrett as a class director, stating that in all his 21 years of service, the class has never missed a Sunday, while Mr. Garrett had only twice failed to be present. The speaker also stated that on many occasions he has met with men who have at one time been members of the class and that it has been the means of inducing several young men to enter the service of the ministry. During the 21 years the class has been in existence there have been 1,249 young men pass through it, while its offerings for all purposes have totalled \$6,439.

At the morning service a handsome brass communion rail, erected in memory of the late W. A. Brown, by a number of his friends, was dedicated by Rev. T. G. Wallace, the Rector and accepted by the churchwardens on behalf of the congregation. Mr. Wallace, in his address, spoke of Mr. Brown's many years of regular attendance at St. Stephen's.

OBITUARY.—In the passing of Dr. Galbraith, Dean of the Faculty of Applied Science, the Province and the Dominion have lost one of its pioneers in technical education. Forty-six years ago he graduated from the University of Toronto, and for 36 years he was head of the Faculty. At the outset he taught all the branches of engineering science, then gradually a body of professors were gathered about him. Last year 500 men from all parts of the world gathered in honour of his 50th year in connection with the University. The student body grew from 30 to 770 in his time. More than any other man he has influenced the thousands of students who have passed through his hands by his rigid attention to work and exactness of observation. Had he chosen, he could have retired years ago, but devotion to his science kept him at his life's work to the end. For many years Dean Galbraith has been a member of the Church of the Redeemer. Rev. C. J. James conducted the funeral services there on July 25th.

SHANTY BAY.—Mr. F. J. Foot, who was recently appointed by the Bishop as Lay Reader to this Mission, died July 12th. Mr. F. J. Foot was an Englishman, and had spent about 25 years in the British Civil Service. A man of deep religious convictions, he had taken an active part in the Church work in connection with the Church Army in London, and on retiring from the Civil Service, he came to Canada to enter the regular service of the Church. He was stationed at Longford Mills for upwards of three years,



and during that time did much for the spiritual life of the community. Besides being a good preacher, he was a personal worker of exceptional power. Officially, he held the office of Lay Reader, but was looking forward to ordination to the ministry. Last winter he suffered the loss of all his furniture by fire; and shortly afterwards was transferred by the Bishop to Shanty Bay, where he was just beginning what promised to be a very useful ministry. On the 11th he was suddenly taken down with appendicitis, and removed to Barrie Hospital, where an operation was performed. Though a robust man, he did not recover, and the end came early on Sunday morning. The funeral on Monday testified to the place Mr. Foot had won for himself in the esteem of the community. The service was conducted by the Rev. J. R. S. Boyd of Orillia, assisted by the Rev. E. R. J. Biggs, of Barrie, and the Rev. Cyril Brown, of Craighurst.

**GRAFTON.—ST. GEORGE'S.**—The funeral of the Rev. C. H. Brooks, B.A., Rector of this church and St. John's Church, Centreton, took place here, July 21st. The service was conducted by Rev. E. W. Pickworth, Brighton, assisted by Mr. C. Spencer, a lay reader, the following clergy being also in attendance:—Rev. H. R. Mockridge, Cobourg; Rev. T. O'Connor Fenton, of Colborne. Mr. Brooks passed away at Orillia, where he had gone in the hope that the change might benefit him. His widow and daughters at Grafton, and one son, the latter residing in Edmonton, survive. The interment was in St. George's Cemetery, Grafton. Mr. Brooks graduated from McGill University in 1891, and was ordained for Barneston Mission, P.Q., where he stayed until 1895. He was incumbent of Washago from 1897 to 1902. He came to Grafton in 1902, where his death has concluded a 12-year ministry. Mr. Brooks was not a man who sought advancement. His strength was in the quiet and effective ministry, which many of his parishioners will gratefully remember. During his rectorship in Grafton he erected a new church, in place of one destroyed by fire, and he left the parish without debt on the church property. Two years ago, Mr. Brooks had a serious illness, and he has since been in poor health. He went to Orillia about a month ago, in the hope that the change would do him good; but had to go into the hospital, and gradually weakened until he passed away. He was in his 68th year.

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**NIAGARA.**

**W. R. Clark, D.D., Bishop, Hamilton, Ont.**

**HAMILTON.—CHRIST CHURCH CATHEDRAL.**—Bishop Clark has received a letter from Dean Abbott, tendering his resignation as Rector of the Cathedral and Dean of the diocese, stating that he had been offered the deanery of the Cathedral at Cleveland, in succession to Rev. Frank Du Moulin, a son of the late Bishop of Niagara, who was recently elected co-adjutor Bishop of Cleveland. The time of his going has not been set. The Very Reverend H. P. Almon Abbott, came to Hamilton seven and a half years ago from Montreal, where he had served for a time as curate of St. James' Church. A man of exceptional ability, his advancement was rapid. He is one of the most eloquent speakers in the Canadian church and in addition to this showed himself to be possessed of more than ordinary executive ability. This was demonstrated by the fact that he was here but a short time when the congregation of the Cathedral over which he ministered raised money sufficient to clear off a debt of \$18,000 which for years burdened them. Prominent in his characteristics was his geniality and he was a resident of the city but a short time before he was beloved by all who knew him, irrespective of their faith or church connection, and the announcement of his going from Hamilton will be received with the sincerest regret. Shortly after his coming to Hamilton Dean Abbott was made a canon of the Cathedral and on the death of the late Dean Houston he was appointed to the position he now holds and into which he was installed on Christmas Day of 1912. He is very well known in the diocese and in fact throughout the province, and his removal will be a distinct loss to the Church in the diocese of Niagara. The stipend in connection with the position which has been offered to Dean Abbott is about \$7,000 per year and a house.

**BARTONVILLE.—ST. MARY'S.**—This church held a garden party and lawn promenade, July 21st, and realized a good sum.

**ST. STEPHEN'S.**—This church held a garden party and sale of work, with good financial results.

**HURON.**

**David Williams, D.D., Bishop, London, Ont.**

**HURON COLLEGE.**—A special meeting of Huron College council was held July 23rd, and arrangements completed for the coming session. Rev. Principal Waller will be granted leave of absence, during which he will go to England. In the meantime his work at the college will be looked after by two or three of the professors.

**BRANTFORD.—ST. JAMES'.**—The congregation of this church are going ahead with their scheme for the building of a rectory. A meeting has been held and the plans of the house were submitted and discussed. Little blocks of 50 ten cent tickets have been issued with a view to raising a substantial sum of money for the immediate commencement with the plans.

**PARIS.—ST. JAMES'.**—Rev. C. C. Purton, who has been Rector of this church for the past three years, is leaving to be first assistant to the Dean of St. Paul's Cathedral, Detroit. Mr. Purton comes of a clerical family. His father was a clergyman in Sussex for over 30 years and for some time domestic chaplain to the great Earl of Shaftesbury. His eldest brother is at present Vicar of Teynham, in the county of Kent. Mr. Purton has spent more than half his life in Canada, having come to this country 21 years ago. He studied at Huron College under the late Bishop Baldwin, being ordained to the priesthood in 1898. His first charge was in Windsor, where he was Curate to the late Canon Hicks, for many years Rector of All Saints', Windsor. In 1900 Bishop Baldwin appointed him to the parish of Glencoe, which charge he held for three years. In 1903 Mr. Purton went to Mitchell, where he lived until his arrival in Paris. When the present Bishop of Huron offered him the parish of St. James' Church, Paris, he expressed a wish that something should be done in the way of church extension. Through the splendid support of his congregation, as also the energy of the officials and officers of the various associations, together with the hearty co-operation of the members of same, Mr. Purton has been enabled to leave the parish in a much better condition than he found it. The building of the parish hall, so long needed in St. James' Church, has proved to be a great boon to the entire congregation, and there is little doubt that the church, with its growing Sunday School, the membership of which has nearly doubled, and its responsible position of being the only Protestant church in Upper Town, has a great future before it. During the last three years a special effort has been made with some success to unite the men of the church, and to bring them together within the bounds of a common society. With this object in view, St. James' Men's Society was formed, under the guidance of the present Rector. Mr. Purton was appointed by the Bishop to the Inspectorship of the Sunday Schools, about a year ago, for Brant County, and in June last the Synod of Huron elected him as its honorary clerical secretary, in succession to the late Canon Hicks.

**GODERICH.—ST. GEORGE'S.**—The annual tea and garden party given July 23rd by the W.A. was a great success. A musical programme was given. The sum of \$278 was cleared.

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**ALGOMA.**

**George Thorneloe, D.D., Bishop, Sault Ste. Marie, Ont.**

**SHINGWAUK.**—After an absence of 32 years, Bishop Sweeny, of Toronto, visited the chapel at the Shingwauk, Algoma, Indian Home, and preached a sermon to the children at the afternoon service on Sunday, taking his subject from the 34th Psalm. He last visited Shingwauk with the late Bishop Sullivan at the opening of the chapel in 1882. He officiated at the service in St. John's Church, Sault Ste. Marie, in the morning, and at St. Luke's Pro-Cathedral in the evening, where he preached to large congregations.

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**MOOSONEE.**

**John George Anderson, D.D., Bishop, Selkirk.**

**LAKE HARBOUR.**—With great regret we learn that unless the unexpected happens, Dr. Hardie, who volunteered to go as physician to Baffins Land through Dr. Grenfell, will be unable to

reach there this year. He was not able to go forward with the Hudson Bay Company's supply boat, which sailed on July 6th. It was hoped that he could get up to Baffins Land on the Government steamer, which is carrying surveyors for wireless stations in the northern lands. But work will be done at Port Nelson early this week and the survey at Ashe Inlet is completed. So that hope fails. Unless Dr. Hardie can go forward to Lake Harbour, it means that our missionary, Rev. A. L. Fleming, stays on the Mission another winter all alone. Not until the annual supply boat gets to Lake Harbor in August will Mr. Fleming know that he is to have no companion in the Mission work. That will be the first mail and voice from the outside world since last August and the only one until next August. This is the only Mission in Canada where connection is made just once a year. It goes without saying that it is not right to leave a man alone in Mission work under such conditions. In our prayers let us make definite petitions that God in His way will make provision for this one of our isolated missionaries.—Editor, "Canadian Churchman."

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**CALGARY.**

**William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.**

**BLACKFOOT RESERVE.—ST. JOHN'S MISSION.**—Sunday, July 12th, 1914, was a day of great rejoicing for those privileged to be present at the dedication of the new church at the South Camp on the Blackfoot Reserve, so Mrs. Sidney Houlton, of Calgary, writes. The church is built near the house of Silas Wolf Collar—one of the two beloved native Catechists of the St. John's Mission—who is working under the direction of that beloved and saintly man of God, Canon Stocken, who has worked for 30 years amongst our Indian people as a C.M.S. missionary, having come out to Canada from England two years after Archdeacon Tims. We all rejoice with the Canon and his Catechists that, at last, the Mission church which they so badly needed has been built and dedicated. Bishop Pinkham and Archdeacon Tims, with Mrs. Sidney Houlton, secretary for Indian work for the W.A. Diocesan Board, travelled down to Gleichen, and were met by Canon Stocken, the Rev. Cox-Clarke, Rector of Gleichen, and the Rev. M. Gandier, Principal of the Old Sun Boarding School for Indian children. The Indian chief arrived at the school early on Sunday morning to accompany the Bishop and visitors to church, and very nice he looked in a dark cloth suit trimmed with gold braid collar and gilt buttons, and wearing a silk hat with a gold braid band around it. He was both dignified and courteous. He attended both the Communion and Morning Prayers. At the Communion service, which was held at 10 o'clock, the Bishop was celebrant, assisted by Archdeacon Tims and Canon Stocken; there were 17 communicants, 10 of whom were Indians. At the regular morning service, the Bishop preached and Canon Stocken acted as interpreter; there were 76 Indians and 11 white people present. The Indians listened with great interest to the sermon which was much appreciated by them, for the Indians on this Reserve know and feel that they have a warm friend in the Bishop, and they look up to him with love and reverence, for he has been going down amongst them for 27 years to confirm candidates and to preach to them. After the service a luncheon was served for the visitors by Mrs. and the Misses Stocken at the residence of the Canon, after which they were driven down to the new church. It was a very hot drive, the temperature being 92 in the shade, and, as the prairie offers no shelter, the heat can be left to the imagination of the reader. However, the drive of 15 miles did not seem long to anyone, for the conversation of the two ex-pupils who kindly lent their democrats, was most interesting and showed that they kept up-to-date with current events and were farmers of no mean experience, having, so they themselves stated, profited greatly by their tuition at the old Industrial School, to which they went after leaving St. John's Boarding School. At 3 o'clock, the dedication service commenced, being conducted in Blackfoot by Canon Stocken, the singing being very hearty. The Bishop was again the preacher and Canon Stocken the interpreter. The Bishop reminded the Indians that it was because God the Father and the Holy Spirit is still among us that His ministers were still preaching and teaching His Holy Word and that God's love for mankind is just the same to-day as when Jesus Christ was upon earth, and that their church—built for and by themselves—was a house



of prayer where they can go and worship God in their own Blackfoot language; where their native Catechists could preach to and pray with them, and where they could always sing their hymns of praise and thanksgiving to God for His goodness and mercy to them. The Bishop made an earnest appeal to all of them to dedicate their lives to God and His service as in that way alone could be found true joy, peace and happiness. The service closed with a special prayer for all those who, in any way, had helped towards the building of the church now dedicated to God's service. The writer took a photo of the Indians who had attended the service, and one of the church and clergy; the Indians asked to have a picture sent to them, which has been done. They are very fond of looking at the pictures and have got quite used to having them taken, though, only a few years back, they were terrified at a camera and would persistently turn their backs if they saw anyone taking a picture, for they thought a photo was a spirit. The return journey to the Old Sun School was then taken, reaching there about 6.30. The evening service at 7.30 was taken in the chapel at the school by the Bishop, the address being given by Mrs. Sidney Houlton, who took for her subject the words, "Lord teach us to pray." Although the heat was intense the service was thoroughly enjoyed by all, the attendance consisting of 11 white people and 41 Indians, amongst the latter being a few ex-pupils of the school. Thus ended a very pleasant day and, though it had been a strenuous one for all, each one expressed the happiness felt and the certainty of blessings to come as the result of prayer and thanksgiving from so many grateful hearts. Some of the young men on the Reserve have formed a Y.M.C.A. and are holding weekly meetings and are trying to help each other to not only accept Christianity, but to live their lives so that they will be living examples of Christ's power to save and keep them. One of them is hoping that in a short time he will have shown by his life that he is worthy of being licensed as a Catechist. Another young man told Canon Stocken that when he prays to God things become lighter and brighter, but when he forgets to pray life seems heavy and black. Do not these things show the Spirit of God being made manifest amongst these people? Let us continue to pray that they may grow in grace and daily learn more of Him who gave His life for all men. And let us also pray for the missionaries working amongst them, that they may be guided and strengthened in their labours, and that more spiritually-minded workers, both men and women, may be led to give their services to work in the Mission schools. There is no one to whom the Indians of the Calgary diocese are more grateful, or look up to with more thankful hearts, for what has been done and is still being done for them, than they do to the Canadian W.A. as a whole.

(On Page 489 in the illustration will be seen Archdeacon Tims, Canon Stocken, Rev. M. C. Gandier, Silas Wolf Collar and Paul Pokapinni.)

### COLUMBIA.

J. C. Roper, D.D., Bishop, Victoria, B.C.

**BISHOP'S DIARY.**—In the earlier part of June I was able to visit St. Anne's, French Creek and Alberni. My visit to French Creek was on Whit Sunday, and the two first days of June. The Vicar, the Rev. R. Hugh Wilson, I found seriously ill, and yet better than I had feared might be the case. Since then reports of him have been more reassuring. The people of the parish have rallied generously to meet this occasion, and with help promised also by the Executive Committee of the diocese, there seems every prospect that church work in the district, ably begun by Mr. Wilson, will be sustained. On June 12th I arrived at Vancouver. Rev. J. Antle and Rev. Alan Green met us, and we went on board the Columbia Coast Mission boat, "Columbia." It was my first opportunity of seeing in detail the work of the C.C.M. We left Vancouver about noon, and reached Van Anda on Texada Island, in the evening. Mr. Comley is now to make his centre of work at Van Anda, and Mrs. Comley, who is a trained nurse, is in charge of the hospital. Mr. Comley holds services at 13 points. This work will be accomplished by the help of the little launch, "Governor Musgrave." Van Anda itself is a centre of copper mining. The ore now produced seems very rich. We saw a large ship loaded with ore ready to be towed to the smelter at Granby. On Sunday, June 14, services were held on board the "Columbia" in the morning. Mr.

Green left early to take the service at Rock Bay. Mr. Hepburn took the service at Herriot Bay and joined us in the afternoon. Our morning congregation was 22. We had Evening Prayer at 7.15 on board, and afterwards went on shore to see a lot which is given for a church, which will, I hope, be built this summer. Another lot is offered for a vicarage. In the evening we went across to Campbell River and held service, and found a congregation that filled the schoolhouse.

**ALBERNI.—ST. ALBAN'S.**—On June 7th, the Bishop visited Port Alberni, accompanied by the Rev. C. R. Littler and Mr. F. Comley. The occasion of the visit was a Confirmation to be held on Trinity Sunday in St. Alban's Church, but as Mr. Comley had recently passed successfully his examination for Deacon's Orders, the Bishop decided to hold an Ordination at Port Alberni, thus giving the members of St. Alban's congregation an opportunity of witnessing the solemn rite of Ordination which is but rarely administered in a country church. The Vicar, the Rev. R. G. Harker, and Mr. W. K. Walker, of the Church Camp Mission, were also at the service. On the Saturday morning, after Matins, the Bishop gave a series of devotional readings and in the afternoon addressed the candidates for Confirmation. On Sunday the church was well filled with an earnest and appreciative congregation; the Bishop preached, taking for his text the words: "Stephen, full of faith and power." The Litany was read by the Vicar. The Rev. C. W. Littler, in the absence of the Archdeacon, presented the candidate for Ordination. After the act of Ordination the candidates for Confirmation were presented by the Vicar, Rev. R. G. Harker. Mr. Comley is stationed at Van Anda, one of the stations of the Columbia Coast Mission, where he has during the past two years done excellent work as a Lay Reader. His theological training was received at Latimer Hall, Vancouver. On the Monday, Mr. Walker, of the Camp Mission, started on his return tramp to Duncan, 90 miles distant, having to visit 23 camps for service on the road. Mr. Walker makes the double trip twice a month, walking 360 miles, and holding not less than 46 services. He will be very grateful for gifts of papers and magazines for distribution amongst the men in the several railway and logging camps. Such gifts of papers, etc., should be sent to Cowichan Lake, B.C.

## Correspondence

### VAIN REPETITION?

Sir,—Recently I attended an Ordination service. In the course of the service the Lord's Prayer was repeated *five* times, and we prayed for the King *four* times. Of course I understand that this is caused by the combination of three services intended originally to be separate. But that explanation does not relieve the situation. The "Hands off" policy ought not to be maintained at such a cost. This is one of the things which the Revision ought to relieve. It is the same thing in a lesser degree in ordinary services. Unless our 1914 Revisers are of sufficient independence of mind to provide against this kind of thing, how can we justify ourselves from the charge of vain repetitions? We do not say these prayers because we desire to, or feel it devotionally necessary, but because "it is thus written."

Observer.

### WOMAN SUFFRAGE FROM A BIBLE STANDPOINT.

Dear Editor,

Will you kindly publish the enclosed admirable letter of Mrs. McClung, which speaks for itself.

Subscriber.

Dear Editor,

I have been requested to write a letter on the subject of woman's franchise from a scriptural standpoint. It is the first time for me to write in this line, though I have often talked along it. The following are few of the arguments I find in God's Word showing that He intended from the first that men and women should be equal in all respects, as to power, government, etc. In Genesis 1: 26, we read, "And God said, let us make man in our image after our likeness; and let them have dominion over the fish of the sea, etc." Verse 27, "So God created man in His own image, in the image of God created He him; male and

female created He them." 28th verse, "And God blessed them and God said unto them, be fruitful and multiply, and replenish the earth and subdue it and have dominion," etc. Gen. 2: 18, God states why He made man, "It is not good that man should be alone; I will make an help-meet for him." You will notice in all these verses, God gave no power to man that He did not give to the woman, by the repetition of "to them." Neither did He make one law for man that He did not make equally binding upon both. Nor a promise in which both were not to share equally. Some say when God wanted a great leader to bring His people out of Egyptian bondage He raised up a man, not a woman. Moses was the chosen leader. Let us look for a moment at the helpers God used to fit Moses for this great work. Poor Jochebed, his mother, could only protect her beautiful baby boy for three months. A cruel king, a man, was seeking to take his life. Then a woman comes to the rescue, the King's daughter. She has sympathy for the weeping babe, protects, provides good care as his own mother; in later life, educates and fits him for his life work. Who stood by him during all the long journey of the wilderness, cheering him with her presence and song? His sister Miriam the prophetess, doubtless the same sister who watched to see what would become of the precious little bulrush ark in the river. So we read of the "Song of Moses and Miriam" in their united Song of Victory.

We will pass over the names of many great men and women, too, as recorded in sacred history, until we come to the days when God needed another great deliverer for His people. This time He chooses Deborah, a woman, "the wife of Lapidoth," a prophetess. "She judged Israel at that time." Judges 4: 4. The name Deborah implies "A woman of chaste character," also implies "possessor of regal power." Just read carefully the history of that great woman and her successful life as recorded in Judges, 4th and 5th chapters. We see God's people largely gone into idolatry. No leader. They are wasted by the surrounding enemies. "The highways were unoccupied, and the travellers walked through by-ways. The inhabitants of the villages ceased, they ceased in Israel until that Deborah arose, a mother in Israel. They chose new gods, then was war in the gates: was there a shield or spear seen among forty thousand in Israel." Later, she had an army organized and prepared to drive out the invading enemy. For she commands Barak, the captain of her army, to take ten thousand men and go to meet them, assuring him that the Lord will be with him and will deliver Sisera, the captain of Jabin's army into his hand. But Barak answered Deborah, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go." She went with him, but told him, the honour of the victory will be given to a woman. You know the result. Sisera dies by the hand of Jael, the wife of Heber, the Kenite. Here we have plain proof that God approved of the leadership of a woman, a wife—yes, one who had to leave her husband and home to go out to battle, as well as leave domestic duties while she sat in the seat to judge the people. Also God's approval of uniting religious and political life, Church and State. Deborah brought the nation back to worship the true God, "And the land had rest forty years." So ends the record of this queenly life. Does not this remind us of the life of our own late beloved Queen Victoria?

In the days of Nehemiah, the prophet, when he was repairing the wall around Jerusalem, we read "He set the people after families with their swords, their spears and their bows." Neh. 4: 13. Also speaking of the places where they worked, "repaired Shallum, the ruler of the half part of Jerusalem, he and his daughters." Thus the daughters worked with their fathers and brothers. This is what the daughters of to-day are asking to be permitted to do. To help in making the defences, the laws for the protection of our homes and our country.

Job, "a man perfect and upright, and one that feared God and eschewed evil." A man of wealth. "The greatest of all the men of the east." Job showed no partiality in his family. His sons and daughters feasted and enjoyed life together, and were made equal in the inheritance. "And in all the land were no women found as fair as the daughters of Job; and their father gave them inheritance among their brethren." Job 42: 15. I could give many instances of God-chosen women to do His work both at home and in public life. I will conclude with this: Women were honoured by our Blessed Saviour as much as men, from His birth to His death. Had Pilate heeded the warning sent to him by his wife, "Have thou nothing to do with that just man," he would not



have been implicated in the murder of Jesus, the Just, the Holy One. And no amount of water-washing could ever cleanse his hands or remove the stain of guilt from his heart, though he said, "I am innocent of the blood of this just person." So "He scourged Jesus and delivered Him to be crucified." And when "the disciples all forsook Him and fled," the women waited around at the foot of the cross with hearts filled with sorrowful sympathy. No wonder that He gave the joyful news of His resurrection from the dead first to the faithful Mary and her companions and to them He committed the glad tidings, saying, "Go tell my disciples that I am risen." And to the present day He uses women as well as men, to do His work both in private and public life.

Annie E. McClung.

Winnipeg, June 25.

### BIBLE READING IN SOUTH AFRICAN PUBLIC SCHOOLS.

Sir,—The following information concerning Bible reading in the Public Schools in the Union of South Africa is of interest just now:—

Transvaal Province: Schools open with prayer and Bible reading. Conscience clause for scholars, but not for teachers. Syllabus is built from the London (England) County Council Schools Scripture syllabus. Scholars learn the Ten Commandments, etc.

Natal Province: Bible reading with unsectarian explanation of text; all schools opened with prayer. There is a conscience clause. The Education Department supplies syllabus of Scripture reading and urges that the map of Palestine should be used and a few dates learnt. Scholars to read lesson and learn the Ten Commandments, etc.

Orange Free State Province: Schools open with prayer and Bible reading. Teachers only to give instruction in Bible history. Conscience clause for children, but not for teachers.

Cape of Good Hope Province: Every school under the control of the School Board, unless it be a school of a non-Christian designation, shall be opened daily with the Lord's Prayer and with a reading of a portion of the Bible; but no pupil attending any such school shall be required to be present when this is done if the parent or guardian of such a pupil expresses in writing a wish to the contrary. The Education Department provides for each Standard a list of chapters of the Bible to be read.

Thanking you, Sir, in anticipation,

I am, Yours truly,

S. Pearson.

253 Cuba St., Wellington, N.Z., June 2, 1914.

### Books and Bookmen

"Lo, Michael!" By Grace L. H. Lutz (J. B. Lippincott Company, Philadelphia and London).

A tale of slum life in New York City showing in vivid picture the degradation of those children of poverty unreached even by the settlement and numerous workers of a great city and following their almost certain fall into sin and shame. In striking contrast is the rise of one, Michael, a child of the slums, a newspaper boy, who is shot as he throws himself in front of the child of a great financier who is fired at by one of an angry mob, seeking vengeance for the wrecking of a bank in New York. Michael is practically adopted by the rich man. Sent to a Southern school and given every advantage he makes good and his character is depicted as one of great beauty, winning him the title of "The Angel." As a young man he plunges into Social Service work among his old associates and raises many to a higher plane. Michael marries the Financier's beautiful daughter and the "poverty of Society life" is shown in a clear manner. The story is one of intense interest for all classes of readers, but it fails to ascribe Michael's powers to the only Source from which his really remarkable and extraordinary character could come.

"Presence." By Charles H. Brent, D.D., Bishop of Philippine Islands. Longman, Green and Co. (53 pp.; 50 cents net.)

A remarkable little book setting forth the idea that presence or relationship in the highest sense is possible only between God and man, and

that man is distinguished from animals by this power of spiritual relationship. Prayer is the volitional presence of Christ. "Intercessory prayer is not a scattering of good wishes in the air towards someone we desire to serve, neither is the vocal or silent emission of pious hopes in the direction of God. It is the orderly operation of a vital energy, an immediate transmitting of life, when the person prayed for is actively receptive and the creation of fresh opportunity for him, whatever his temper of mind." To read the little book easily, start at section 2, "Man with man" (page 22). The Bishop has limited his circle of readers by his use of scientific and philosophical terms, but that feature may give the book a stronger appeal to some.

### The Family

#### THE WEST OF ROMANCE.

"Behind the squaw's light birch canoe  
The steamer rocks and raves,  
And city lots are staked for sale  
Above old Indian graves.  
I hear the tread of pioneers,  
Of cities yet to be,  
The first low wash of waves where soon  
Shall roll a human sea."

In these words Whittier prophesied the Canadian West that was to be and that which now is. The old has given place to the new. The picturesque cowboy and the gaudy Indian brave are becoming things of the past. The former drops the lasso for the plough, the Indian brave discards the war paint and buckskin for the broadcloth. The West of romance and story is no more.

#### THE MOHAMMEDAN DRUDGE.

In the average Mohammedan family the strictest domestic economy is the rule of life, and the household work is done by the women. There is "hired help" in abundance in all Indian families, but the persons employed as "help" are, as a rule on a totally different footing from anybody engaged in domestic service in Europe or any other country. Indian servants are in reality independent individuals, each of whom works for a clientele, for which he performs certain customary duties for a fixed and well-recognized remuneration. The distribution of the daily work, down to that of the most menial kind, rests with the mother of the family, who may be best described as the oldest married woman in the house, whose husband is alive. Widows have no authority whatever. The cooking, as the work of honour, the materfamilias reserves for herself, but the house-cleaning, the washing, the care of the children, the carrying of water, the making of beds, and similar work is done by the less dignified members of the household under her direction. And whatever is the most menial and disagreeable and the hardest work is thrust upon the newly-married girl—the bride, who is living as is usually the case, with her husband's relatives. She is in the literal sense a servant of the servants, and must obey everybody. It is hardly, therefore, to be wondered at that she rebels against the treatment, and has to be forcibly "broken in" to her new way of life. Not infrequently she sighs incessantly for the fleshpots of her father's house, and there are various "customs," which enable her to revisit it at stated periods after her marriage. Instances are common in which the law is invoked to compel brides to return to their husbands' families after the customary term of a visit to their parents has expired.

Not only is the Mohammedan bride made a drudge, often unmercifully overworked, but from the day on which she gives up her childhood to the day of her death—it may be for sixty years—she is secluded, and sees nothing of the world outside the walls of the family enclosure. I should always, therefore, be kept in mind, when trying to realize what Indian female life really is, that domestic affairs are matters of great importance to every woman. The petty affairs of a household, trivial in the eyes of most men, are most serious to any member of the fair sex. Her happiness or misery, indeed, is largely dependent on the manner in which the business of the household is conducted. Now, considering that the female mind has for centuries been mainly directed to this all-important matter, it is not sur-

prising to find that such questions as the proper method of eating and drinking, and of domestic propriety generally—the intercourse which is permissible and the right between the various members of the household, male and female—have long been regulated with the utmost minuteness.

To us, who roam the world over at will, and whose interests are often fixed far more outside than inside our places of abode, it may seem remarkable that such infinitesimal restrictions and numberless customs are found in an orthodox household, not necessarily Mohammedan, but possibly Parsee or Hindu. But when we realize that these make up their whole life, and that they are not required to pay attention to anything else, their capacity for remembering when to veil and unveil, whom to address and avoid, when they must run away, and when they must speak, cease to be extraordinary. And regarding these customs of social propriety, one may safely assert that the more one studies them the more one is impressed by their perverted ingenuity. They seem to have been purposely invented to make the unfortunate victim of them as uncomfortable as possible. The Hindu woman, isolated from the world by custom, is again by custom isolated as far as practicable from all the male members of that little inner world to which she is confined. Freedom, even with her own husband, as we know it, is not permitted to her while her youthful capacity for ordinary harmless joyousness and fun exists. No wonder then, that absence of humour is a characteristic of the natives of India generally—men as well as women—for the happy laughter and jollity of a home is denied them by custom in the most persistent manner.—British "Times and Mirror."

#### JERUSALEM'S WALLS FOR SALE.

Very shortly the sacred streets of the Holy City will hum with the noise of the electric tram cars and its more important thoroughfares will be illuminated at night with the electric light. Its old, picturesque walls and massive towers are to be pulled down and the city is to have an adequate water supply.

The rapidity with which Jerusalem is extending, through the return of the Jews in such large numbers to the city of their forefathers, has rendered these improvements necessary. Indeed, to the north and west of the old city there have sprung up within the last decade large Jewish colonies, populous residential sections, as well as convents, hospices, institutions, schools and other buildings, with the result that to-day there is a greater Jerusalem without the walls than within.

Four separate tramway routes are to be laid down. They will all start from the Jaffa Gate, the principal entrance into the city, and run outside the city walls through the newer parts of Jerusalem. The first, which will have a length of about two miles, will give easy access to what may be termed the business quarter of the Holy City, while the second, of similar length, will link up the large Jewish colonies to the north with the city's principal entrance. The third will encircle the old city, embracing many of its most historic sites, such as Gordon's Calvary, believed by many scholars to have been the scene of the Crucifixion; the Tomb of the Kings, the Mount of Olives, and the Valley of Jehoshaphat.

The fourth line will run from the Jaffa Gate to Bethlehem, some six miles distant, traversing what is perhaps the most sacred thoroughfare in the world. It teems with reputed holy places—sacred wells, tombs, and convents. The work of laying the rails is to begin next April, and, according to the terms of the concession the syndicate has power to extend the lines in any direction for a distance of some twenty-five miles.

The city walls, which have a circumference of about three miles and rise in places to a height of 38½ feet, are now being offered by the Government for sale as building material. It is expected, however, that efforts will be made to save isolated sections, more particularly the massive towers. Indeed, influential citizens of Jerusalem have formed a society and are approaching the Government with a view to preserving David's Tower, which they propose to convert into a museum.

Of late years Jerusalem has suffered greatly from the want of fresh water. With the exception of a small quantity brought into the city from the ancient pools of Solomon, near Bethlehem, by means of a pipe, which runs along the old aqueduct, the Holy City is entirely dependent for its water upon the rainfall. Now reservoirs are to be built in the upper part of the valley of the Brook Cherith, where the water will be stored and brought into the city as required. Jerusalem is gradually being westernized.



**Personal & General**

New York has 406,020 illiterate women.

Bishop Bidwell is resting at Little Metis for a month.

Rev. Wm. A. Read, of Ottawa, is shortly to visit Ireland.

London women are now wearing smoking suits of startling designs.

Sir Rider Haggard, the famous novelist, will arrive in Montreal this week.

The Rev. H. P. Mount, Rector of Longueuil, Que., is summering with his family at Lakefield.

Ven. Archdeacon Hill, of St. Thomas, was the guest last week of Canon Downey at Orchard Beach.

Mrs. Sweeny has left for the West. She will attend the General Board of the W.A. in Vancouver in September.

Another European war seems inevitable at the present moment. Austria and Serbia have severed diplomatic relations.

The Gideons have distributed 237,000 Bibles in Canada and the United States, was the announcement at the fifteenth annual Convention in Boston.

The Rev. E. J. Peck is to be the special preacher at the Union Service at Long Branch on August 2nd. His subject will be "Work Among the Esquimos."

On July 23rd, at 5 a.m., the "Komagata Maru" with the Hindus all aboard sailed from Vancouver for India conveyed by the cruiser "Rainbow" of the Canadian navy.

The Dublin riot of Sunday in which three men and one woman were killed by the "King's Own Scottish Borderers," is another proof of the dangerous conditions of affairs in Ireland.

Later word from Miss Dixon, who is so dangerously ill in England, was of such a serious nature that Canon and Mrs. Dixon sailed on the "Virginian" for the Old Country last week.

The Americans must have the best, and, therefore, Hamilton will shortly lose Dean Abbott, who has accepted the position of Dean of Ohio. This is a great loss to the Canadian Church.

Bones (telling a story)—"Well, the evening wore on—" Jones—"It did, eh? What did it wear?" Bones—"Well, if you must know, I believe it was the close of a summer day."—Life.

The Very Rev. Dean Starr, in writing to a friend in Kingston, imparted the glad tidings that he is improving in health. He is at present in Leamington, Eng., where he is receiving treatment at the hands of specialists.

Cupid still again! Canon R. W. E. Greene, of Toronto, and formerly of Orillia, is to be married in October, to Miss Sarah Elizabeth Strawson. Warm congratulations are being extended to both, in which we heartily join.

Canon Downey attended a meeting of Huron College council at London last Thursday, and is making arrangements to attend the Sunday School Commission during the General Synod, which meets in Vancouver early in September.

The Rev. E. B. Taylor, of Allandale, and his son, the Rev. E. G. B. Taylor, of St. Stephen's Church, Toronto, were in Orillia last week. They visited St. Stephen's choir boys at their camp at Gamebridge, and were cycling home.

A committee of golfers visited Bishop Murrh, of Jackson, the other day and asked if an early service for golfers—a 7 or 8 o'clock service—could not be arranged for the spring and summer months. Bishop Murrh

said in a kind but non-committal tone that he would consider the idea. Then, with a smile he added: "I suppose we'd end such a service with the words, "Let us play!"—Exchange.

Their Royal Highnesses the Duke and Duchess of Connaught and Princess Patricia left Ottawa, July 23rd, for their farewell tour of the West.

Visitors to the Canadian National Exhibition this year will have the opportunity of witnessing hydro-aeroplane flights. Arrangements have been made whereby W. A. Dean will fly his machine daily, starting from the lake and circling over the Exhibition Grounds. These flights will be given at various intervals during the afternoon, but one will be held at the fixed hour of six o'clock every



Courtesy of The Spectator, Hamilton.

**VERY REV. DEAN H. P. ALMON ABBOTT.**  
Dean Abbott will shortly leave Hamilton to become Rector of the Cleveland Cathedral, and Dean of the Diocese of Ohio.

After visiting Port Arthur and Fort William they will proceed to Regina and Calgary, and will spend a couple of weeks at Banff. After the coast visit, Winnipeg and other Manitoba points will be touched en route home. They will reach Ottawa about September 7th.

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A new light is thrown on the migratory habits of salmon in a paper

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**The Canadian Churchman**

by M. Louis Roule, Professor of Natural History at the Jardin des Plantes. As the result of researches carried out in Breton rivers, Professor Roule concludes that the habits of salmon are largely determined by the proportion of oxygen dissolved in the water. During the spawning season salmon need their respiration intensified, and therefore select and ascend rivers in which a high proportion of oxygen is capable of satisfying them. The economic importance of the discovery consists in the possibility of ascertaining by analysis of the water the rivers that are best suited for stocking with fish.

The Hon. Soroku Ebara, of the House of Peers, has succeeded Count Okuma, the Japanese Premier, as chairman of the General Committee for the promotion of the Tokyo Convention. The selection of Mr. Ebara is very gratifying. He is a Christian statesman, and, as one of the speak-

ers at the conferences held in connection with the visit of the Sunday School Commission to the Orient last year, is conversant with the Sunday School situation and the needs of Japan. Count Okuma continues to act as chairman of the Convention Patrons' Association. When he was asked if he could still be chairman, now that he the Prime Minister of the Empire, he answered: "Yes, to be sure; that will make no difference."

The archaeological researches recently begun under the direction of Baron Edmond de Rothschild in Palestine are bearing fruit, says the Zionist Gazette. Captain Raymond Weyl, who is superintending the work of excavation in the Valley of Siloah—the supposed site of the tombs of the kings of Judah—reports the discovery of a canal which is older than that of King Hezekiah. A stone was also unearthed bearing an inscription

in Greek and Hebrew dating from the period between the destruction of the second Temple and the reign of the Emperor Hadrian. This discovery is considered one of great importance, as it throws light on one of the obscurest epochs of Jewish history—that of the revolt of the Jerusalem Jews against Roman dominion.

For years the National Reform Association has been leading in an effort to have the churches and Christian people generally in the United States observe the second Lord's Day of September as a day of prayer for Public Schools, coming as it does so near the opening of the school year. As heretofore the Association announces again this year its willingness to furnish free of charge to any who will on this or an adjoining Lord's Day discuss the subject of Christian public education, and who has not hitherto been supplied, any one of its many documents on this theme. Among the latest issued are the following: "The Day of Prayer for Schools," unfolding the nature, purpose and reasons for observing the day; "Report of the Bible in the Schools," giving not only our national but also the world status of Bible reading in the schools; "Christian Public Education," an argument in favour of a Christian public school system. For any one of the above-named, address the National Reform Association, 603 Publication Bldg., Pittsburgh, Pa.

### British and Foreign

The Rev. W. J. Springett, who has been Vicar of Dunkirk, near Faversham, for sixty years, and is the oldest beneficed clergyman in the Diocese of Canterbury, has just celebrated his ninety-first birthday.

The annual gatherings of the Girls' Friendly Societies are always very much alive, and it takes something more than tropical heat to quench the enthusiasm of those who attend them. There were very good attendances at the many meetings and conferences that were arranged, which included the annual service at St. Paul's Cathedral. The Bishop of Durham was the preacher, and he based an eloquent sermon on the text, "For their sakes I sanctify myself" (St. John xvii. 19).

The unveiling and dedication of two memorial windows of Pocahontas, presented to St. George's Church, Gravesend, England, by the Dames of Virginia, was made the occasion of a general holiday in this little town on the banks of the Thames, and its public buildings and private residences were all brightly decorated. The registers of the church bear the name of the Indian princess. The officers and crews of the American battleships "Missouri" and "Illinois" and the Annapolis naval cadets on board for their annual practice cruise, took a prominent part in the ceremonies. The ambassador when unveiling the windows dwelt on Pocahontas' influence as a bond of peace between the United States and Great Britain.

Apròpos of the recent elevation of the Benedictine monk, Dom Gasquet, to the Cardinalate of the Roman Church, the "Manchester Guardian" makes the following interesting comment: Most people believe that all cardinals are dressed in scarlet. This is a mistake. Cardinals belonging to religious orders wear robes of the same colour as their monkish habits. A Jesuit cardinal, for instance, wears a "cappa magna," that magnificent robe with an ermine cape and prodigious train, made of black silk, and looks positively dowdy beside a secular colleague in flaming scarlet. Franciscan cardinals wear dove-colour, and Carmelites robes of chestnut colour. All, however, wear the

zuchetto, or tiny skull-cap, of scarlet. Dr. Gasquet's train of black moiré is sufficiently imposing, but it has not the gorgeous splendour of Dr. Bourne's scarlet.

"Clergymen often don't know what to preach about," says the Vicar of Holy Trinity, Malvern. "It sometimes takes as long to find a text as to compose a sermon. They don't know sufficiently the doubts and difficulties which are felt by their congregation. In consequence the Vicar proposes in the evening of the fourth Sunday of the month to answer questions instead of preaching. He invites members of the congregation to send him questions they would like answering. He, of course, cannot promise to deal with many questions in the twenty minutes at his disposal, and must exercise his discretion as to whether certain subjects can be dealt with in the pulpit." It will be remembered that during the Bishop of London's Lenten Missions questions were invited. Hundreds were sent in, and the Bishop's replies from the pulpit were exceedingly helpful. It is a method which might well be more widely adopted by the clergy.

### THE SURE-CURE.

Sometimes I fall an' hurt myself most  
 turrible an' I  
 Can't help myself at all, it seems I've  
 simply gotta cry;  
 An' when I feel an awful lump a  
 puffin' on my head,  
 I think it is the end of me, an' maybe  
 I am dead,  
 But always when I'm feeling bad, it's  
 awful good I find  
 When mother takes me in her arms  
 an' says to never mind.

I felled off a table that I'd climbed on  
 yesterday  
 When mother wasn't lookin' an' the  
 servant was away;  
 Right on my head I landed on the hard  
 old kitchen floor  
 An' I guess that I cried harder than  
 I ever cried before.  
 But the pain went off a flyin' though  
 it left a lump behind  
 When mother took me in her arms  
 an' said to never mind.

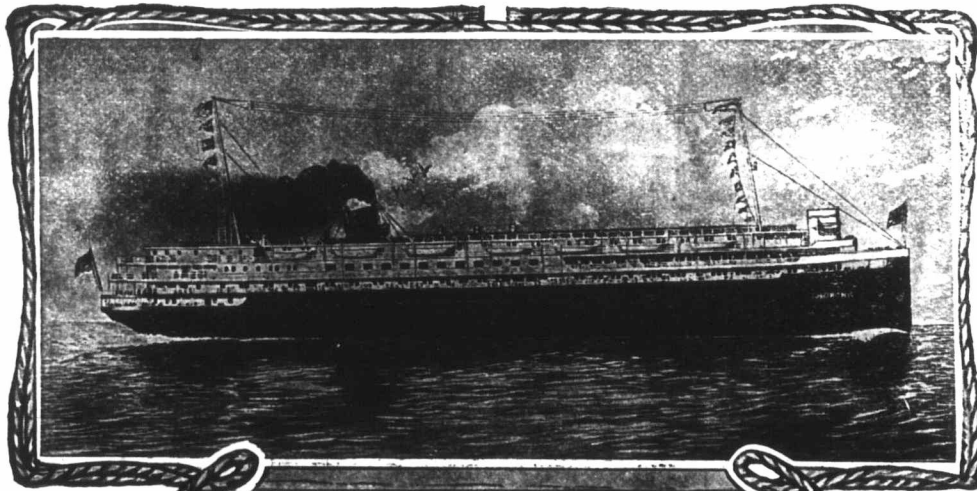
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Sometimes the blood comes spurtin' from my nose, an' sometimes, too,  
 I scrape the skin right off my legs, and oh, how I boo-boo!  
 An' the fellows can't do nothin' an' the neighbors make it worse,  
 An' the servant doesn't help it, not with pennies from her purse,  
 But I always feel lots better, though the tears most make me blind,  
 When mother takes me in her arms an' says to never mind.  
 —Edgar A. Guest.



**DISCONTENTED DOROTHY**

Dorothy was a very discontented little girl indeed. She was much given to grumbling, and was apt to say a great many times a day it would be ever so much nicer if she could be like Kitty Glover, or have a hat like Minna Sherwood's, or go out riding every day in a pony carriage like Hazel Lawrence. At times Dorothy really thought that she was more to be pitied than any other little girl in the world. Oh, she was quite sure she was.

One warm, drowsy, summer day she was surer of this than ever. Everything was poky, and horrid, and hateful!

"I'm just sick and tired of being Dorothy Kirke," said Dorothy, decidedly. She had gone out into the garden to say it, and was sitting on the grass under the big silver maple, her head resting against its trunk, a

rosebush all pinked over with roses before her, and a big clump of splendid, fierce tiger lilies, all very gorgeously bedecked with orange and crimson, behind her.

Now, perhaps you don't know, any more than did Dorothy, that it's a very dangerous thing to grumble near tiger lilies. It is dangerous to grumble anywhere, but especially near tiger lilies. They are different from other lilies. I haven't time to explain the difference, but people who know all they ought to know about fairies and flowers know that.

"Why are you sick and tired of being Dorothy Kirke?" said a voice behind Dorothy. Such a tiny piping voice that if you hadn't been very close to it indeed you might have thought it was just the wind whistling through the trumpets of the tiger lilies.

Dorothy jumped up and turned around. There, sitting right in the middle of the biggest, most splendid tiger lily of all, was a fairy, with his arms folded over his breast and his feet hanging over the edge of a red-spotted petal. Dorothy knew at once that it was a fairy, although she had never seen one before. There could be no mistaking it. He wasn't quite three inches tall, and two lovely, gauzy wings sprouted from his shoulders. He wore a funny little peaked yellow cap, a coat of crimson silk, and long, pale, green stockings. His feet were shod in queer yellow shoes with twisted points at the toes.

"Who are you?" cried Dorothy, in amazement.

"Oh, I'm the prince of the Tiger Lily fairies," he said carelessly. "But

it doesn't matter about me. You are the one concerned. You've been grumbling around the lilies yesterday, to-day, and what is the trouble? I can't be worried like this all summer. It's really getting on my nerves. Now, then, why do you wish you weren't yourself?"

Dorothy thought the fairy looked very cross, so she hastened to answer.

"Oh, because I never have any good times like—like other girls. I haven't a pony like Hazel Lawrence, and my new hat isn't half as nice as Minna Sherwood's, and I have to mind the baby when I want to play, and I have to learn great, long, horrid lessons, and sew patchwork and wash dishes, and, oh, I'm tired of it."

"Well, you seem to be in a peck of trouble, I must say," remarked the fairy, reflectively. "But I'll soon remedy all that. I'll change you into any other little girl you want to be in a jiffy."

"Oh, how perfectly splendid," cried Dorothy in delight.

"Well, well, tell me who you want to be," said the fairy crossly. He really didn't seem to be a very good-tempered fairy, but that is the way with the tiger lily folk. You can never depend on them. "I haven't time to stay here all day; they're waiting for me at court this minute. If you hadn't vexed the tiger lilies so, I wouldn't have come at all. But I had to attend to their complaints. Who will you be?"

"Oh, I think I'll be Hazel Lawrence," cried Dorothy, trembling with excitement. "But no—no—how could I have forgotten? She hasn't any mother. I wouldn't be without a mother for all the pony carriages in the world. Kitty Glover—but Kitty has red hair, and I think that would be dreadful. Minna Sherwood—but, oh, dear, Minna is so-stupid in school. The teacher is always scolding her. Then there's Alice Gray—she lives in a lovely house, but she hasn't any brothers or sisters to play with and she must be dreadfully lonesome. Jennie Larkins hasn't to learn lessons or sew, but her parents are fearfully poor, and Jennie has to go barefooted. Millie Martin has a snub nose, and Bertha Clark's big brother is horrid to her—and—and—oh, dear fairy, I can't think of any little girl I'd really like to be, after all."

"Then what were you grumbling for?" asked the fairy severely. "I've a good notion to change you into one of those girls, anyhow, just to teach you a lesson."

"Oh, don't do that," entreated Dorothy, in sudden terror. "Oh, please, dear, good, kind fairy, don't do that. I really don't want to be changed, and I'll never grumble or be discontented any more. Indeed, I won't."

"Very well, then, mind you don't," said the fairy, just as a sudden gust of wind came along and mixed all the tiger lilies up together. When the wind passed and the lilies stopped nodding, the fairy was gone; and Dorothy was sitting down on the grass with her head against the maple, although she was quite sure she had been standing up.

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Dorothy told mamma all about it and her mamma laughed and said she had dreamed it. But Dorothy has been very careful never to grumble or give way to discontent since that day; for she thinks that perhaps it wasn't a dream, and that it is better to be on the safe side.

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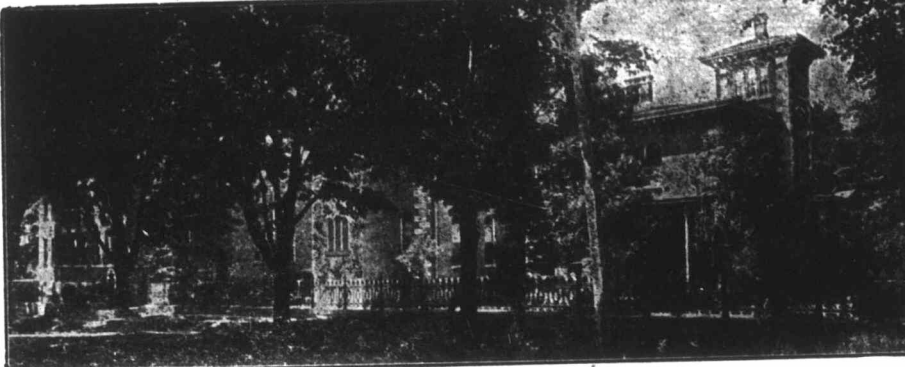
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