

# Canadian Churchman

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Vol. 40.

TORONTO, CANADA, THURSDAY, JULY 24th, 1913

No. 30

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# The Canadian Churchman

TORONTO, THURSDAY, JULY 24, 1913.

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Children: 698, 699, 701, 704.

General: 31, 404, 421, 666.

## The Outlook

### The King's Sunday

It is well known that King George is averse to travelling on Sunday, unless it is absolutely necessary. The Dean of Canterbury recently alluded to this fact in an after-dinner speech. The "Church Family Newspaper" wrote to Lord Stamfordham asking for confirmation. The following reply was received:—

Buckingham Palace,  
June 9th, 1913.

Dear Sir,—The answer to the question contained in your letter of the 7th instant is in the affirmative.

Yours very faithfully,  
Stamfordham.

We rejoice to notice and give publicity to this royal precedent. We heartily wish all King George's subjects were of the same mind. Some people systematically use Sunday for travelling, and the number is increasing. An observation of the Sunday trains on our main lines will confirm this. A Toronto steamboat company has put on a schedule of Sunday trips across the lake and evidently finds them paying well enough to continue. We too little prize what we have in our old Canadian Sunday. We shall realize its value only when it has been sadly marred. Legislation cannot secure our Sunday. The Canadian Sunday is really the creation of the Canadian people. As well as the indifference and growing slackness of our own people, we have the contrasting habits of the foreigners who have found a home here. From every point of view, physical, mental and spiritual, the seventh day

rest is a law of our nature and an ordinance of God. The Emperor of Japan wisely said:—

"I have studied the nations. Those that stand highest keep the Sabbath best; so I wish my people to rest body and brain on the first day of the week."

### Low Vitality

In the course of a leading article the following sentence occurred:—

"Fissiparous, like many organs of low vitality."

How true this is in the realm of the physical is well known. The higher the vitality of the organism the less the tendency to splitting-up and separation. But it is even truer in the realm of the spiritual. Whence come these almost constant separations in congregations and denominations? They are due to a low spiritual vitality. High spiritual life is the best, and, indeed, the only guarantee of spiritual unity. Sectarianism, individualism in Churches at the expense of the community, an over-weening pride in and insistence on our own denomination—these are due to a lack of spiritual vitality. It is when the ocean fills the shore that the little separate pools are covered, and it is when the fullness of life in the Spirit shall come into hearts and Churches that unity and power will accrue to them, with blessing to the whole world.

### Children and the Church

"The future of the Church lies with the children," has often been said. We question the truth of this. It is only a half truth. "The future of the Church lies with the present churchmen," is the whole truth. The children are what we lead them to be. The home is the training ground of the child. The "Living Church" rightly says: "The negative attitude toward religion in the present-day home is one of the great obstacles to children's faith. Church-going is not a fundamental part of the family life. The father, whose attitude toward religion preaches a continuous sermon to the boy—more powerful than the sermons delivered from any pulpit—is too apt to let his influence be at least a negative one. The boy very quickly assimilates the father's appraisal of the worth of the Christian religion. If it is not a living force of the father's life, if worship be not a duty strong enough to counteract the father's natural desire to play golf or go motoring on a pleasant Sunday, the son quickly relegates it to at least a secondary place. Now, nobody knows better than the middle-aged father what are the temptations that are coming, if not immediately present, to his son, and it is a fact that a vital religion is the strongest force to counteract those temptations. The father who, by his example, weakens the force of the boy's religion, assumes thereby the responsibility for making it more difficult for his son to resist temptation."

### The Society of Sacred Study

We have just received the Annual Report of that very valuable English Church Society known as the Central Society of Sacred Study, the object of which is to bring parochial clergy into touch with those who are directly engaged in the study and teaching of theology, and to assist clergy in their Biblical and theological studies by supplying guidance and help. We observe that the society is represented in the Canadian Church by five dioceses only, and

while distances doubtless prevent anything like regular meetings, it certainly seems possible for much more to be done by way of individual membership. The society provides most helpful suggestions for study year by year, and whether clergy are working alone or studying in groups the help of the society is real and valuable. Dr. Abbot Smith is the general secretary for Canada, and would be only too glad to give information and offer suggestions. The present writer has been a member of the society from the commencement and has a complete set of the Leaflets and Suggestions for study, which are in many respects simply invaluable. The society desires and intends to include all phases of thought in its ranks and to provide help for serious and thorough study. We hope that many of our clergy, especially in outlying districts, will become acquainted with the society and, if possible, take up its membership.

### Psychical Research

The question of the life after death has received renewed attention by the recent address of the great French philosopher, M. Bergson, before the Psychical Research Society, with Mr. Arthur J. Balfour as chairman. And yet, we seem to be as far off as ever from any real and definite knowledge in connection with the future life through the instrumentality of the society. Leading scientists, like Sir Oliver Lodge and Sir William Crooks, and men like the late Mr. F. W. H. Myers and Professor William James have now given their attention to the subject for many years, and the results are almost nil. It is impossible to avoid feeling a good deal of sympathy with one who was present at the recent meeting, in the following remarks:

As a student of the Society's "Proceedings" and "Journal," I wondered, however, whether a grey parrot might not be suitably employed in its offices. We are told in John Bright's "Life" that his grey parrot was taught to interrupt the master of the house with one of his own favourite phrases, "John Bright, let it drop." We are not getting any nearer—pace Sir Oliver Lodge—to the toilers on the other side. Great practical tasks lie before our leaders in statesmanship and thought, and we want a wise bird to interrupt their ghostly philanderings with, "Henri Bergson, Arthur Balfour, let it drop!"

Those who know their Bible and realize the futility, not to say the fatality, of any dabbling with the occult and unseen, will very earnestly and heartily endorse the advice of this writer to "let it drop."

### Position and Effort

We have been particularly interested in reading a number of articles on the sudden and unexpected death of Mr. George Wyndham, M.P., who a few years ago was regarded as almost certain to be the next in succession to the leadership of the Conservative party. One weekly paper remarks upon the pathos which in some respects marked the brilliant life and sudden death of this able man. The following comments are of very much wider application than Mr. Wyndham himself, and they are used here for the purpose of reminding us of some of life's realities:—

"He was born to be successful, to do things easily, to experience the best and

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achieve the highest as a matter of course. The top of the tree was his natural home; and there, like some gaily plumaged bird in a tropical forest, he swung easily to the breeze amid sunshine and colour. But let some accident happen to such a one so that he fall from his natural seat, and must, if he would regain it, toil painfully upward again, all the heart and the life seem to go out of him, and he lacks the wings to soar. To change the simile, Wyndham was like a highly geared motor car that would flash and fly along the levels, but could not with grinding and labouring pinions climb a steep hill. The genius of his energy was for being rather than for striving."

We are not capable of saying whether these words are true of Mr. Wyndham or not, nor is that our present point. What we are concerned with is to show how essential it is for every one to realize the duty of striving rather than resting. Life is a steep hill for most people, and we have to struggle towards the top rather than fly along the level. A great German thinker once said that if he were offered truth in one hand and the search for truth in the other, he would choose the latter. Therein he showed his wisdom.

#### What and How?

An interesting story of Carlyle was told recently at a Conference of Scripture Teaching. Carlyle was asked the question, "What would you do if you were asked to preach a sermon?" "It is a perfectly simple thing," replied Carlyle. "I would just say, 'Now, you good people, you know what you ought to do—just go home and do it!'" An old Scotchwoman, so the story went, added, "Aye, Thomas, but will ye tell them how?" This is a suggestive reminder of the need of power to realize ideals. The Gospel of Christ depicts the ideal, and at the same time provides the power to approximate towards it, and indeed, to fulfil it. This is the true Christian preaching which emphasizes beyond all else the New Testament thought of Grace.

#### Shortage of Income

Reports from England tell of deficiencies in connection with several missionary societies. Four societies report a total shortage of \$375,000.00 on the income of last year. And yet only a little while ago some love-letters of Robert and Elizabeth Barrett Browning were sold for \$325,000.00, while the English Budget for next year is little less than \$1,000,000,000.00, the trade of the country being unusually good. It is uncommonly sad that with so much commercial prosperity, and so much attention being paid to the subject of missions there should be this shortage of income in the various societies. Moody once said that he taught his people to give until they felt it, and then to go on giving till they got so accustomed to it that they did not feel it. We trust that these debts will soon be swept away, and proof shown that the generosity of the Churches to the cause of the world's evangelization has not been checked. Missionary interest is a very definite barometer of spiritual life and power.

#### THE EPISTLES OF CHRIST.

(2 Cor. 3. 3)

The Lord hath used those lips of men  
To spread the Truth's immortal light,  
Who pray the Spirit's mystic pen  
Upon their lives the truth to write.

Could written parchment conquer all,  
Saint Paul's Epistles had sufficed;  
But we must be ourselves, like Paul,  
Epistles of the living Christ.

—Howard Arnold Walter, in My Creed.

### GOOD CONGREGATIONS

One of the problems of the times is how to get people to church. The desire of any incumbent to have a good congregation is but natural and right. If he realizes what the church stands for in the life of the individual, family and nation, that it is the one pre-eminently spiritual agency for the lift-up and keep-up of the people, he will be traitor to his trust if he does not desire as many as possible to hear God's word. There is never a moment, surely, when he forgets that the church is the custodian of the sacraments of our Lord, the outward and visible signs of inward and spiritual grace. With a passion for souls he must yearn that all men should acknowledge their Lord and Saviour and receive His continual blessings. If he really believes that he has in the Gospel the best thing in the world, it is only reasonable that he should not be content with addressing a mere handful of those who are within reach of the church's service.

Congregational habits differ at different churches. Too many members have lapsed to the positions of "oncners." To attend church a second time the same day they seem to think as unnecessary as eating two dinners—and not half as pleasant. In some churches the "oncners" come in the morning, so that congregation is secured with the staid membership and pew-holders. In the evening the attendance is made up of those who do not find it too great a strain to call themselves "miserable offenders" twice in the same day and the uncertain element of young people. But some young folk are like evening moths. They flock always to the brightest light. It becomes a harrassing problem to some ministers, how they can attract and hold the younger set of the evening. It should not harass, but it does.

Any method of questionable character should be avoided. Any preacher who resorts to clap-trap to get a hearing becomes weak from the first, because he lacks simplicity of purpose. Sincerity in a minister is indispensable. But what are methods of questionable character? First, sensational advertising of worldly topics expressed in exaggerated catchy terms is a blunder. A glance over the Saturday evening church announcements shows what we mean. "Is the Dominion Coal Company in the Grip of Rome?" "The Appetite of the Hunger Strikers," "Tennyson's Ideas of the Future," etc. We are glad to notice that Anglicans scarcely ever resort to this style. To announce as a theme some trivial or novel subject as a bait to get people to church, is in danger of making people lose confidence in both the sincerity and veracity of the man who resorts to that method. Nor is this the worst of such a ruse. It creates a false appetite among the people by leading them to look for something else than the pure gospel from the pulpit. This in itself defeats the very purpose of the preacher. It results in uncertain and spasmodic attendance. When some striking topic is announced, the church may be full. But when nothing extraordinary is exploited, the moths have fluttered to a brighter light. By all means let the church speak out on the moral side of national issues. She must, for her very life. But that is a different thing from considering the "itching ears."

Even when our clergymen speak on Biblical topics, they should be careful. Aptness of

phrase in a title is a good thing where an announcement is made. But there is a place where the apt becomes merely pert. To quote a case violently extreme, a preacher announced a sermon on Matt. 23-27 as the "Everlasting Hencoop." Such was irreverent and seemed blasphemous. On the other hand, many a text has been illumined by an apt phrase and a whole sermon has been wrapped up in a pithy title. Such descriptions as show that the message of the gospel is quick and powerful, meeting the present-day needs and attitudes of men, are admirable. There is scarcely anyone who does not long to hear concerning the salvation of his soul, and how to attain it. An observation of congregations reveals the fact that catchy titles and worldly subjects do not attract permanently. You could not think of Canon Liddon or Bishop Philips Brooks doing such a thing. Only one thing ultimately will attract and help even the moths, and that is real worth. Do not imagine that real worth is incompatible with life, sympathy, and touch with modern problems and needs. The gospel is God's message to every age. Every age must hear it in its own language. If a man cannot speak the language of his age, it shows only that his usefulness is declining.

Brevity is another catch method. To make a point of a thirty-minute service, including a five-minute homily savours too much of the "quick lunch" and "ready-to-wear" methods. Certainly some relief in the way of shortening the time of the average church service is only right in the summer. And in the winter time we see no necessity for services lasting almost two hours. (Do you think this has anything to do with the increase of "oncners"?) But this concession to the hot weather is a different thing from the thirty-minute article. Imagine the minister reading each collect in one breath, the choir *fortissime allegro con moto* rushing through the psalms, canticles and hymns, something like a calliope with all the steam on all the time! You consult your watch at the first stop. Thirty minutes to the tick. There are some people who think that a twenty-minute service is a means of grace. We do not know what they think about a thirty-minute service. If brevity is the main feature of a church service, there is no chance for worship and instruction to have their rightful places.

Large congregations are not necessary for accomplishing the greatest good, though some ministers think so. Any man is stimulated by numbers, but he is a poor tool of a preacher who finds his inspiration there. We know one clergyman who, when his church is full, is lifted up to the roof-tree. But when the congregation is small, he has listlessness instead of fire, and halting speech instead of eloquence. A question of temperament, you say. He is too responsive. Yes, too responsive to things of lower value. But, after all, many men are finding in temperaments their difficulties which are to be surmounted. About the whole question, it is well to remember that profound impressions are in the main made upon men, one by one. He who devotes himself with a single aim will win more souls in the end than the man who desires the adulation of a crowd. Of course, this is not an argument against a full attendance at church services. But remember that much good is done when the rush of curious folk is lacking. There can be no substitute for the church message. It is all-embracing. It goes to the root of all human needs. Subjects for sermons that come of the close study of the Bible do not require questionable exploitation. If the minister takes care that he does not miss fire in preaching because of careless preparation or because he is out of touch with man's needs and aspirations, his church will not lack congregations.

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# THE CAMP-GUARDS

## A Little Vacation Homily for the Stay-at-Homes

BY REV. HERBERT A. JUMP.



As the vacation season approaches it seems as though all the world packed his trunk and took the train for somewhere. But really this is not so. We must not succumb to the "fallacy of the significant detail." For thousands that go there are tens of thousands that stay at home guarding the camp, as did David's two hundred at the brook Besor. The distinction between the two classes is not one of merit; it is largely due to accident or necessity; but the souls that are huddled together at the brook Besor and faithfully doing their duty despite their huddled discomfort have received scant attention even from the preachers who are supposed to be ministers of cheer to the needy. Here, accordingly, are three messages of encouragement for those whose lot it is to tarry behind with the stuff.

### THE SERVICE OF THE CAMP-GUARD.

The service of the camp-guard who stays by the baggage is as noble in heaven's sight as that of the campaigner who goes into battle. For the skirmisher dares to leave his base of supplies only because faithful men remain behind on monotonous picket-duty. The mother can grace the public occasion with her grace and social tact only because an experienced grandmother or a trained nurse is looking after the children at home. So the great army of vacationists can run away from their usual toil in the summer time only because capable ones do not run away from their toil but stay behind and keep the institutions of civilization running. Many vessels may sometimes be observed near the mouth of the harbour, some moving inward, some moving outward, but the ship that really has more significance than any of them is the lightship that does not cruise at all. Occasionally we ought to pay our respects to the humdrum, stay-at-home, indispensable lightships! I leave my town for a summer's outing, but society would not tolerate for a moment that the policeman and the fireman and the milkman and the postman and the storekeepers should all of them leave at the same time. If they did, there would be no town for me worth returning to. Society is built on foundations of vast invisible fidelity. Civilization continues because so many souls believe in the high morals of "sticking to their job."

If, then, the daily faithfulness of the camp-guards on the brook Besor has so much to do with the successful ongoing of the universe, the camp-guard has only to realize this fact to find his work glowing with Divine light. A man's interest in life comes from his interpretation of life. So it is with his work. David was the interpreter who pointed out how readily necessary,

and therefore how genuinely noble was the service of the two hundred who remained behind. Religion is the modern David that will accomplish the same task for all the drudging labourers in this hurrying age. Let me once heartily realize that the world is God's own world, that all steady

habits. The humourist has declared that "Kansas is not geography: it is a state of mind." At any rate rest may be surely so defined. Its supreme word is adaptation. As Goethe once wrote:—

"Rest is not quitting this busy career; 'Tis but the fitting of self to one's sphere."

Restlessness comes from maladjustment. Many of the quivering, complaining persons we meet are temperamentally like Eskimos, forever trying to live their Greenland life in a Florida environment and temperature. Of course a vacation is futile for this kind of a soul. Wherever they go they will carry the conditions of fatigue with them. Any vacation will mean only a change of skies. A change of heart is what they need. Till that is gained, restlessness is their doom.

Contrariwise there are other souls who have learned the secret of adjustment and they are happy wherever they are. Fatigue is more than a misfortune, like ugly hair; it is often a piece of wickedness. It means that the soul is rebellious, obstinate, proud. Every one has a sphere, a world where he must live and work. In this sphere he can dwell as a visitor or as a native, unconforming or studiously fitting himself to his sphere, doing in Rome as the Venetians do, or as the Romans do. If he adopts the latter programme, he can achieve the blessing of rest wherever he lives. The ship-carpenter works under great disadvantages because he must adapt his closets and cabins and seats to the curves and limits of the ship's hull.

The art of life is in great measure the art of human ship-carpentry. I am all the time compelled to fit my life to unchangeable circumstances. I want one kind of work—I have to accept another kind or engage in no work at all. I prefer a home—I am forced into a boarding house. My choice would be to dwell in Jupiter with plenty of room and quite a number of moons to make moonlight for me—as matter of fact, I am consigned to a buzzing little asteroid with none of the planetary advantages coming my way. But why repine and resist? Why not learn the laws of asteroidal existence, its limitations and its opportunities? Why not post myself until I become an expert on asteroids? Thus I can know the blessings of a life in harmony with its surroundings—which is only another name for rest.

### STAY BY THE BAGGAGE.

Even though the camp-guard has to stay by the baggage, he is not prevented from sending forth his soul on little journeys to God. Most of the time we do not realize God. He is the unrealized benefactor of our existence like the sun in the heavens. Some persons never really saw the sun until one day last year they equipped themselves with a piece of smoked glass and searched for the huge solar spot the newspaper told them of; so many of us have never consciously sought to see and hear and feel the Almighty Fatherhood.

Why not devote a summer to the attainment of the vivid presence of God? Some seek out God by the path of meditation. In a solemn sanctuary with dim lights and soft music, in a solitude embroidered with mystic silences they would cause the

## BISHOP TEHONIKONRATHE

To the Right Reverend  
The Lord Bishop of Kingston:

MY LORD:

It is with the greatest satisfaction that we, the Chiefs and principal men of this Bay of Quinte Mohawk Nation, welcome you amongst us on this, your first Episcopal visit to our Reserve. The whole Nation extends to you the heartiest of greetings and warmest of welcomes.

We take this opportunity, the first given us, of congratulating you on your elevation to the Episcopal office, which you are so eminently fitted to adorn. We promise, on behalf of the Nation, the same loyalty to your person and office which has characterized us in the past, and pray that your term of service to the Church may be long and illustrious.

It is the greatest pride of the Nation that we have ever been loyal to England's Church and England's King. Ever since our conversion to Christianity we have known no other Spiritual guide and have had no other form of religion amongst us, and our presence here in Canada is the greatest evidence of our loyalty to the British Throne.

You will be interested to know that we have two well-equipped Churches and four Schools upon our Reserve, and that all our public institutions are well and properly maintained.

We cannot but grieve at the cause which made a Coadjutor Bishop necessary in this Diocese, and pray you will carry to our good Bishop, SORIHOWANIH, the tenderest sympathy of all his Indian children.

Signed on behalf of the Bay of Quinte Mohawks,

Josiah Brant,

Chief and President of the Council

Walter Brant,  
Chief

Isaac W. Green,  
Chief

Albert Maracle,  
Chief

John A. Loft,  
Chief

The above is a copy of the unique address presented to Bishop Bidwell on his visit to the Mohawk Reserve, reported in our issue of the 17th inst., and his Indian Title.

generous toil is a species of worship, that the million good things that need to be done are but constituents of the single Divine will that is gradually making itself supreme—as the million ripples that gleam in the sun are but aspects of the one mighty ocean, then I can be jubilant even though I am only a camp-guard. "God is attention concentrated everywhere." That means he is observant of my humble efforts; and with Almighty God for an appreciative audience, what else does my soul need to add royalty and a deep joy to its work?

### THE BLESSINGS OF REST.

The blessings of rest can be achieved by the camp-guard even as he stays by the baggage. There is a rest from labour and a rest in labour, and the latter is the nobler sort. No soul is full-grown till it has learned the secret of internal rest, the rest, namely, that depends not on circumstances but on one's mental and spiritual



beauty of the Lord to shine in upon their souls. But a more valuable path for the majority of Americans to-day is the path of busy love. This imitative approach to God by the way of ministering deed, this "doing all the good we can to all the people we can in all the ways we can as long as ever we can" is sometimes underrated by the ritualistic souls, but it remains nevertheless the best authenticated highway into the Divine presence. If ye do the will, ye shall know.

Acquaintance with Christ will come from the reproduction of the Christlife of helpfulness in the world to-day—and the summer season throbs with opportunity for such helpful service. From wherever you are you can move straight into the glory of a deep experience of God if only you pursue this programme of being busy with love-deeds. And as you come toward God you will find rest for your souls. Even though for you there is no trip to Europe, no luxuriating in a summer cottage, no lazy floating over an island lake in a canoe, nevertheless you will render back to God the summer well used. You will have learned some of the deeper things concerning that life which Lewis Morris once likened to a great tree in the forest:—

"Life, full life,  
Full-flowered, reared from homely earth,  
Rooted in duty, and through long, calm years  
Bearing its load of healthful energies;  
Stretching out its arms on all sides; fed with dews  
Of cheerful sacrifice and clouds of care  
And rain of useful tears; warmed by the sun  
Of calm affection, till it breathes itself  
In perfume to the heavens."

### Increase of Anglicans Figures for Toronto Diocese

The following census returns for the counties of the diocese of Toronto tell their own tale. They bear out the statement made on all sides of the depopulating of the rural parts. Dufferin, Durham, Northumberland, Victoria and Haliburton show a combined decrease in population of 6,754 in the ten years 1901-1911. But singularly enough only Dufferin shows a decrease in church population (of 551) the other three counties show an increase in church population of 612. Of course, York and Toronto show the largest increase in population, 171,671, in the ten year period, and in church population, 62,053. The total increase of population for the period in the whole diocese has been 173,437, or 30 per cent., in Toronto 171,755 or 110 per cent. The total increase of church population for the period in the diocese has been 68,022 or 54 per cent., in York and Toronto 62,053 or 82 per cent.

Comparative figures of the population in the Diocese of Toronto:—

County.	Total Population.		Anglican Population.	
	1911	1901	1911	1901
Dufferin	17,740	21,036	3,706	4,257
Peel	22,102	21,475	4,662	3,765
Simcoe	85,053	82,313	17,795	16,024
Ontario	41,006	40,408	5,885	4,578
Durham	26,411	27,570	4,735	4,691
Northumberland	32,802	33,550	4,136	3,988
Peterboro	41,650	36,995	7,782	5,849
Victoria & Haliburton	36,499	38,140	6,655	6,235
York	116,481	116,565		
Toronto	327,753	156,098		
York & Toronto			137,835	75,782
Total	747,587	574,150	193,191	125,169
Total increase of population in the diocese or 30 per cent.				173,437
Total increase of Anglican population in the diocese or 54 per cent.				68,022

### THE DEAD SEA.

Rev. William P. Finney, in "S.S. Times."

I looked upon a sea,  
And lo! 'twas dead,  
Although by Hermon's snows  
And Jordan fed.

How came a fate so dire?  
The tale's soon told:  
All that it got it kept,  
And fast did hold.

All tributary streams  
Found here their grave,  
Because this sea received,  
But never gave.

## BEFORE THE DAYS OF CHRIST

Discovery may throw light on a very obscure period in England

**A** DISCOVERY of human remains in a deposit of brick-earth near the village of Halling, on the west bank of the Medway, some four miles above Rochester, is likely to throw a welcome light on a long-past and very obscure prehistoric period in England.

At the present time our ignorance is particularly apparent when we seek to trace the people of England, their culture, and the fauna which surrounded them from the Palaeolithic to the Neolithic period. It was apparently during the transition from the one period to the other that our present climatic conditions became established, and that our fauna lost those animal forms which characterize the geological age which precedes the present—the Pleistocene. Our knowledge relating to the remoteness of the transition period is vague; some estimates place it at about 8,000 years ago, others at 15,000, while Dr. Alen Sturge, who has devoted many years of close study to the problem, regards these estimates as altogether inadequate.

The importance of the discovery made at Halling lies, not in the actual light it throws on the transition period, but in the assurance it gives archaeologists that the materials still exist from which a history of this long-past period can be reconstructed.

**DETAILS OF THE DISCOVERY.**—The details relating to the actual discovery are the following: In August of last year a sewage tank was being constructed in the terrace of brick-earths 15 feet above Ordnance datum, and separated from the Medway by a stretch of marshland, about half a mile in width. A slip of earth occurred from the working face of the bank, revealing a human skeleton at a depth of six feet—part of the skeleton remaining fixed and undisturbed on the face of the section thus displayed. The engineers in charge of the works, Mr. A. L. Cooker Read, C.E., M.S.E., and Mr. R. Smith, immediately informed Dr. Spencer Edwards, secretary of the Medway Valley Scientific Research Society, and Mr. W. H. Cook, an active member of the society, of the occurrence, who at once took steps to secure an accurate record of all the surrounding conditions and to preserve the human remains thus discovered.

It was then observed that the skeleton lay in a distinct stratum of brick-earth, and that there were four overlying strata, the lines of which were unbroken and undisturbed. It was evident that at least four upper strata had been formed and deposited since the human remains had come to rest in their bed of brick-earth. Professional duties preventing Dr. Spencer Edwards from continuing the inquiry, further investigations were carried out by Mr. W. H. Cook, who was assisted latterly by Mr. A. J. Bulbrook, F.G.S.

The human remains, with the matrix in which they lay, were forwarded to the museum of the Royal College of Surgeons, to be examined by Professor A. Keith. It was clear from the position of the bones which remained in place that the skeleton was on its back, with the head bent forwards on the chest and the lower limbs, flexed at the knees, pressed against the trunk. Seeing that representations of a complete skeleton were found, and that the body was placed in a contracted posture, it was inferred that the body had been buried at some long-past period. The unbroken condition of the overlying strata also excluded a burial from the present land surface.

A subsequent discovery threw light on the probable period at which the burial had been made. The junction between the stratum in which the skeleton lay—the fifth—and the overlying or fourth stratum clearly represented an old land surface, for at this level, but at some distance from the human remains, were found traces of old hearts—charred wood and bones, flints fractured by fire, and also a number of worked flints. It is probable that the remains were buried by the men who sat round the hearths on the old land surface. Mr. Cook has submitted the worked flints to several experts, including Mr. Reginald Smith, of the British Museum, and the Abbe Breuil, but the implements belong to that indeterminate class which occur both in late Palaeolithic and early Neolithic times. They show, however, more distinct affinities to the older than to the newer type of worked flints.

A number of animal bones were found, but these, like the flints, might be assigned, on the

authority of Mr. Charles Andrews, F.R.S., to either a late Palaeolithic or Neolithic date. Mr. A. S. Kennard has expressed the opinion that the brick-earths in which the skeleton was found belong to the late Pleistocene formations. In the corresponding terrace on the opposite (eastern) side of the valley remains of Pleistocene animals occur, and it may be inferred that the brick-earths in which the skeleton was found are of a like age. It is clear at least that the strata of brick-earth overlying the old land surface have been deposited since the time of the Halling man.

**THE "RIVER-BED" TYPE.**—Very little is known of the English people at the transitional period. The Tilbury remains, which were found when the docks were being excavated in 1883, at a depth of 34 feet, is usually regarded as the solitary representative of Englishmen of the transitional period. The brick-earths at Halling are considerably older than the formations at Tilbury. Professor Keith has found, however, that there is a close resemblance between Halling and Tilbury men. Both were strongly built, small men, about 5 feet 4 inches in stature. Both are representatives of that type of man to which Huxley gave the names of "Riverbed"—a type which is extremely common among modern English people. It is becoming evident that the "river-bed" type, which Huxley regarded as representative of the dominant Englishman of early Neolithic times, extends far back into the Palaeolithic period. The human skull which the Rev. E. H. Mullins discovered three years ago in a Derbyshire cave, with remains of late Pleistocene animals, is also of the "river-bed" type. So are other crania recovered from strata of Belgian caves, formed in the later stages of the Pleistocene period. It is also a notable fact that the early peoples who lived round the Mediterranean belonged to the "river-bed" type.

The Halling man had a brain capacity of 1,500 cubic centimetres—a little above the modern average. The forehead is well formed; there is no trace of the great overhanging brow ridges which characterize the Neanderthal race. As was the case in the Tilbury skull, the teeth of the Halling man are much worn, maturely through disease. The disease, however, was not that which affects the teeth of modern civilized races—namely, caries—but abscesses formed at the roots, as a result from overwear of teeth with exposure of the pulp cavities.

**WORK OF SCIENTIFIC SOCIETIES.**—There is one other aspect of the Halling discovery which deserves to be mentioned. It may be claimed as one of the first fruits of a movement which has spread throughout England in recent years and led to the foundation of local societies for the promotion of prehistoric research. Some time ago the Medway Valley Scientific Society was founded, with Mr. F. J. Bennett, F.S.G., late of His Majesty's Geological Survey, as president, to educate the workmen employed in all excavating undertakings regarding the value of prehistoric remains, and to take steps to secure accurate records of all discoveries and institute systematic investigations. Only those who are familiar with the conditions which have prevailed in former years know how many of nature's records have been destroyed or neglected because the finder or observer was unaware of their historical value. In the present case the Medway Society has performed a very important service. —London Times.

### SORROW AND SONG.

Little by little the time goes by,  
Short if you sing, long if you sigh.

There's many a trouble  
Would break like a bubble,  
And into the water of Lethe depart;  
Did we not rehearse it,  
And tenderly nurse it,  
And give it a permanent place in the heart.

There's many a sorrow  
Would vanish to-morrow,  
Were we but willing to furnish the wings.  
So sadly intruding,  
And quietly brooding,  
It hatches all sorts of things.  
When you feel like sighing, sing.



**Sunday School Preparation**

A worker has devised a little leaflet, which he suggests every Sunday School teacher should gum on the inside cover of his Bible:—

**Preparation for Sunday School Lessons.**

**PLAN OF ANALYSIS,**

Or Universal Question Guide.

Adapted to all Bible Lessons.

P. P. P. P. D. D. D. D.

Here are four P's and four D's, by the aid of which Teachers and Scholars may prepare every Lesson:

1. Parallel Passages.—Is the incident, parable, conversation, or discourse of the lesson, or anything like it, elsewhere given in Scripture.

2. Persons (Biographical).—Who wrote this lesson? And to whom? What persons are mentioned? What do you know about them?

3. Places (Topographical).—Where did these persons live? Places mentioned in the lesson—size—where situated—distance and direction from Jerusalem.

4. Dates (Chronological).—In what year of the world and of Christ did these things occur. Age of persons mentioned? Allusions to days—hours—seasons.

5. Doings (Historical).—What did each person of the lesson do? Who had the most to do? Why?

6. Doctrines (Theological).—What truths about God—man—character—conduct—the future and the present—are here taught?

7. Duties (Practical).—What duties to God—man—self—church—nation—neighbour—enemy—friend—world—old—young—good and bad—are here taught?

Keep shelling your Pod of P's.

PRAY. PLAN. PREPARE.  
POUR OUT. PULL IN.

Think yourself Empty. Read yourself Full

Write yourself Clear. Pray yourself Hot.

Study yourself to Death, and Pray yourself to Life again.

**THIS AND THAT**

Thoughts of an Eastern Churchman

Beckles Wilson, the well-known Canadian author of a History of the Hudson Bay Company, the Provinces of Nova Scotia and Quebec, The Life of George III. and other works, and innumerable articles on Canadian topics, and at one time, if I mistake not, editor of the Strand Magazine, has taken up his residence at Windsor, N.S., having leased the historic residence of the late Judge Haliburton, author of the Clock Maker and other works. Mr Wilson is a native of Montreal, but has lived for many years in England. His name will possibly be remembered by many of your readers in connection with the movement for raising a fund for the grandchildren of Charles Dickens, by which \$70,000 was realized. He also took a prominent part in raising the Wolfe Memorial at Westerham, Kent, England, the birthplace of the captor of Quebec. Mr. Wilson lived for many years in the house where Wolfe was born.

The pessimistic man who takes a gloomy view of things in general, and on a fixed principle gets as much enjoyment out of his pessimism, as does the most extravagant and incorrigible optimist out of his optimism. It is all a question of temperament and temperance, no word affects our happiness or unhappiness than our difference in taste affects our enjoyment of our food. Each man's favourite dish is equally satisfactory. Though one man derives just as much solid satisfaction from his mournful prognostications as the other from his rosy dreams. Some of the happiest and serenest individuals I have ever known, have been professional pessimists.

The ideal pastor like the ideal farmer, statesman, poet, artist and business man, is born not made. There are men, natural born pastors, who take to parish work like the duck to water, and never seem to need any training. But the vast majority of us are not ideal men and women.

We are born to nothing but hard, dull plodding work. We've got to slowly and painfully learn our respective trades and be content to do second and third rate work, and to be sweetened, and purified and humanized by failure. The ideal man, I have a strong suspicion, would be an insufferable prig. Only I never met one.

The music of the great masters is not always the smoothest and mellifluous. There is often a kind of ruggedism about it, there are occasional discords, and sometimes unmistakable violations of technique. The commonest kind of music is often more pleasing and "correct." But there is something about the former's, that impresses and arrests and grips. It is the same with poetry. There is the smooth, technically perfect poetry that pleases, and then the poetry of the masters with their occasional discords and roughnesses which moves and awes. So with painting. There are pictures, flawless in execution, and others carelessly done in which any number of holes can be picked, before which you stand spellbound. So it is with preaching. There are preachers whose sermons are literature, and others who except for the kindly assistance of the reporters or editors would be hardly grammatical but which attract ten to one of the former.

Bishop Worrell has gone with his family for a short and richly-deserved vacation, to his summer cottage, at St. Margaret's Bay, on the Atlantic coast. The Bishop, I am glad to say, is at present in good health, but of late he has been showing the strain of his really strenuous labours. His work certainly has been signally



The Bishop of Nova Scotia.

crowned with success and the diocese is in a most satisfactory condition. The Bishop, I understand, purposes entrusting a good deal of work to his archdeacons, so as to leave himself free for a closer attention to his distinctively episcopal duties. But even with this assistance the diocese of Nova Scotia is beyond the strength of any one man to efficiently administer, except at the ultimate cost of his physical health. With Cape Breton and Prince Edward Island detached, there would be awful work to do for one man in vigorous health. The work of the diocese is, I fear, beginning to tell on our excellent diocesan, whose coming among us has certainly marked a distinct era in the history of the Church down here. The splendid showing of the last census bears eloquent testimony to this. Relatively and actually the Anglican Church in Nova Scotia is the liveliest and most progressive institution of its kind at present, showing by far the largest rate of increase.

One of the most mysterious and tragical facts of life is the disastrous effects of misdirected parental love. It is perhaps the supreme irony of life that a child's parents should, often be his worst enemies. How many thousands of boys, for instance, have been coddled and humoured into perdition by mothers who would have been cheerfully tortured to death to save them from serious harm, and again how infinitely more are being allowed to grow up with manners that are bound to handicap them in after life owing to the culpable laxity of their parents, who cannot deny themselves the pleasure of denying themselves for their children. The capacity for sternly denying oneself the delight of making unnecessary sacrifices for one's children is one of the highest forms of unselfishness.

Downeaster.

**TEACHER TRAINING EXAMINATION RESULTS**

We give below the standing of the successful candidates in the Teacher Training Examinations held last Whitsuntide. The results this year are much better than in any previous examination and show very careful work on the part of all who wrote. Out of 231 candidates who sent in their papers, no less than 100 obtained a first-class standing. Only 8 failed to qualify for their certificates.

A comparison of the results in the different dioceses shows that Miss Mary Jennison of St. John's Church, Truro, Diocese of Nova Scotia, leads in the first examination of the three-year course; Miss Ethel Yates of St. Paul's Church, Nanaimo, Diocese of British Columbia, in the second examination of the same course; and Miss Edith F. Foot of Trinity Church, Parry Sound, Diocese of Algoma, in the third examination. In the two-year course, the honour of securing first place belongs to Miss Edna P. Ludlam of St. Matthew's, Winnipeg, Diocese of Rupert's Land, in the first examination, and to Miss Elizabeth Castle of St. James' Church, Gravenhurst, Diocese of Algoma, in the second examination of this course.

Two candidates wrote on the whole course—viz., Mrs. Margaret Drew of St. George's Church, Guelph, Diocese of Niagara, and Miss E. M. Taylor, St. Stephen's Church, Toronto, Diocese of Toronto, and obtained the splendid averages of 73.1 and 74 respectively.

There is one fact in connection with these examinations which calls for special mention—viz., that Miss Jennison, who heads in the list in the first examination of the three-year course obtained perfect marks. This is the first time in the history of the Teacher Training Examinations that any candidate has obtained a possible in all subjects upon which the candidate has written. It is also worthy of note that the parish from which this candidate comes sent up the largest class of any parish in the Dominion—viz., 14, of whom 13 passed successfully. The class was prepared by the Rev. George Harrison, just recently appointed rector of Petite Riviere, Nova Scotia.

As a result of these examinations the number of those who have completed the first standard course and have received their diplomas is 53.

The lists as given herewith are arranged according to the course taken and according to the standing of the candidates. The names, however, in each class are given in alphabetical order and not in order of merit. For the benefit of those who may not be acquainted with the classification used we would point out that the standard used is as follows:—

First Class	.....	75 per cent.
Second Class	....	60 per cent.
Pass	.....	40 per cent.

The Sunday School Commission extends to the successful candidates hearty congratulations. The certificates and diplomas, together with the marks of each candidate have been forwarded to the various parishes represented.

**ONE-YEAR COURSE.**

**Second Class.**

NAME AND PARISH.

Drew, Margaret (Mrs.), St. George's, Guelph.  
Taylor, Ella, M., St. Stephen's, Toronto.

**TWO-YEAR COURSE—FIRST EXAMINATION.**

**First Class.**

NAME AND PARISH.

Bate, Lottie A., St. Matthew's, Winnipeg.  
Drew, Margaret, St. George's, Guelph.  
Duggan, Lillian E., St. Clement's, Toronto.  
Le Roy, Violet R., St. Matthew's, Ottawa.  
Ludlam, Edna P., St. Matthew's, Winnipeg.  
Milton, Alice C., St. Michael's, Vancouver.  
Newell, Fred, St. Stephen's Lachine.  
Pike, Herbert, St. Cuthbert's, Toronto.  
Robinson, Edith E., St. Matthew's, Winnipeg.  
Wienke, Maud, Holy Trinity, Pembroke.

**Second Class.**

Barnett, Eva S., St. Luke's, Ottawa.  
Ewart, Edith E., St. Michael's, Vancouver.  
Gwatkin, E. B. B., Holy Trinity, Toronto.  
McKenzie, F. I., Christ Church Cathedral.  
Tye, Edrie, St. George's, Goderich.  
Webster, Ogle (Mrs.), Athens.  
Williams, Walter W., St. Michael's, Vancouver.

**Pass.**

Cole, Grace, St. Aidan's, Toronto.  
Davidson, R. B., St. Stephen's, Lachine.



Groves, Eloria, Newington.  
Haldon, Bessie, St. Michael's, Vancouver.  
Hooper, Edgar, St. Michael's, Vancouver.

### TWO-YEAR COURSE—SECOND EXAMINATION.

#### First Class.

##### NAME AND PARISH.

Axon, All Saints', Vancouver.  
Brown-Burgess (Mrs.), St. Simon's, Toronto.  
Castle, Elizabeth, St. James', Gravenhurst.  
Harvey, Roberta (Mrs.), St. George's, Guelph.  
Leigh, Alma, St. George's, Napinka.  
Mackinnon, Florence, St. George's, Guelph.  
Pierce, Edna, St. James', Gravenhurst.  
Smith, M. Hubner, St. George's, Guelph.  
Tanner, Sybil E., St. George's, Guelph.

#### Second Class.

Hewitt, Gladys, Nanticoke.  
Hull, E. Beata, St. George's, Guelph.  
Wheldrick, Sarah, St. George's, Guelph.

#### Pass.

Hayman, Annie, St. George's, Hamilton.

### THREE-YEAR COURSE—FIRST EXAMINATION.

#### First Class.

##### NAME AND PARISH.

Anderson, Annie E. D., Campbellton.  
Beagley, Dorothy C., Ascension, Montreal.  
Braby, Lillian, St. John's, Bradford.  
Bracken, Agnes, St. David's, Toronto.  
Bull, Mina, Cathedral, Hamilton.  
Colley, Kathleen V., Trinity, Quebec.  
Eakins, Lottie, St. Clement's, Toronto.  
Edgeley, Miriam, Trinity, Quebec.  
Flanagan, Eileen C., Ascension, Montreal.  
Fry, Beatrice, St. Matthias', Halifax.  
Garrison, Jessie, St. Matthias', Halifax.  
Gollomere, Louise, Gleichen.  
Gunn, Beatrice D., St. Paul's, Dauphin.  
Hedley, Francis T., St. John's, Port Arthur.  
Hiltz, Kate M., St. John's, Truro.  
Hughes, Dora, Norquay.  
Hughes, May A., St. Barnabas', Winnipeg.  
Jennison, Mary, St. John's, Truro.  
Johnson, Mona, St. Paul's, Woodstock.  
Kidd, Alberta, Merrickville.  
Lamb, Dora, St. Cuthbert's, Toronto.  
Lyll, M. H. (Miss), St. George's, Toronto.  
McCarozher, Dorothea, Schreiber.  
McMillan, Aileen M., St. Aidan's, Toronto.  
Morton, Grace, Ascension, Windsor.  
Maxon, Mary C., St. John's, Truro.  
Newton, S. E., Church of Resurrection, Norway.  
Newton, W. B., Church of Resurrection, Norway.  
Park, Mary, St. Cuthbert's, Montreal.  
Percival, Ada J., Merrickville.  
Porter, Elsie C., St. John's, Truro.  
Rexford, Murial M., St. Martin's, Montreal.  
Senn, Edith M., St. Jude's, Brantford.  
Sheppard, Cora B., Ascension, Windsor.  
Shotter, Mary, Cathedral, Hamilton.  
Smith, Edna M., St. Paul's, Vancouver.  
Smith, Jennie, Duntroon.  
Stanfield, Emma, St. John's, Truro.  
Sylk, Alice, Trinity, Quebec.  
Thomson, Vera E., St. Matthias', Halifax.  
Weir, Bessie, Duntroon.  
Weir, John (Mrs.), Duntroon.  
Wetmore, Constance J., St. John's, Truro.  
Wilson, Ellen, St. Thomas', Montreal.  
Wilton, Clara, St. Martin's, Montreal.  
Venables, Francis G., St. James', Ingersoll.

#### Second Class.

Ballantyne, Bertha, St. John's, Brantford.  
Brett, Eva, St. Barnabas', Winnipeg.  
Brown, Isabel A., Trinity, Quebec.  
Burton, Rhoda, St. Matthias', Halifax.  
Cox, Hartnell F., St. David's, Toronto.  
Dunning, Marguerite, St. Peter's, Toronto.  
Ellis, Violet, Cathedral, Hamilton.  
Emo, S. Elizabeth, St. Luke's, Montreal.  
Freeman, George H., St. Martin's, Montreal.  
Gregory, Annie, St. Stephen's, Toronto.  
Handley, Ruth, Trinity, Quebec.  
Hill, L. A. (Mrs.), Duntroon.  
Joy, Helen, St. John's, Truro.  
Joyce, Earle B., Ascension, Montreal.  
Lamb, Madge, St. Cuthbert's, Toronto.  
Lawrence, Mary E. R., St. Cuthbert's, Toronto.  
Lay, Winifred, St. Barnabas', Winnipeg.  
Lowery, R. M. (Miss), St. John's, Port Arthur.  
Miller, Lena, Lancaster.  
Needham, Bella, Pittsburgh.  
Needham, Lila J., Pittsburgh.  
Pangburn, Louise, St. Peter's, Toronto.  
Porter, Brenton, St. John's, Truro.  
Randolph, Mary F., St. John's, Truro.  
Ridley, Louisa, Cathedral, Hamilton.  
Scott, Winifred, Cathedral, Montreal.  
Secord, Marion L., St. Peter's, Toronto.

Smith, Nellie, Duntroon.  
Taylor, Lottie, Cathedral, Hamilton.  
Turner, Annie L., Ascension Church, Windsor.  
Tydd, May, Cathedral, Hamilton.  
Wilkinson, Hattie M., St. George's, Toronto.

#### Pass.

Bayley, Sarah, St. David's, Toronto.  
Bland, Ethel, Cathedral, Hamilton.  
Chapman, Violet, St. George's, Toronto.  
Clark, E., Church of the Resurrection, Norway.  
Conrad, Grace V., St. John's, Truro.  
Gilbert, Pearl, St. David's, Toronto.  
Girling, G. L., Cathedral, Hamilton.  
Hatfield, Mary, St. John's, Truro.  
Hill, Cassie, St. Barnabas', Winnipeg.  
Hill, Charles (Mrs.), Lancaster.  
Hodsoll, Mrs., St. Clement's, Toronto.  
Holroyd, E., Ch. of the Resurrection, Norway.  
Hurley, Edna, Cathedral, Hamilton.  
Kingham, George L., St. Barnabas', Winnipeg.  
Kirkman, Ethel M., Cathedral, Montreal.  
Knowles, Lillie, Cathedral, Hamilton.  
Lepper, Phoebe, St. Peter's, Toronto.  
Lindsay, Mary, St. John's, Truro.  
Lockhart, Eleanor, Dorchester.  
Magee, Bessie, Lancaster.  
McKiel, Theodora, Lancaster.  
Messervey, Willa E., Trinity, Quebec.  
Owens, May, St. George's, Toronto.  
Perry, Ada, St. John's, Truro.  
Pifer, Gladys, St. John's, Brantford.  
Symonds, Isabel M., Cathedral, Montreal.  
Taylor, Cleo F., St. James' Cathedral, Toronto.  
Tree, Carrie F., Stanstead.  
Vail, Hazel M., St. Martin's, Montreal.

### THREE-YEAR COURSE—SECOND EXAMINATION.

#### First Class.

##### NAME AND PARISH.

Allen, Edith H., Cathedral, Fredericton.  
Aylwin, Horace J., St. Matthew's, Winnipeg.  
Blackie, Edith, St. Matthias', Halifax.  
Curry, Margaret L., St. Peter's, Brockville.  
Doble, Florence M., St. Simon's, Toronto.  
Hailstone, Chrisabel, Cathedral, Fredericton.  
Hayes, Katie R., St. Simon's, Toronto.  
Kenyon, Annie, St. Paul's, Nanaimo.  
Le Huray, Olive H., St. Peter's, Sherbrooke.  
Le Souzel, Constance, St. George's, Goderich.  
Manhardt, Maud, St. Peter's, Brockville.  
Palmer, Ada J., Dorchester.  
Ramsay, Jessie, St. Simon's, Toronto.  
Raynolds, Willow, St. Peter's, Brockville.  
Senn, Jane M., St. Jude's, Brantford.  
Tingley, S. Mabel, Dorchester.  
Whitten, Ernest A., Bracebridge.  
Yates, Ethel, St. Paul's, Nanaimo.

#### Second Class.

Cayley, Margaret, St. Simon's, Toronto.  
Comer, Bessie M., St. James', Kingston.  
Davidson, E. Vera, St. Simon's, Toronto.  
Gould, Olive S., St. Simon's, Toronto.  
Grainger, Annie, Kingsville.  
Hinch, M. J., St. Simon's, Toronto.  
Hincks, Alice R., Bracebridge.  
Morrison, Fred E., St. John's, Brantford.  
Pelling, Laura M., St. Jude's, Brantford.  
Petman, Evelyn E., St. Simon's, Toronto.  
Sibbett, E. Gertrude, Bracebridge.

#### Pass.

Brown, Gertrude, St. Simon's, Toronto.  
Cooper, Nellie, St. Jude's, Brantford.  
Gilbert, Ethel A., St. Luke's, Burlington.  
Gilbert, F. Leonora, St. Luke's, Burlington.  
Harrison, Ada, St. Paul's, Nanaimo.  
McGorman, W. B., Kingsville.  
Senn, Edna F., St. Jude's, Brantford.  
Stevenson, Vera M., St. Luke's, Burlington.  
Wadsworth, Myrtle J., Bracebridge.

### THREE-YEAR COURSE—THIRD EXAMINATION.

#### First Class.

##### NAME AND PARISH.

Bate, Mary A., Port Maitland.  
Cowan, Catharine, St. Matthias', Ottawa.  
Crawford, Emily, St. James', Ingersoll.  
Crisp, Mary A., St. Monica's, Toronto.  
Cumbers, Jennie, St. Matthew's, Hamilton.  
Fauls, Emily, St. Matthew's, Hamilton.  
Fisher, Elizabeth M., Holy Trinity, Edna.  
Foot, Edith F., Trinity, Parry Sound.  
Foot, Mabel, Trinity, Parry Sound.  
Heaps, Constance, All Saints', Vancouver.  
Ingles, Hilda, St. Mark's, Parkdale.  
Lambert, Helen, Westbourne.  
Lemon, Sarah J., St. Stephen's, Toronto.  
Meyers, C. S., St. Matthew's, Hamilton.

Richards, E. Mary, St. Matthew's, Hamilton.  
Whittaker, Maria, St. Matthew's, Hamilton.  
Wrenshall, E. M., All Saints', Collingwood.

#### Second Class.

Fullerton, Grace, Prince William.  
Grobert, Hazel, Trinity, Parry Sound.  
Keen, Alfred E., St. Mark's, Parkdale.  
Tracy, Sarah F., Minesing.

#### Pass.

Rounthwaite, Jessie R., St. Alban's, Toronto.  
Stephenson, Florence S., St. Alban's, Toronto.  
Winckler, Naomi, All Saints', Collingwood.

## Mission Field

The policy of the Laymen's Missionary Movement for the season 1913-14, is a united missionary campaign in the interests of all the missionary work of the churches, aiming at the enlistment of the entire membership. Its object is a nation-wide every member canvass for home and foreign missions on the part of as many churches as can be led to undertake it. To emphasize the value of such a canvass and study methods used, county conferences are to be held in every possible county in Ontario, and district conferences in Montreal, Quebec and Sherbrooke, to be followed by a simultaneous canvass of the churches of the two provinces the first week in December. The responsibility for deciding upon and conducting such a canvass must of course rest finally with the individual congregation, but it is expected that a very large proportion of the churches of the different communions will unite in this simultaneous event.

On Wednesday and Thursday, October 1st and 2nd, representatives from the cities where meetings are to be held will have a conference in Toronto with J. Campbell White and others, concerning the preparation for the county programmes and the canvass to follow.

The educational work and methods of mission study will be emphasized in all the meetings, and the missionary education movement is to have charge of the missionary exhibit and sale at all points.

The campaign in the west is expected to reach at least 50 cities and towns as centres, with a programme covering the day and evening. It is expected that three teams made up of at least four men each will be working simultaneously in the west, and that all the county conferences will be held in Ontario the first two weeks in November, which will necessitate several teams of speakers and three or four county conferences each day for the two weeks. The time set for the simultaneous every member canvass in the west is the months of March and April; the united work for the Maritime Provinces to follow that in the west.

The Ontario points suggested for county conferences are as follows:—Nov. 3.—Chatham, Cornwall, Walkerton, Whitby. Nov. 4.—Windsor, Brockville, Owen Sound, Guelph. Nov. 5.—Sarnia, Kingston, Orangeville, Berlin. Nov. 6.—Stratford, Napanee, Barrie, Milton. Nov. 7.—Goderich, Picton, Bracebridge, Brampton. Nov. 10.—Renfrew, Welland, Parry Sound, Port Hope. Nov. 11.—Ottawa, St. Catharines, Sudbury, Cobourg. Nov. 12.—Smith's Falls, Cayuga, North Bay. Nov. 13.—Peterborough, Simcoe, Hamilton. Nov. 14.—Lindsay, Woodstock, London, Sault Ste. Marie.

## The Churchwoman

SASKATOON.—CHRIST CHURCH.—The W. A. has continued its regular weekly meetings with very good attendances. The Deanery meetings were greatly appreciated by those who attended them and proved a fore-taste to the fuller delights of the annual convention at Prince Albert to which a delegation of eight went up from this parish. The reports were given the succeeding week at the monthly business and devotional meetings and proved full of interest. The girls' branch have promised a sale in September to the Rev. E. Ahenakew. The juniors have recently donated two beautiful Glastonbury chairs for the clergy prayer desks, they are giving a concert to complete their payments.

NORTH BATTLEFORD.—Members of the W. A. assembled at Church Hall recently and gave a surprise party to Mrs. Iles, who has held office and been a most faithful worker ever since she came to town. She leaves for London, Ont.



### Brotherhood St. Andrew

The Seventh International Pacific Coast Conference of Churchmen under the auspices of the Brotherhood of St. Andrew will be held in Spokane, Washington, September 11th to 14th. "A Conference of Busy Men to Confer About the King's Business."

The Annual Pacific Coast Conference, attended by Churchmen from both sides the International boundary line, has made for itself a definite and an honoured place in the life of the Church in the Pacific Northwest. Six conferences have thus far been held.

To all Churchmen and to all Church boys over fifteen years of age the invitation is extended. It is confidently expected that this will be a conference of 500 members.

Hospitality.—Those attending this great gathering will be under no expense while in Spokane. They will be the guests of the Spokane men during the conference period. Just at this time you may not be certain as to whether you can attend. However, if you hope to come, or if you know of anyone hoping to come, please so

After the sermon last evening, Archdeacon Armitage gave a "talk" to the members of the Summer School on the historical associations of St. Paul's, in the course of which he described many of the hatchments and tablets. There was quite a large gathering, and great interest was evinced.



#### FREDERICTON.

John Andrew Richardson, D.D., Bishop,

LUDLOW AND BLISSFIELD.—Six clergymen attended the Chatham Chapter on Tuesday and Wednesday, July 8th and 9th, at Ludlow, those present being: Archdeacon Forsyth, Rev. W. J. Bate, Rev. J. A. Cooper, Rev. H. T. Montgomery, Rev. W. E. Best, and Rev. Henry Waterton, the missionary in charge. The clerical business was transacted at two sessions held in the Sunday School room attached to St. James-the-less, and the services of Holy Communion and Evensong were held in the same church, the Archdeacon being celebrant at one and preacher at the other service. On Wednesday morning the Rev. H. T.

the Canadian Church in that it has had only three rectors in nearly a century. The first rector was the Rev. Samuel Bacon, B.A., from 1821-1869; the second, the Rev. W. S. Neales, from 1869-1873, and the present incumbent, the Rev. David Forsyth, M.A., Archdeacon, from 1873 to the present time, of whom it is safe to say no man stands higher in the estimation of his fellow-men, both in and outside the Anglican Church. He is one of those men who live

"Simple lives, complete and without flaw,  
"That labour in their sphere, as those who live  
"In the delight that work alone can give."

This item is furnished by Rev. W. J. Bates, secretary of the deanery.



#### QUEBEC.

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

LENNOXVILLE. — BISHOP'S COLLEGE SCHOOL.—E. H. de L. Greenwood, who achieved such marked success in the recent examinations at the Royal Military College, Kingston,

## St. Luke's Church and Parish Hall, Fort Rouge, Winnipeg, Man.

Rector, Rev. W. Bertal Heeney, M.A.



THE New Parish Hall and Rectory of St. Luke's Church, Fort Rouge, Winnipeg, Diocese of Rupert's Land, cost together \$60,000. This is another example of the principle that to help others is the best way of helping ourselves. St. Luke's more than trebled its missionary offerings last year, reaching the total of \$8,000 and more, yet \$40,000 of the total \$60,000 required for its new undertaking has already been subscribed. It has its own missionary, Rev. Dr. Paul Helliwell, in China, and Miss Bowman in Japan, the former being sent out in 1912 as an expression of the congregation's gratitude for blessings in parochial life. Last year it led the Diocese in its contribution to the Home Mission Fund, being assessed \$2,300; it paid over \$4,000. The law of life with Churches as with individuals is Christ's law of the sacrifice of self.

(See the Rectory on page 484.)

advise Mr. M. S. Gilbert, care All Saints' Cathedral. This will not be construed as a pledge to attend, but the information will be a help to our committee.

### Church News

#### NOVA SCOTIA.

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

HALIFAX.—ST. GEORGE'S.—On July 20th this church celebrated its 112th anniversary. Special sermons and music marked the day.

ST. PAUL'S.—On July 13th, Archdeacon Armitage preached a special sermon to the Summer School of Science. He selected for his text Proverbs 4:7: "Wisdom is the principal thing, therefore get wisdom." He spoke of the value of applied science to the arts, and gave concrete instances of its tremendous service in the amelioration of human conditions, in cheapening and preserving the means of life, and in providing for man's complex needs.

Montgomery and Rev. H. Waterton, drove five miles east, to St. John's, Carroll's Crossing, for an early celebration with a congregation of twenty-five. On Wednesday afternoon the party proceeded seven miles west to Boiestown for the opening of the new Mission room, and afterwards returned to Carroll's where Evensong was said at 7.30, and sermon preached by the Rev. H. T. Montgomery. This was the first deanery meeting held in Ludlow for over twenty years. Exactly twenty-six years ago on July 9th, the Church of St. James-the-less was consecrated by the late Bishop Medley.

Mr. Waterton, the missionary at Ludlow and Blissfield, is an Englishman, recently out from the Old Country; his energetic work is being very much blessed.

On Sunday, July 13th, the Venerable Archdeacon Forsyth, rector of Chatham, celebrated the fortieth anniversary of the commencement of his ministry in this parish. Ordained to the diaconate in 1873 by the late Bishop Medley, he was appointed to Chatham the same year and advanced to the priesthood on March 1st, 1874, and has successively attained the dignity of Rural Dean, Canon of Christ Church Cathedral, Fredericton, and Archdeacon of Chatham. The parish of Chatham possibly stands unique in the annals of

coming out first in the prize list, winning the Sword of Honour for conduct and discipline, the Governor-General's medal, a silver medal, and a commission in the Royal Engineers (Imperial Navy), is an old Bishop's College School boy, and is a further evidence of what is being accomplished by the graduates of this well-known Institution for boys.

#### MONTREAL.

John Cragg Farthing, D.D., Bishop,  
Montreal.

BEDFORD.—Rev. Henry Wason Nye, who was rector of this parish for twenty-six years, died at the home of his daughter, Mrs. Clark H. Martin, Emporia, Kansas, June 16th, 1913. Mr. Nye was born in England, October 23rd, 1840. He was educated in London University, and ordained deacon in 1861 by the Bishop of Western New York. He came to Canada in 1870 and was ordained priest by the Metropolitan Bishop (Oxenden) and sent to the Mission of Iron Hill, remaining there six years when he was appointed to West Shefford. After two years and a half he was promoted to the rectory at Bedford which he held

Hamilton, Hamilton, Millingwood.

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CH.—The W. kly meetings Deanery meet- hose who at- to the fuller at Prince Al- went up from the succeed- nd devotional t. The girls' tember to the have recently hairs for the a concert to

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for the long space of twenty-six years. He was superannuated in 1905, and moved to Emporia, Kansas, to enjoy a well-merited rest after a long life of successful work in the service of the Church. He was for some time Rural Dean of Bedford, and his passing will revive fond memories in the minds of many of his old parishioners of the life of a faithful and diligent priest. He is survived by his daughter, Mrs. C. H. Martin, and his sons Edward V. Nye, of Emporia, and Clarence Nye, of Cowansville, Quebec.

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## ONTARIO.

William Lennox Mills, D.D., Bishop,  
Kingston.

Edward John Bidwell, D.D., D.C.L., Bishop  
of Kingston and Coadjutor of Ontario.

KINGSTON.—ST. JAMES'.—At a recent meeting of the building committee of St. James' Church plans were submitted for the new Sunday School. The basement will contain a large recreation room with a kitchen pantry, dumb waiters, and toilet rooms. The main part of the building will be in the shape of an apse, and will contain a large auditorium capable of seating 350. There will be ample room for class rooms, besides a Woman's Auxiliary room and a gallery.

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## OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

OTTAWA.—ASHBURY COLLEGE.—The official closing and distribution of prizes at Ashbury College, Rockcliffe Park, Ottawa, took place on July 16th, in the presence of a large number of friends and relatives of the pupils. The Headmaster, Rev. Geo. P. Woollcombe, M.A. (Oxon), and Mrs. Woollcombe, received on the front lawn, and the distribution of the prizes took place under the big elm in front of the college. Mr. W. H. Rowley, J.P. (president), distributed the prizes for general proficiency and special subjects. Trophies were won for both range and inside shooting. The rifle donated by the Laurentian Chapter of the Daughters of the Empire was won by Walter Davis, Ottawa. Much of the credit for the great showing of the boys in the athletic events is due to the Physical Professor of the School, Mr. W. H. Hewitt. The boys certainly gave the evidence of the excellent training they have received at his hands this year. The College has had a most successful year and the standard maintained has been very high.

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## TORONTO.

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

TORONTO.—ST. ANDREW'S, CENTRE ISLAND.—Those who enjoy congregational worship and good singing should go to this church. Bishop Reeve is in charge for the summer. The services are at eleven and half-past seven o'clock. Last Sunday the morning congregation was twice as large as that of the same date last summer, and the evening congregation was the largest ever in the church. In the afternoon a confirmation service was held when a young man, previously a member of the Roman Catholic Church, was confirmed.

COLDWATER.—The Bishop of Toronto left on Saturday morning for Coldwater and Waubashene where he preached and took part in the anniversary observances of the combined missions.

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## HURON.

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

LONDON.—ST. MARK.—A very unfortunate and peculiar thing recently happened in this church. A patient of the London Asylum for the Insane who was visiting nearby for the day escaped from her friends and hid in the church. For the first eight days she had only a little water and some communion wine, on the last four days of her concealment she had no nourishment whatever. The sexton discovered her under the Holy Table utterly exhausted by her twelve days' fast.

WARDSVILLE.—Rev. J. Edmonds, who has been rector of this parish for the past three years and a half, will leave on September 1st, for London South, where he will reside in future. Genuine regret is expressed at the coming removal of Mr. Edmonds and family, they all having endeared themselves to the people of Wardsville and Newbury. A presentation was made by the Church Guild to Mr. H. Carson, who is leaving for Lansing, Mich. The occasion was the regular monthly meeting of the Guild. Refreshments were served and a pleasant time was spent at the rectory. A new lighting plant has just been installed in St. James' Church. It is altogether first-class and up-to-date. The cost was something over \$150.

NEWBURY.—CHRIST CHURCH.—The jubilee celebration of Christ Church, Newbury, will be held on August 3rd and 4th. Rev. Canon Tucker, D.D., rector of St. Paul's Cathedral, London, will preach both morning and evening on Sunday, August 3rd. The celebration on Monday will take the form of an old-fashioned basket picnic, with a concert in the town hall in the evening, when addresses by former rectors of the parish will be a feature. A handsome souvenir booklet, illustrative of the jubilee, has been published.

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## ALGOMA.

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

GORE BAY.—Three candidates for confirmation were presented by Rev. H. F. Hutton, rector of this church, at the service held here by the Bishop on July 15th. The Bishop preached from Eph. 1:22-23, "Gave Him to be the head of all things to the Church, which is His body." After expressing his pleasure at being there and at seeing so many come to worship he pointed out that St. Paul likened the Church to the human body. The Church of Christ was something more than a mere organization—it was an organism—the body of Christ, and the appointed means of spreading the Gospel. Referring to the divisions in the Church, why is it that that portion known as the Church of England stands by itself? Its creeds and formularies and ceremonies and history connect it through all the ages with Apostolic times, and so with Christ Himself. But it would be a tremendous sin to stand aloof from other Christian bodies for that reason alone. What the Church of England stands for is the Sacramental principle; that is that God uses the common things of life to convey to men His graces and blessings. He takes water and blesses it so it is the means of bringing men into living union with Himself: in Baptism a person is made a member of Christ, the child of God and an inheritor of the Kingdom of Heaven. In Holy Communion God takes bread and wine, and uses them as the means of conveying the life-giving grace of His Divine nature.

The first of the meetings in connection with the Deanery Meetings being held here this week took place on the same evening in All Saints' Church. There were ten clergymen, including the Bishop, present. Archdeacon Gillmor, Revs. John Tait, Thessalon; W. H. Johnston, Sault Ste. Marie; S. H. Ferris, Garden River; E. H. C. Stephenson, Schreiber; C. C. Simpson, Little Current; H. A. Sims, Silver Water; R. Haines, Manitowaning, and H. F. Hutton, Gore Bay. One student, Mr. Dunn, of Shesheganing.

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## MOOSONEE.

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

RUPERT'S HOUSE.—On July 17th the Hudson Bay Company steamer "Nascopic" delayed one week on account of loading, sailed from Montreal. In addition to the Rev. A. L. Fleming, who goes to Lake Harbor, the boat carries another parson, Rev. Percy Howard. He, with his bride of three weeks, (formerly Miss Blanche Le Ber, of Toronto), is going to Rupert's House, James Bay. The district in which Mr. Howard's mission will lie includes an area of thirty-six hundred square miles, besides Charlton Island, which is inhabited only by a single Eskimo village. The nearest post is Moose Lake, one hundred and ten miles away. At Rupert's House, where the missionary and his wife will make their headquarters, there are only four other white persons, who conduct trading operations with the Indians. Mr. Howard is not inexperienced in this work, as he had two

years' preparation at the Hudson's Bay Company's post at Cochrane, where he became acquainted with the Indian temperament, and learned something of the language of the Eskimo. Mr. Howard has been taking a partial course in theology at Wycliffe College for the last two years.

Rev. Jas. Woodall is the present incumbent at Rupert's House, and his visit home when Mr. and Mrs. Howard relieve him, will be his first for five years. Mail reaches the fort every three months only, being brought by canoe from the terminal of the railway. Provisions for a whole year have to be taken by the missionaries, however, as freight rates in the north are too expensive to permit more than one vessel a year.

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## SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

SASKATOON.—ST. JAMES'.—A branch of the church's Lad's Brigade of ninety members under the command of Rev. E. Pierce Goulding, has been formed here. The lads presented a military appearance with their new uniforms. Order and discipline are the watchwords of the C.L.B.

CHRIST CHURCH.—The number of Sunday School scholars is rapidly increasing. The primary classes contain 125 little ones. The main school has over 200 names on its roll. The school is now one of the largest in the diocese, and for that too much credit cannot be given to the indefatigable efforts of the officers and teachers who have given of their time and prayers to the all-important branch of the Church work.

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## CALGARY.

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

CALGARY.—SYNOD OFFICE.—Towards the income of the future Bishop of the new Diocese of Edmonton (which is to be separated from that of Calgary) the S.P.G. is allocating \$1,000 a year, the interest of a fund, called "The American Colonial Bishops' Fund," at the disposal of the Society. For many years it was assigned to Nova Scotia, and latterly was given to make up the income of the Bishop of New Westminster, and to complete the endowment of the See of Kootenay. The need of men in Calgary is very great. The Council of the Archbishops' Fund offers to pay the passage and return fare after four years of any one giving his services. \$900 a year for some years has been offered by a friend in the North of England to support a clergyman in Canon Mowat's district in Southern Alberta. There is also an offer of \$125 towards the support of one who will come out to Canada for six months, available to any one willing to give his services to one of the Mission clergy requiring a holiday.

\*\*\*

## ATHABASCA.

E. Robins, D.D., Bishop, Athabasca Landing.

FORT VERMILION.—The Bishop of Athabasca paid his annual visitation to this place in June, spending five days, 19th to 24th, at the Mission. On Sunday the Bishop held two Confirmation services, at Stoney Point, twelve miles down the river, and at Vermilion. During the week the time was spent in house to house visiting. Of special interest to the people was the ordination service held on Tuesday, June 24th, when Mr. R. E. Randall, of Wycliffe College, Toronto, was admitted to the diaconate. For the past year Mr. Randall has been in charge of the mission school, and, as lay reader, he has conducted regular services at Vermilion and at Stoney Point.

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## CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

PRINCE RUPERT.—Rev. Henry Grasett Kingstone, B.A., spent a few days here on his way to Smithers, 226 miles from here. He found many old Toronto friends. He expects to be at Smithers before the steel arrives, when it will become a busy divisional point.

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SMITHERS.—On Sunday, June 15th, Bishop DuVernet held service on the townsite in the large dining-room tent belonging to Mr. Orchard. There were about thirty men present. At this service the Bishop announced that he had appointed Rev. H. G. Kingstone, B.A., of Toronto, to fill the vacancy caused by the removal from the diocese of Rev. F. L. Stephenson, the pioneer clergyman of the Bulkley Valley. Mr. Kingstone will make Smithers his headquarters, at the same time giving Telkwa a fortnightly service. The Bishop further stated that the first subscription which he had received for the new church at Smithers was from Mr. Smithers in England, the chairman of the Board of Directors of the Grand Trunk Railway after whom the place was named. To reach Smithers the Bishop tramped along the railway grade with a pack on his back about twenty-two miles beyond where the work trains were operating.

TELKWA.—This place is about nine miles beyond Smithers at the point where the Telkwa River joins the Bulkley. The Bishop continued his tramp along the grade and spent nearly a week here visiting Tyee Lake, Aldermere, Round Lake, and a new townsite yet to be named about four miles beyond here, holding service on Sunday evening, June 22nd, in the church which Mr. Stephenson was instrumental in erecting. At the time of this visit the rivers were in flood, and some of the houses on the bank of the Bulkley were in danger of being washed away.

HAZELTON.—The Bishop arrived here on June 24th, having had a two days' trip by stage. On account of the wet season and the heavy wagons laden with supplies for the construction camps (in some cases two wagons being chained together and drawn by six horses) the roads were in a very bad condition. It was arranged that Rev. John Field, who has laboured here for twenty-seven years, should leave for his furlough in England the end of July.

REFUGE BAY, PERCHER ISLAND.—A new church with rooms at the back for a resident clergyman has just been built here. It was visited by the Bishop on June 30th, and on Sunday, July 6th, was opened by the Rev. W. F. Rushbrook, of the "Northern Cross," who has been holding services regularly once a month in various parts of this large island. This is the first church on the island of any denomination, and on July 11th, the "Northern Cross" brought over the Rev. L. C. Banks to take up his abode here, the first resident clergyman on the island.

QUEENSTOWN, MASSETT INLET.—Rev. Heber Greene, B.A., and his bride, after breaking their journey from Toronto at Prince Rupert, for a few days, where they were the guests of the Bishop, are expected to arrive here in time for services on Sunday, July 13th.

METLAKATLA.—Rev. Canon Keen and Mrs. Keen have taken their passage for England, leaving here July 18th, and Montreal August 1st. They will be greatly missed. Canon Keen applied for "furlough with a view to resignation." He has been secretary-treasurer of the Synod for some years. He laboured first at Massett among the Haidas, compiling a grammar of their language and translating several books of the Bible, then at Metlakatla among the Tsimshians. He is a naturalist who has added to our store of knowledge of insect life. His departure will be a great loss to Canada.

NORTHERN CROSS.—The mission cruiser "Northern Cross" has just returned from its monthly itinerary of the north. The skipper, Rev. W. F. Rushbrook, reports wonderful activity at Granby Bay and the head of Alice Arm. The former (Anyox) is fast taking on all the appearances of an industrial and residential centre. The great superstructure of the smelter is being pushed forward, an attractive hotel is nearly completed, and the cement foundation of what will be a large, well-equipped hospital is already built. A large tent-covered building has also been erected by the company for the joint use of the Anglican and Presbyterian bodies. But perhaps the most striking feature is the number of pretty and unique residences. The exterior of the homes are certainly a fine example of what the expert and artistic builder can do with rough material, paint and stain.

Mr. Rushbrook says:—"Yes, the work is successful and has been blessed of God beyond all anticipation. We have never missed a Sunday or week-day appointment, or had any mishap, in the nine months the boat has been in commission. That the work is appreciated is proven by the kindly reception and the 'come again' when we leave. This has given myself and colleague every encouragement."

### Correspondence

#### DEANERY MAGAZINE.

Dear Sir,—We are preparing in our Deanery to have a "Deanery Magazine." We shall be glad if you, or any of your readers, can tell us of any Canadian publication giving material suitable for such an undertaking.

Our plan is to produce a monthly magazine along the lines of a parish magazine, giving something valuable in Church history and Church teaching; some of the news of general Church life and the church news of each parish in the deanery.

There are, of course, parish magazines in abundance; some of them excellent; but what may suit admirably for a parish may not do at all for the deanery. What we want here is (a) something Canadian and (b) something definite but not extreme.

We hope we are not asking too much of your kindness and shall await information.

I am, Sir,

Yours truly,

G. A. Wells.

The Rectory, Minnedosa, Man.

July 12th, 1913.

["The Canadian Churchman" gives the news items of parochial and general Church interest, for use in such a paper. In addition to the material found there, you will get some suitable articles in the "Record," and the "Guardian" of England.—Editor.]

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#### FAMILY PRAYERS.

Bondhead, July 14th, 1913.

Dear Sir,—In your issue of June 19th, I notice on page 402, reference to copies of "family prayers," printed for distribution. Could you let me know through your paper or otherwise where to procure the same. I am in need of just such a book now.

Yours faithfully,

Thos. N. Lowe.

[Copies may be obtained on application to M.S.C.C., or to the Hon. S. H. Blake, chairman of the special committee.—Editor.]

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#### NON-ATTENDANCE OF LAY DELEGATES.

Sir,—"Layman" writes in the "Churchman" of 10th inst., stating, that at the recent meeting of Synod of Toronto proposals were made, with the object of increasing the lay representation, and the election of "alternates" was suggested. I fear this plan would not solve the difficulty, for it has been tried in Huron diocese, and yet interest languishes as shown by poor attendance at last Synod. Our Convening Circular gives the names of 316 delegates elected, while only 108 put in an appearance at Synod and this notwithstanding the fact that congregations were instructed to elect substitutes, in case the regular delegates were unable to attend. No man should accept office who does not intend to act, but above figures lead us to think that many in our Church do. Greater care and better judgment should be used in the selection of lay delegates to Synod.

Yours truly,

Henry Macklin.

### Books and Bookmen

Special prominence has been given of late years to the words of our Lord and in "The Teaching of Christ," by Dr. G. Campbell Morgan (Toronto: Upper Canada Tract Society, \$1.50), we have the latest attempt to expound these "Wonderful Words of Life." The author has gathered together and combined into one view the teaching of Christ on various subjects. After an opening chapter of great force on "The Claim of Christ as to the Value of His Teaching," there are three main divisions giving the teaching of our Lord "Concerning Personalities," "Concerning Sin and Salvation," "Concerning the Kingdom of God." On all these Dr. Campbell Morgan has much that is helpful to say. What we like about him is his close and careful exegesis, his firm belief in the Divine authority of Scrip-

ture and his fearless independence of other expositors. We may or may not agree with what he says, but at least we know what he means and where he stands. While this book is perhaps not one of his best, and while, of course, the personality of the author which is so striking in his public speaking is not transferable to the written page, no one can use the book without receiving distinct guidance and spiritual profit. The third section on the Kingdom of God is specially important and deserves careful consideration. The entire book is decidedly one for all who have to do the work of expository preaching and teaching.

That the Bible is a perennially new and suggestive book we are learning almost constantly, and in "Nuggets from the Bible Mine," by the Rev. W. Tuckwell (Toronto: Upper Canada Tract Society, \$1.50), a fresh proof is given of this. There are sixteen short papers on Old Testament topics, and sixteen on subjects derived from the Gospels, and they are all aptly called "Nuggets," because they contain jewels of thought for preachers and teachers. Of course we do not agree with all the interpretations, or with the general critical standpoint, but for suggestiveness, insight, and intellectual force these "Nuggets" would be hard to surpass. They are indeed "gems" which can be used by being freshly polished and shaped by all students and teachers.

Messrs. Hodder and Stoughton, of London, New York and Toronto, announce the preparation of a Canadian library of religious literature. The volumes are to be written by scholars in Canada. President Falconer, Principal Hutton, Dr. Law, Dr. Welch, Professor Duckworth, are among the first twelve writers. The books will be issued simultaneously in Great Britain, Canada and the United States. The series is under the general editorial charge of Prof. C. C. Pidgeon, D.D., Vancouver; Prof. R. E. Welsh, D.D., Montreal; Prof. W. S. Milner, M.A., Toronto University; and Rev. H. Symonds, D.D., Montreal. The books will be religious in the broad sense of that word, dealing with literary, historical, theological and ethical subjects. They will thus cover a wide field and will be of general interest. Each contributor will write on a subject which he has made distinctly his own and on which he can speak with some measure of authority.

Preachers who are on the look-out for new interpretations will find a few in "The Master of Life," a volume of sermons by Rev. F. Warburton Lewis, B.A. (Chas. H. Kelly). The sermons are offered as a contribution to the study of the life of Jesus, and deal chiefly with the epochs in His ministry. Mr. Lewis suggests that Lazarus and the Rich Young Ruler are one and the same, and has an interesting interpretation of the glorification of the Son of Man in the Upper Room (St. John 13, 31-32).

### The Family

#### ROMANCE OF A JEWEL.

A jewel with a wonderful history lay in a glass case at the Royal Society's conversazione at Burlington House the other day. It is of carnelian, lapis lazuli, and turquoise, and was made by order of the Pharaoh of Upper Egypt 3,400 years before the birth of Christ. The Pharaoh gave it to one of his Court favorites, and when the latter died it was buried with him in his magnificent tomb at Gerzeh, some forty miles away from modern Cairo.

A body-snatcher of ancient Egypt broke open the tomb of the dead favorite of Pharaoh. For once, poetic justice—an institution which flourished even in Egypt—came into operation. The heavy slabs that formed the room of the tomb fell on the thief and crushed him flat. Then the wind came, and with it the sand; and year by year the ruined tomb was buried deeper, so that it lay for centuries hidden in the desert.

Last March, Professor Flinders Petrie and his excavating party found it. The fallen roof and the crushed body of the thief told their own tale, and the excavators were encouraged to look for what they knew the thief had not been able to take away with him. And so at last they found the beautiful jewel at which a Court artificer had wrought, perhaps for years, fifty centuries ago.



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## Personal & General

Dr. N. W. Hoyles, K.C., is summer-  
ing on the Georgian Bay.

Adrianople has fallen, but this time  
the Turks have re-taken it, what next?

Rev. H. A. Meek, of Shanty Bay,  
has gone to Richibucto, N.B., for a  
month.

Archdeacon Cody preached at  
Shanty Bay on the 13th instant to  
large congregations.

The continued stream of drowning  
accidents day by day makes one al-  
most afraid to look over the columns  
of the morning papers.

Rev. Mr. Moore, of St. James' Ca-  
thedral, is taking a trip to British  
Columbia during his vacation.

The Rev. Dyson Hague, of the  
Church of the Epiphany, left yester-  
day for Metis, Quebec.

Miss T. A. Connell, of the Church  
of England Deaconess Missionary  
Training House is visiting her mother  
in Ireland.

Rev. Derwyn Owen, of Holy  
Trinity has left to join his family in  
Muskoka, and during his absence Rev.  
John Hodgkinson, B.N., (Queen's  
University), who has just returned



ST. LUKE'S RECTORY, FORT ROUGE, WINNIPEG, MAN.

(See illustration on page 481)

from a trip to Europe, will be in  
charge of the parish.

A court circular issued July 15th,  
contained the following announce-  
ment: "The King and Queen have  
received the gratifying intelligence  
of the betrothal of his Royal Highness  
Prince Arthur of Connaught to her  
Highness the Duchess of Fife, their  
Majesties' niece, to which union the  
King has gladly given consent."

By command of his Majesty King  
George V. Lord Stamfordham, Secre-  
tary to his Majesty, has communi-  
cated by cablegram to Mrs. G. R. R.  
Cockburn, Toronto, the deep sym-  
pathy of his Majesty for Mrs. Cock-  
burn for the loss of her distinguished  
son, Major Hampden Z. C. Cockburn,  
V.C., who died in the West as the  
result of a kick from a vicious horse.

"I want you to put up some wall pa-  
per I have bought," said the country  
clergyman, meeting the local man of  
all work. "When can you do it?"  
"Well, sir," he exclaimed, "you see,  
I'm rather busy just now. I hung  
Mrs. S— yesterday; I'm hanging  
your church warden to-day; but if it's  
convenient I'll drop around and hang  
Your Reverence on Wednesday."

The body of the late Mr. S. H.  
Janes, who died in London, England,  
about a fortnight ago, arrived in To-  
ronto Saturday morning for interment  
here. The funeral, which was of a  
private nature, took place in the after-

noon to Mount Pleasant Cemetery.  
The service was conducted at St.  
James' Cathedral by the Rev. F. J.  
Moore, who also officiated at the  
graveside.

The new British poet laureate is Dr.  
Robert Bridges, who was appointed  
by Premier Asquith to take the place  
of the late Alfred Austin. Besides  
being a poet and literary man, Dr.  
Bridges, who is in his sixty-ninth year,  
practised medicine for many years in  
the London hospitals. He is a Master  
of Arts, a Bachelor of Medicine, and  
a Doctor of Literature of Oxford Uni-  
versity.

A woman of philanthropic tendencies  
was paying a visit to a lower East Side  
school. She was particularly inter-  
ested in a group of poor pupils and  
asked permission to question them.  
"Children, which is the greatest of all  
virtues?" No one answered. "Now  
think a little. What is it I am doing  
when I give up time and pleasure to  
come and talk with you for your own  
good?" A grimy hand went up in the  
rear of the room: "Please, ma'am,  
you'se buttin' in."

Miss Clara Marsske was sleeping  
the untroubled sleep of the care-free  
school girl early July 16th, when sud-  
denly something entered the room. It

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wan, where he was accidentally killed on July 12th, to his mother's home, 13 Spadina Road, where the solemn but beautiful Anglican Church funeral service was conducted by the Rev. E. C. Cayley, rector of St. Simon's Church, in the absence of the Rev. J. S. Broughall, Chaplain of the Governor-General's Body Guard, of which the deceased officer was a member.

This is the first wedding advertised under the new amended Marriage Act, requiring parties outside the Province wishing to be married, to advertise for three weeks before being married:

#### NOTICE OF INTENDED MARRIAGE.

The Rev. William Sinclair, B.A., B.D., of Roxbury, Delaware County, New York, U.S.A., and Miss Charlotte S. Young, of 39 Leamington Terrace, Edinburgh, Scotland, are to be married in Toronto August 12th.

A pretty story of a child's unconscious influence was told by Mrs. Wiloughby Cummings at a meeting at the Mansion House last week. She explained how there was in Canada a very high official, a very prominent man who did a great deal for the country, but who at one time in his career took little or no interest in missions. This gentleman had a little granddaughter who was the apple of his eye, and his chief delight was to get the child on to his knee and encourage her to talk to him of all the things that interested her. One of her great interests was missions, and in particular a hospital which was being established for Blackfoot Indians, and the grandfather drew her to tell him all about it, quite unconscious of the fact that all the while he was imbibing missionary knowledge. After a time a minister of affairs brought forward a suggestion in Parliament for making a grant for the building of a new hospital. Several people rose and opposed the measure, bringing forward old threadbare arguments against the advisability of such a venture, when suddenly to the astonishment of all concerned the official whose little granddaughter had unconsciously primed him with all the necessary information, rose to his feet and made such a stirring speech in defence of the scheme, and brought such weighty arguments to bear in its favour, that no one had a word to offer in opposition—the resolution was passed and the grant was made. The little child had led them.—"Scottish Chronicle."

#### A PURELY AMERICAN ORGANIZATION WITH A GREAT REPUTATION.

Patrick Conway's Band, which comes to the Canadian National Exhibition this year has succeeded Gilmore's Band in the hearts of the American people. Many of the leading soloists of the Gilmore organization joined the Conway Band and the conductor has followed Gilmore methods with marked success. With Conway's Band and the Irish Guards Band both giving two concerts daily on the Exhibition grounds a splendid opportunity will be given to compare the best English and American Bands.

#### THE HOME BANK

of Canada has opened its eighth branch in Toronto at 1158 Yonge Street North. This location is convenient to the proposed new Union station for the Canadian Pacific and the Canadian Northern railways. Mr. H. S. Hase, of the head office, is the manager in charge. The old head office at 78 Church Street was opened in 1854 and the business has grown away from that section of the city during the past thirty years, so that eight branches are now necessary to handle the business.

## British and Foreign

Memorial to Lord Kelvin.—A memorial window to Lord Kelvin, the famous engineer and scientist, for which the engineers in the British Dominions and the United States subscribed, was formally dedicated in Westminster Abbey at a special choral service on July 13th. Several Canadian and American engineers attended the service.

New Dean of Llandaff.—The Bishop of Llandaff has appointed Canon Charles Edward Thomas Griffith, rector of Machen, near Newport, and since 1903 a canon residentiary of Llandaff Cathedral to the Deanery rendered vacant by the impending retirement, owing to advanced age, of the Very Rev. W. H. Davey, who this month completes his 88th year.

The Bishop of Salisbury has appointed Bishop Joscelyne, until recently Coadjutor Bishop of Jamaica, to the vicarage of St. Mark, Salisbury, shortly to be vacant owing to the resignation of the Rev. H. J. Trueman. Bishop Joscelyne will render such assistance in episcopal work as may be found to be compatible with the duties of this important parish when necessity arises.

The Dornakal Bishopric.—The Indian Church Aid Association, Church House, Westminster, has received a donation of £250 towards the Endowment Fund of the newly-created Bishopric of Dornakal. It will be remembered that this See has been recently filled by the consecration of the first Bishop of Indian nationality—the Right Rev. V. S. Azariah. The total amount needed for the fund is £6,600, of which £4,500 still remains to be raised.

New Bishops Suffragan.—Two new suffragan bishops have been appointed recently in England. The Rev. Francis Gurdon, Prebendary of St. Paul's Cathedral and Vicar of Christ Church, Lancaster Gate, has been nominated by the Archbishop of York to succeed Dr. Kempthorne, translated to Lichfield, and the Ven. Francis Charles Kilner, Vicar of Gargrave and Archdeacon of Craven, has been nominated by the Bishop of Ripon to be Bishop-Suffragan of Richmond, in the place of the Right Rev. Bishop Pulleine. Both these appointments are generally recognized as excellent.

Chichester Diocesan Synod.—On a recent date the Bishop of Chichester and the whole clergy of his diocese met in Synod at the parish church of Brighton. It is said that such a Synod has not been held in Chichester diocese since the year 1202. After the Holy Communion, the Synod addressed itself to business, the Bishop first pronouncing his allocution. It was agreed that, at intervals of about five years, there should also be convened a General Diocesan Synod, consisting of the whole clergy and lay representatives from every parish, for the purpose of taking counsel and action with the Bishop. It was further agreed that the members of this General Synod should meet together as a Divisional Synod once a year in each of the three Archdeaconries, and that the lay representatives should be male communicants of full age, elected by all the communicants, male and female, of each parochial district or mission church throughout the diocese. The Synod then addressed itself to the subject of the Marriage Law and agreed that it is the Church's duty (1) to resist all encroachments on the sacredness of marriage as a danger to family life and destructive of the foundations of society; (2) to refuse to solemnize marriages in church for those who desire to be

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married in disobedience to the marriage law of the Church; and (3) to subject those of her communion who have contracted marriages contrary to the Church's law to such discipline as the Bishop shall determine to be just and salutary. This third resolution was carried by a majority of 538 against 12 dissentients; the others were received with unanimity.

## Boys and Girls

### ELEPHANTS ROCKED SHIP.

A British mariner, formerly in the eastern trade, tells a queer elephant yarn. While captain of a trading steamer he had as cargo 40 elephants. The vessel was anchored in a perfectly calm sea off the coast of Zanzibar. When, therefore, the steamer began to roll, everyone on board was greatly surprised.

At first they supposed the motion to be due to the ground swell, but, when this motion continued to increase, general alarm ensued. Then it was revealed that the elephants had, in some way, discovered that by swaying to and fro in unison they might produce a rocking motion that pleased them immensely. So the great heads and bodies rolled and swung together until the steamer, which had no other cargo and rode lightly, was in imminent danger of rolling clean over. The attendants hurried down into the hold, and, after a great deal of shouting and thumping, managed to stop the dangerous amusement.

### A BEAVER'S WORKING DAY.

A young beaver in Regent's Park Gardens, London, was once placed at work upon a tree twelve feet long and two feet six inches thick, just as the town clocks sounded the hour of noon. The beaver began by barking the tree a foot above the ground. That done, he attacked the wood. He worked hard, alternating his labor with dips in his bathing pond. He bathed and laboured alternately until 4 o'clock in the afternoon, when he ate his supper of bread and carrots

and paddled about in his pond until half-past 5 o'clock. Ten minutes later, when only one inch of the tree's diameter remained intact, he bore upon his work, and the tree fell. Before it fell the beaver ran as men run when they have fired a blast. Then, as the tree lay on the ground, he portioned it out mentally and again began to gnaw.

He worked at intervals all night; cut the log into three parts, rolled two of the portions into the water, and reserved the other third for his permanent shelter. The work done, he took a bath.

## THE SILVER SEWING BIRD

### A Story in Two Parts

#### PART II.

Melicent sat still in dismay. How could she choose? But one little needle who had made his way to the front, looked at the sewing in her hand with so much intelligence in his eye, that she nodded to him beseechingly.

"It would have been better if you had waited until your number was called," said the old man, but not very severely. "Yes, you'll do. Now my dear, where is your emery?"

Melicent showed him her acorn shell with its red velvet top.

"Good," said the old man. "Now you may take out those crooked stitches in no time at all. Only first push your chair around to the light."

But it seemed a very long time to Melicent. She looked out of the corner of her eye at the sewing-bird, but she did not dare ask for his help. He was busy looking to see if any of his silver feathers needed smoothing into place. The old man had opened a big book and was adding up accounts. The thread seemed to take delight in kinking, and with every stitch she picked out it grew longer and more tangly. I regret to say that she had tried to save the bother of threading her needle often by using a very long thread.

Melicent worked away. The room grew very still. So still that Melicent could hear the angry things the stitches said as they shook themselves free.

At last she had pulled them all out.

She heaved a sigh of relief and the old man smiled encouragingly at her from behind his book.

"That's good," he said. "Now you can begin again. Perhaps the sewing-bird will feel more like helping you now." But the sewing-bird looked out of the window and said nothing. "You would better pin the end to your knee to keep it steady. I'll send for one of my very best hems for you to look at. Yes," he nodded to a pair of scissors who jumped up alertly and ran off, and came back again with a long white strip of muslin. "There, that's the kind of hem you'd like to make, isn't it?"

"But I couldn't," gasped Melicent. "It's—it's so beautiful!"

"You can if you do what you're told," said the old man. "That is if you've got any patience," and he went back to his book.

So Melicent began. She tried very hard to make her needle do what the needle in the hem did, but it was not easy, for he skipped in and out as fast as he could, as if to show off his cleverness.

"Oh, please do go slower!" cried Melicent. She had taken one stitch

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over for the third time. "I can't go so fast." So the needle went very slowly. Melicent stitched away, but it was very hard work, and one big tear had rolled all the way down her cheek when there came a little flash beside her and the sewing-bird's voice said:

"If I sit at the other end and pull, it won't be so hard. I don't mind helping people who really try."

"Thank you," said Melicent very humbly. Somehow it did go a little better when he had pulled out the pin and taken the muslin in his beak.

When she had put in all the stitches again the old man crossed off a line in his book and shut it up.

## For the Summer Days

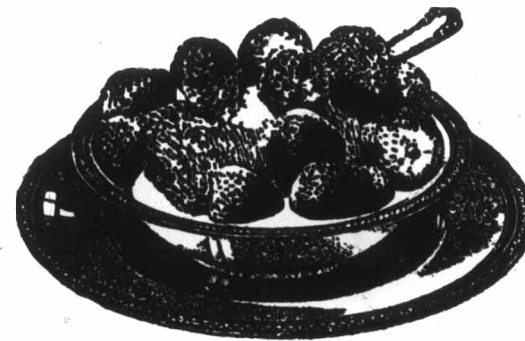
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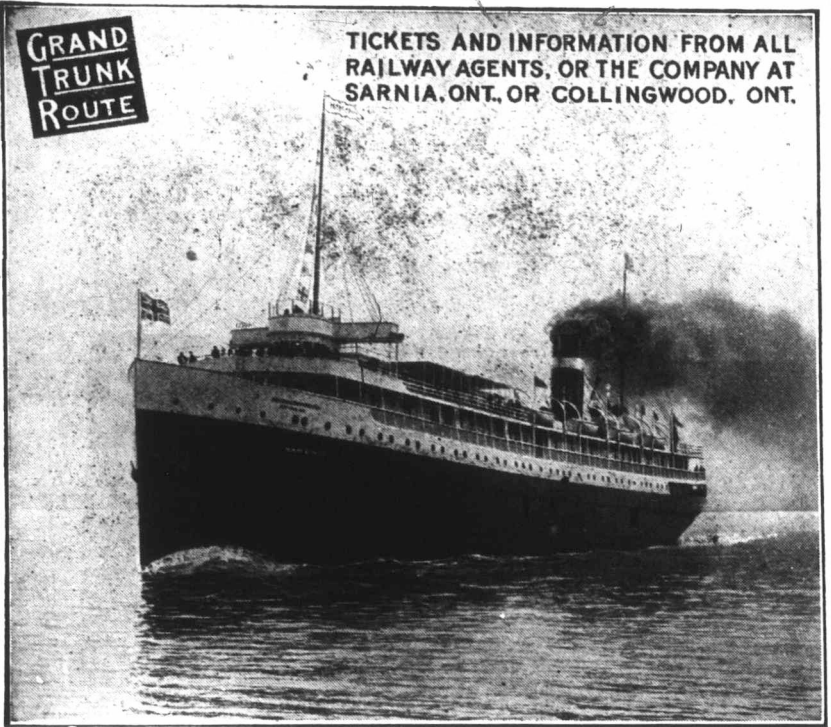
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"There, now, that's square. Perhaps you would like to rest a little and look about you."

Melicent ran her needle securely in and out of her work and sat up straight to get the ache out of her shoulders.

All this time Melicent's eyes were growing more and more surprised, for the walls of the room where they were sitting were hung with caps and long embroidered robes and dolls' dresses and strips of embroidery and shoes.

"Yes," whispered the sewing-bird, who had perched himself upon her shoulder. "Everybody who ever sewed has something here. This is the Stitch-keeper's House, and no matter how the stitches are put in, everyone's sewing is put up on the walls and kept. The very best piece of course."

"Oh," cried Melicent, for she had caught sight of her own name. She got down and went across the room to look at it. But it wasn't hers after all, for the stitches were so tiny that you

could hardly see them. "Your great-grandmother in Riverby did it," said the sewing-bird, swelling with pride. "I helped." And see, right beside it hung the fire-screen that great-grandmother's great-Aunt Lydia had made. Melicent had seen it before. There was a picture of each of the flowers in the Riverby garden embroidered upon it.

"Does my sewing really have to go up there?" inquired Melicent in an anxious whisper.

"Yes," said the sewing-bird, mischievously. "Unless you should happen to try hard enough to make the next piece better."

"But look up here," he cried, fluttering up into a corner and hovering before some long tattered streamers of white silk with bits of blue sewn on with golden thread, that hung beside some strips of red and white and some white stars sewn on blue. The names underneath them were Jeanne D'Arc and Betsy Ross.

"They were battle-flags," chirped the sewing-bird excitedly. "And see, this

was made by a princess." He darted to where, on the next wall, hung a bedspread with peacocks and humming-birds and orange trees and rabbits and daisies and lizards and a brook with curly waves, worked all over it.

All of the sewing was not so pleasant to look at. Miranda Isabella Brown had put in a patch with the wrong color thread and had finished it out with a hairpin. Little Star-in-the-pine-tops had mended the tear in her leather skirt with big, uneven stitches.

"But that wasn't her fault," explained the sewing-bird. "Because all the needle she had was a thorn pulled from the end of a leaf. She never had to bother about threading it, though," he chuckled, "for the thread was fast to her thorn-needle. All she had to do was to pull it off the plant."

And there were yards and yards of plain hemming and patchwork quilts with tiny squares sewn over and over. There were fine frilled linen shirts, but, as I've already told you, there were too many kinds to say the names of.

"Do you suppose that everybody knew that their work was to be put up here?" Melicent whispered to the sewing-bird. They had stopped before a hem that had not even been properly basted.

"Oh, dear no," chuckled the bird. "The little girl who did that thought that it was only a stupid task that was of no use anyhow."

Melicent grew red. She began to feel the she would not care to look at anything else. She turned her back on the sewing-bird and went over to the table where her red lacquer workbox stood.

The old man looked up from the pen he was mending.

"It's interesting, isn't it?" and he beamed at her over the top of his spectacles.

"Yes," said Melicent. "But mayn't I go home to my mother now? She'll think it queer if I stay away so long. Thank you for showing me so much."

"Not at all," said the old man; "I should like very much to have you come

again; but I trust that it will be under slightly different circumstances."

"Yes," said Melicent, firmly, "I'll try and put my stitches in so that they will never need to be taken out." Then she made her best dancing-school courtesy and said "Thank you" again. But when she opened the red lacquer box, the sewing-bird refused to go in. "What were wings made for?" he remarked, as he made a dash at the piece of white muslin and flew out of the door with it. This time he waited for Melicent. He did his best to keep pace with her feet, but at last his patience failed, and he gave a dart and a glide, the muslin flapped in the breeze and he vanished.

When Melicent came in at the door she found him sitting on the table edge. He never moved a feather when she sat down and picked up the muslin, for there was still a whole inch of hem between the last stitch she had put in and the blue-headed pin which marked the end of her task. His eyes twinkled mischievously, that was all. Melicent put in each stitch very carefully, for she meant sometime to do a piece of needlework that she would be proud to see upon the walls of the Stitchkeeper's House. When she had finished, she put in the needle and pinched the sewing-bird's tail, so that he said, "Ow!" and dropped the other end of her sewing. Then when she had folded it and put it away in the red lacquer box with her thimble and her thread and her stork scissors and her little scarlet emery that was made of an acorn cup; when she had done all this and had pushed her box back on the table, she looked at the sewing-bird and remarked as severely as she could, because of the twinkle in his eye:

"You said that I should never sew again."

"You'll never hate it again, will you?" answered the sewing-bird, cocking his head sidewise at her.

"No," said Melicent, as she began unscrewing his perch from the table. "Liking it makes prettier stitches."

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