

acres and planted 7,000 men, a beginning of a needed work. Here, where a man is a man who is willing to toil, there are homes undreamt of by the singers of yore.

Brutality.

Edmund Burke in his splendid "Vindication of Natural Society" thus declaims against its opposite:—"In this kind of government human nature is not only abused and insulted, but it is actually degraded, and sunk into a species of brutality." It must be confessed that though Christianity for some nineteen hundred years has shed its divine and beneficent light upon this world of ours there is still a deplorable amount of brutality in communities which are all too prone to boast of their Christian civilization. A common and essentially degrading form of this vice is that which has passed into a phrase—"Cruelty to animals." Surely the time has come when the law and its officers should come to the rescue of that noble and most useful animal, the horse, and protect the helpless and suffering beast from cruel and vicious drivers. A humane writer has recently said that:—"Every hour of the day, no matter whether the weather be hot or cold, one can see foaming, panting horses being lashed by brutal fools of drivers (more fools than brutes), and their jaws tugged and sawed in a manner that should rouse the indignation of the humane. I have spoken to many owners and drivers of horses in Canada and they frankly admitted that the horse had a bad time in this country. 'We can get another when this one is done,' I have often been answered. Now, is not that a brutal reply from a man who considered himself a civilized being? Of course, Canadians want to hurry to their goal, but should they not consider the 'hell of pain' they inflict on the brute creation in the process?" We boast of our "British Fair Play." Well, let the Canadian public begin to show it by legislation, by public protest, and legal interference in aid of one of man's most useful, valued, yet helpless, servants—the horse.

King Hezekiah's Sign.

In the early part of this year there was an interesting correspondence on this subject which vouched for the prolongation of King Hezekiah's life for fifteen years as recorded in the twentieth chapter of II. Kings and the thirty-eighth chapter of Isaiah:—"This sign shalt thou have of the Lord that the Lord will do the thing that He hath spoken, Shall the shadow go forward ten degrees or go back ten degrees?" And Hezekiah answered:—"It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees." And Isaiah the prophet cried unto the Lord and He brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz. A number of letters published resolved themselves into two theories, the first propounded by Major F. A. Mahan and followed by C. S. Harris and others, explaining how sun dials could be constructed on which the shadow would retrograde twice daily about the time of the solstice. Such an explanation does not meet an isolated case, on a dial where apparently such a phenomenon never occurred either before or after. A more probable one was given by "a traveller" and by C. R. Haines, who, in his letter said:—"Somewhere about the year 1883 an observer at Southampton described how the shadow was thrown back on his dial. On this occasion, owing to a peculiar state of the atmosphere, there were two parhelia, one on either side of the sun. The clouds swept over the real sun and one of the parhelia, leaving the other with sufficient light to cast a shadow, backward in this case. This perfectly natural explanation was admitted by the late Mr. R. A. Proctor as satisfying the condition." All through both Testaments occur instances of a seeking after a sign of the fulfilment of prophecy.

Neglect of Church.

He who neglects his church is exerting a bad influence on himself and others about him. Dean Craik has truly said that:—"The man who neglects observance of Sunday by worship in church not only neglects

the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God. The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, especially the Holy Communion, may retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant. 'Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you.' It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning." The trouble is that too many people are content with a religion of form and fashion—little thinking of the dishonour they offer to God and the dark stain they put upon their own character.

The Great Sphinx.

It is interesting to read the varying opinions drawn by investigators from data upon or about the great monuments of antiquity. A writer in the last number of the "American Antiquarian" refers to the change of view as to the correct interpretation of a hieroglyphic memorial stele, discovered by Mariette near the southernmost of the three small pyramids, which stand to the east of that of Cheops at Gizeh. This hieroglyphic is known as the "Stele of the Daughter of Cheops." This text the writer says was supposed to show that the Sphinx was an older monument than those erected by the pyramid builders. "Egyptologists have, however," he says, "detected that it gives us a late text of the 21st, or, perhaps, 26th dynasty, and is chiefly a record of restoring damages done to the Sphinx by the lapse of time, and also by a great hurricane, especially referring to the making good of injuries to the head-dress of the statue."

Marriage and Divorce.

An able and scholarly article on this subject may be found in a recent number of the "Bible Student and Teacher" from the pen of Dr. Randolph H. McKim, Chairman of the Episcopal Church of the United States. At a time when some men who hold prominent positions in seats of learning are attempting to lead others into conclusions that are speculative and unorthodox it is peculiarly fitting that the scholarly author of "The Problem of the Pentateuch" should strengthen the faith and deepen the knowledge of religious people by this able paper on "Our Lord's Teaching on Marriage and Divorce."

Our Clergy in Edinburgh.

We are indebted to the "Scottish Chronicle" for a long and enthusiastic notice of two of our clergy in Edinburgh at a time when there was a great pressure on its space to record the meetings of the World's Missionary Conference. It said in part:—

"There were splendid congregations last Sunday, the special preacher in the morning being the Ven. Archdeacon Cody, LL.D., of Toronto, and in the evening the Right Rev. Dr. Ingham, formerly Bishop of Sierra Leone, and now the home secretary of the Church Missionary Society.

"Archdeacon Cody is one of the most prominent of Canadian Churchmen, and is rector of one of the largest churches in Toronto, which, however, is too small to accommodate the members of the congregation, and is being enlarged, so that when it is completed it will have seatings for over 2,000. He is comparatively young, and has already refused two colonial bishoprics. In a sermon that was an ideal combination of intellect and heart on the words 'The Son of Man is come to seek and to save that which was lost,' he contrasted the religions of the East and the West. Christianity differed from other religions with its glorious conception of a descending God, as seen in the Incarnation by which mankind could ascend. The mission of Christ was to save, and when the lost were found they could not rest until the Christian ideal of 'saved for service' showed

itself in activity in the homeland or in the mission field, for every Christian must be a missionary at home or abroad. The golden words of S. Augustine, 'O Lord, because Thou hast made us for Thyself, our hearts are restless until they rest in Thee,' were true in every age, and the restlessness of heathenism or civilization, the half of twilight religions, the vast and complex problems of the present, could only find their satisfaction in the Son of Man, Who came to seek and to save that which was lost.

"The services were conducted by the rector, Rev. Arthur Gadd, who was a student under Dr. Cody sixteen years ago, when he was the Professor of Greek and Ecclesiastical History at Wycliffe College, Toronto, and to whom it was a particular pleasure to welcome him at S. Vincent. Both preachers expressed their appreciation of the hearty congregational singing. June 19th, 1910, will live as a red-letter day in the annals of the church in Edinburgh, when every church had some distinguished preacher, and not least in that of S. Vincent."

The World Missionary Conference.

We in Canada thank our contemporary for chronicling the fact that we have in Canada some able men. It seems a small thing, but it is a fact that the chairmen or else the vice-chairmen at this meeting were all from the United States, to which country the name of American was reserved and the fact that leading men among them, like Bishop Brent, were Canadians, was carefully ignored. Feeling easier after this grumble we think the following from an article by Canon Dawson admirably sums up the result:—

"On the whole, one cannot but feel that this Conference is to be a factor in the accomplishment of that much-desired, though perhaps still far distant thing, Christian Unity. Of course the differences which separate Christians remain untouched. They are still there, as deep as ever, and as wide as ever. The Conference is making no attempt to deal with them. That is not its province. But it has, so to speak, thrown a bridge, a temporary bridge, over all differences; and across this friendly bridge the people who live on the opposite sides of fixed differences have met and intermingled. And they have found each other companionable. They have tasted the sweets of unity, and found them good. They will seek an early opportunity to build another such bridge so that they may taste them again. Must not the result be that they will begin to ask whether prejudice may not have played as large a part as principle in separating the disciples of Christ; and whether every gulf is quite as deep as it has seemed? And when once Christians in general begin to discuss such questions in a really friendly spirit, apart from prejudice and passion, it is not the Anglican Communion which needs to fear the final result."

SUNDAY OBSERVANCE TO DATE.

We acknowledge with pleasure the regular receipt of the "Lord's Day Advocate," the organ of the "Lord's Day Alliance of Canada." Though of modest and unpretending make-up, it is well edited and always contains a great deal of interesting reading. Its only drawback is its smallness, and its size might be doubled to the great gain of all concerned. The movement in favour of a better observance of the Lord's Day seems to be steadily gaining ground on this continent in certain quarters. Employers of labour are beginning to realize the wastefulness of Sunday work and a great reduction in it is taking place in railroads, factories and public works. In this respect the Sunday is undoubtedly better observed in North America than it was ten or fifteen years ago, and all of this may be fairly credited to the efforts of the Alliance. On the other hand, however, it is everywhere manifest that there has been an enormous increase in Sunday pleasuring during the same period. Thousands of people are now systematically secularizing the Lord's Day, who a few years ago would have been scandalized at the thought of deliberately and openly neglecting public worship, often for weeks at a time. For a great deal of this the automobile is directly responsible. People, who would still hesitate to play games on the Lord's Day, find in the automobile a very convenient means of indulg-