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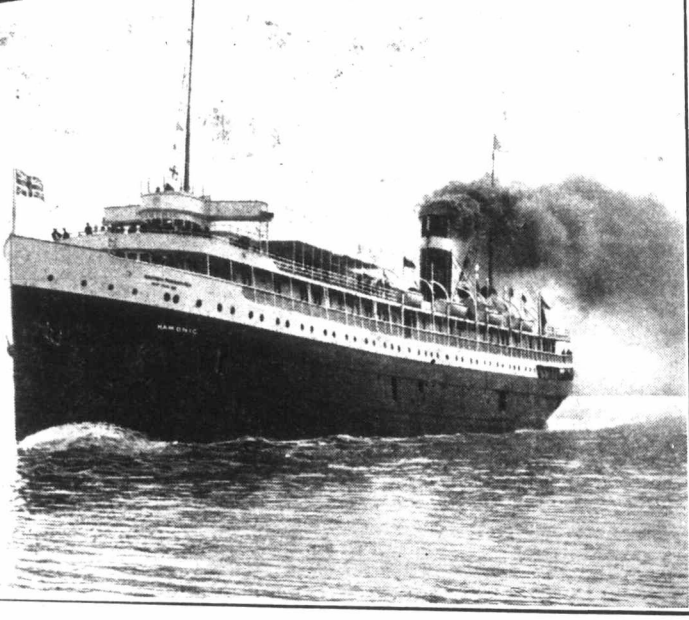
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TENTH SUNDAY AFTER TRINITY

(July 27.)

Hymns from the Book of Common Praise, compiled by Dr. Albert Ham, F.R.C.O., Organist and Director of the choir of St. James' Cathedral, Toronto.

Holy Communion: 233, 236, 241, 508.

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General: 543, 549, 571, 760.

The Outlook

The Dream of Peace

One of the English newspapers has recently criticized very caustically a speech at the Annual Meeting of the Peace Society, in which faith was expressed in the vision of the time when men will learn war no more. The speech was described as "rhetoric," and the faith and hope as "illusory," and it was argued that as long as human nature remains what it is men will always fight. There is, of course, much to be said for this newspaper view, and it is unfortunate that the permanence of the soldier is a fact in human history. But, nevertheless, the Bible is clear that as the root of war is a disposition, the grace of God can change disposition. A well-known preacher once took as his text, "Can the Ethiopian change his skin?" and he answered the question with a decided negative, implying the utter impossibility of man doing this for himself. But he thereupon asked another question, "Can the Ethiopian skin be changed?" to which the answer was an equally decided affirmative, showing that what a man cannot do for himself God can do for him. If, therefore, individual Christians and Christian communities insist upon the necessity of regeneration they will go far towards bringing about the disposition that will issue in peace. We know that peace is God's ulti-

mate purpose for men, and however long it may be before the purpose is realized, we are certain that the Bible points us forward to a new world wherein dwells righteousness, and as a result of righteousness peace, in Him Who is in every sense of the word "the Prince of Peace."

The Danger of Criticism

A little while ago a layman showed how the breakdown of the old view of the Bible with the old view of man's sinfulness had led to a less intense type of religion, or had weakened the authority of the Bible, and had dimmed the lustre of the Cross. He believed that the Lord was more real to our fathers as a Personal Saviour than He often is to us to-day, and that criticism had had something to do with the uncertainty now so prevalent. He argued that there was a danger that people might be more interested in the Bible as an intellectual problem or as a literary marvel than as a lamp to the feet and a light to the path. Criticism had been too eager to break up outworn explanations of the Bible and too little willing to understand the mystery of the Cross. The speaker told of a working lad, who, after hearing a critical preacher, went away with the idea that the Bible was a book that had been made too much of, and that Christianity was all but a myth. And on this account the plea was made for the greatest possible care in avoiding making such impressions on ignorant and immature minds. The points made by this thoughtful layman are worthy of the deepest and closest attention. Of course, there must be absolute honesty at all costs, because if a preacher believes one thing and declared another he and his people will suffer. But nothing should be preached or taught that is not absolutely certain and settled. Speculations and extreme ideas must be left severely alone until they have proved themselves. The heart needs above everything the personal revelation of Jesus Christ as Saviour and Friend, and no view of the Bible can be right that tends to set this aside, or even minimize it.

Foreignization of Canada

Principal Lloyd, of Emmanuel College, at the last Synod of Saskatchewan moved:

"That this Synod is seriously concerned with the evidences of the increasing foreignization of Canada and the very real dangers of submerging Canadian characters by the influx of thousands of immigrants of non-British and non-Saxon stock. We feel that every effort should be made at once to reduce this influx, to at least such proportions as can be easily assimilated into the body of the nation without lowering the general tone of Canadian language, law, character and religious life."

This motion was passed unanimously and with considerable applause. The Principal indicated what many have felt to be a real danger. There is no doubt about it that parts of our great West are anything but Canadian. But still the fact also remains that within the most exclusive foreign groups there is an appreciation of the freedom and future possibilities for each man who will exert himself and sooner or later, so far as we observe, this appreciation becomes loyalty to the country which gives the chance. The difficulties of reducing the influx are readily apparent, whether the attempt is made by legislation

or curbing the zeal or cupidity of some of our immigration representatives and societies. In the meantime what we must guard against is the setting-up of centres where low ideals of character and life are promulgated. The only way in which we can assimilate, is to Christianize. The only way we can Christianize is first to be Christians.

Crime and Criminals

Mr. William A. Pinkerton, head of the Pinkerton detective agency, was recently asked the question whether crime was on the increase. Among other good things he said was this: "Crime always will exist while there is the dime novel and the train robber display." To this dime novel might be added the growing evil of the picture show. Everything is being done to exploit the rising generation. It is in the power of provincial and municipal authorities to put a limit if not an absolute end to these sources of corruption. The cheap theatre, the dime novel, the more pretentious fiction, the glaring displays of crime in the newspapers demoralize and confuse the conscience of youth. The community owes it to itself to remove the glamour from crime. Too many people confuse notoriety and fame. There is plenty of innocent amusement. There are libraries of elevated literature. Great men, great leaders are not educated in a cheap fashion. The superficial, the external pleasure-loving spirit dominates all too much. We want more seriousness, more reading of history, of biography, of clean, sound fiction. The public schools have an obligation deep and strong in this respect.

"A Certain Rich Man"

The late Colonel J. J. Astor's estate is said to be the largest ever recorded in the United States. It amounts to \$88,000,000.00, most of it represented by New York real estate. The inheritance tax will amount to \$3,150,000.00. The son's share is nearly \$70,000,000.00 and he is probably the richest young man in the world. Indeed, he has so much money that it will be almost impossible for him to spend half his income. Thus, without any effort on his part he will continue to get richer and richer, just as his father did. It is a fact that all this money has been taken, or will be taken from less wealthy people, some indeed being very poor, and this unjust distribution of wealth and its concentration in the hands of one person cannot help fostering a spirit of unrest and rebellion among those who are suffering poverty. It has been well pointed out that the next generation, if not the present, will be called upon to deal with such problems as those created by great fortunes, and we cannot be surprised if some proposals for change are of an extreme character. This is a splendid opportunity for the Church to interpose by showing the true idea of wealth in the light of the New Testament.

A Great Experiment

The stone-laying of the first building of the Toronto Housing Company was an event of more than usual interest. While the Toronto Housing Company is a private one, the city guarantees 85 per cent. of the outlay, and the company is really a public utility commission, representing the City Council and spending public money. The effort is directed towards the erection of apartments for the poor, which can be rented at a small sum per month. One proposal is to charge \$13.00 a month to the

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tenant, and if at the end of the year the tenant has taken good care of the property, to refund no less than \$12.00 of the amount. The experiment has naturally begun on a very small scale, but it is an effort to meet a real need, and if it proves successful there can be little doubt that further and larger developments will follow. It is particularly serious to realize that, as one builder stated the fact, "it is not commercially feasible within our city limits to construct dwellings of moderate size, the high cost of land requiring more intensive use." This is serious, because the idea of apartments can never be as satisfactory as the possession of one's own separate house. All this shows the seriousness and complexity of the problem, involving as it does the question of transit as well as building. We hope that the importance of it is realised by those in authority and that no fundamental mistakes will be made.

DIVINE SURPRISES

One of the most potent elements in human life is that of surprise. Its value and importance are very evident, for from early years to old age it plays a great part in the experience of mankind. How we delight to surprise little children with new gifts and pleasures! With what perennial interest the visits of Santa Claus are anticipated! With what glad surprise we receive good news, and with what pleasure we plan surprises on birthdays and at Christmas time! Parent and child, husband and wife, friend and friend, all use and enjoy to use this element of surprise.

This influence is not lost in the higher sphere of spiritual realities. It enters into every Christian experience. God knows the power of surprise, and with deepest reverence we may say that He delights to surprise and astonish His people in manifold ways. When He gave His only begotten Son for the life of the world He gave mankind the greatest possible surprise, for whether we think of the life, or the teaching, or the influence of our Lord, we are face to face with the perpetual surprise of the ages. And now day by day in that "unspeakable gift" every believer is continually being surprised by God with marvellous gifts of grace.

The commencement of the Christian life is associated with definite surprises. The weary soul at that time has but one thought, the burden of sin and the desire to get rid of it. Convicted of personal guilt, the heart knows its own bitterness and is conscious of the Divine condemnation. Like Christian, when he passed through the wicket gate, the one thought is, how to get rid of the terrible burden. The Christian life commences with the removal of that burden as the soul looks to Calvary, and looking, becomes conscious of pardon and deliverance. But instead of pardon only the penitent soul finds very much more, for with the pardon comes a sense of peace and rest, and a consciousness of a reconciliation with God. Nor is this all, for there is also a delightful sense of freedom and liberty, together with a wondrous experience of joy. Even these are not the whole, for there comes into the soul a blessed consciousness of the presence of God, and with this the gift of His indwelling Spirit. Thus the soul at the very outset is surprised and astonished beyond measure at the Divine bounty to one whose only thought was riddance of a terrible burden. Like the thief on the cross, who expected some future deliverance when the Lord should come

into His kingdom, and was surprised with a present, immediate blessing, "To-day thou shalt be with me," so now the believing heart finds a succession of surprises at the very commencement of its Christian career. The Queen of Sheba received at Solomon's hand not only "all her desire," but also, in addition, "that which he gave her of his royal bounty." In like manner, to our great and overwhelming surprise, we are not only reconciled, but "much more, being reconciled," we are conscious of abundant mercy and grace, and the soul "transported with the view," is "lost in wonder, love, and praise."

The course of the Christian life is a constant succession of surprises. One of the first deep needs of the Christian life is KNOWLEDGE. The great commission of our Lord to His Church included not only preaching and baptising, but "teaching," and the new-born soul needs guidance and knowledge from the first. In the old days of spiritual darkness the Bible was felt to be an uninteresting and dry record, but now the Holy Spirit has given new sight to the soul and sheds new light on the Word. The Bible becomes a new book, and the constant prayer of the young Christian is, Lord, teach me. As the days go on this prayer is answered in an ever-increasing experience of the joy and inspiration of Holy Scripture in its application to the soul, until the believer can take the words of the psalmist as his own and say, "I rejoice in Thy Word as one that findeth great spoil." He can even say, "I have more understanding than all my teachers, for Thy testimonies are my study." With the prophet Jeremiah he can add, "Thy words were found and I did eat them and they were to me the joy and rejoicing of my heart." As experience deepens, the soul realizes that the Master has "many things to say" to us; our constant prayer is, "Speak, Lord, for Thy servant heareth," and our exultant testimony is, "Who teacheth like Him?"

Another need of the Christian life is GRACE, and here again our experience is one of continual surprise. When our Christian life commences it is probably true to say that our hopes are bounded by the one thought of doing right and avoiding past sins and errors, but the Lord gives very much more than this. Like Jacob, (Gen. 48:11) as he looked back over the past, we become conscious of the Apostolic truth that "He giveth more grace," and "of His fullness" we are continually receiving, and "grace for grace." Like David (2 Samuel vii. 18, 19), we not only rejoice in what we have, but in adoring thankfulness we say, "Thou hast spoken of Thy servant's for a great while to come." We learn the secret of that frequently repeated New Testament phrase "much more," and this becomes the keynote of our experience. We started with praise and thanks to God as the One "Who forgiveth all our sins," but we go on to experience Him as the One "Who healeth all our diseases, Who redeemeth our life from destruction, Who crowneth us with tender mercies and loving-kindnesses, and satisfieth our mouth with good things." Again and again we have the promise and find it blessedly true in our lives, "The Lord shall open unto thee His good treasure," and day by day we receive "abundance of grace in His kindness towards us in Christ Jesus."

Yet another characteristic of the true Christian life is FELLOWSHIP. Of necessity this is but dimly realized at first, but the consciousness grows as our spiritual life deepens. At first we are like the disciples at Emmaus who invited our Lord to be their guest, but the Lord soon becomes the Host and we the guests. When the Lord first comes into the soul the word is, "I will sup with Him," but

the positions soon change, and we experience the other part of the great promise, "and he with Me." Day by day He surprises His people with fuller revelations of Himself and of their privileges and joys in Him. Union and communion become intensified, and while in the old days we were "far off" we are now not only "made nigh," but are citizens of the Kingdom, members of the household, children of the Family, "heirs of God, and joint-heirs with Christ." We realize God's ideal for us in fellowship with Himself. God's purpose is not only salvation or even life, but these as the means of fellowship. "Truly our fellowship is with the Father, and with His Son, Jesus Christ." This is made ours by "the fellowship of the Holy Ghost," and day by day this fellowship deepens and grows and becomes more precious.

"The love of Jesus, what it is,
None but His loved ones know."

The crown of the Christian life will be full of marvellous surprises. The future state itself will be a surprise. Heaven has been well defined as "the sweet surprise of a perfect explanation." Already, in the mercy and grace of God, we are His children, but "it doth not yet appear what we shall be," and when it does appear the glory will be astonishing. The results of the present life as then revealed will also be a great surprise. When the King sits on His throne and before Him are gathered all nations and He shall say, "Come, ye blessed of My Father, for I was an hungered, and ye gave Me meat," those who are thus addressed will answer in astonishment, "Lord, WHEN SAW WE THEE an hungered? They cannot realize what this means, and to what in their past life it refers. No work for God is ever lost, no service for Him can possibly be forgotten. When the books are opened every detail and impression will be found recorded, and then we shall know in reality what life has been. The greatest surprise of all will be the Master Himself. Far beyond our dreams and highest conceptions will be the sight of the glory of our Redeemer. "We shall see Him as He is," and that sight will be glorious in all the marvel of its Divine and perpetual surprise.

God thus delights to encourage our faith, rejoice our love, and inspire our hope by the surprises of His mercy, grace and blessing. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Yet, even here and now God reveals very much of this Divine provision by His Holy Spirit, and it is one of the sources of joy in the present life that God is always preparing some delightful surprise for His children. Much more will it be true in the life to come that Heaven and all its treasures will be one constant succession of surprises to the people of God. Indeed, it will be one of the glories and joys of eternity to realize that there will never come a time when God will have nothing else to show us or nothing else to give us. As the finite ever approaches nearer the Infinite, more and more of the Divine holiness, grace, and glory will be discovered to the never-ending praise of His grace.

All this is a call to ACCEPT the Lord Jesus now as a personal Saviour and so to begin this life of perpetual and increasing surprise. All God's gifts are stored in Christ, and from the moment we receive Him into our hearts we find the gradual unfolding of every power and blessing stored up in Him.

Is not this also a call to ENJOY these gifts of grace? The Christian life is intended to be

(Continued on page 462, third column).

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The Holy Spirit in the Scriptures

By the Rev. Canon Newbolt, M.A.

(The following paragraphs are extracted from a sermon preached in St. Paul's Cathedral)

RIGHTLY, according to our belief, we are accustomed to look for the presence of the Holy Spirit in the Scriptures which the Church puts into our hands. Here is a book which, in contradistinction to any other book, we call inspired—that is, breathed into by the Holy Spirit. We believe that in that book there is a real presence of the Holy Ghost. We believe that in every page it is filled with the Divine power. Even those passages which seem to us to be least spiritual, and to some minds even trivial, open up their message to the devout soul, and he finds that the wording which at first repelled him is but the Divine cypher or code whereby God speaks to the soul which holds the secret of the interpretation. So St. Paul found in a humanitarian treatment of the ox in the Book of Deuteronomy a precept directing a proper care for the Christian ministry. More than once in the history of the Passion passages of the Psalms or Prophets are at length found giving up for the first time their full meaning.

The Bible is a devotional book, and no one with a commentary or critical apparatus can bind down its words to any one meaning. They will escape into a fuller and more appropriate interpretation; and hence it is that we can read the Holy Scriptures again and again without weariness or sense of monotony. They are like the sea, like the mountains: always the same, and yet always different. They weep when we weep; they rejoice when we rejoice. Even the most familiar texts seem to catch fresh lights under fresh conditions, and shine with a new glory. It is not a little remarkable to study the power which has been displayed even by isolated texts apart from their context as influencing character or even determining a career; two of the most notable examples being those of St. Augustine, who was turned from his evil ways by a text in the Epistle to the Romans, and St. Francis, turned by the Gospel which he chanced to hear read in a church, and which he took literally as ordering him to embrace absolute poverty. Do not let us be impatient with isolated texts, placed in incongruous places and in strange surroundings—as in a railway carriage, for instance. They may be the arrow shot at a venture which may pierce the harness of one who seems steered against all other influences.

My brethren, I do plead for the Bible as a book of devotion. Six portions are read in this church every day, besides the recurring Psalms of morning and evening. There is no weapon like this wherewith to meet our enemies. It was the Book of Deuteronomy wherewith Christ faced the tempter in the wilderness, and especially those portions with which, as a boy, He would have become most familiar and which were in common use on the phylacteries of the Jews. The daily Psalms, or the daily portion which we read, may be like the stone which David put into his sling, before which the giant of evil is powerless, and which will stand him in better stead than the unproved

armour of some controversial Saul. "Thy word is tried to the uttermost, and Thy servant loveth it." It is wonderful to see how the Word of God loses none of its power in the hands of the simple Christian who receives it as the Word of God pure and simple, without pressing to pass it through the sieve of human reason, or confining himself to the few texts which a confident criticism conditionally approves as possibly containing the Word of God. Here is a region where English people have long been accustomed to look for the voice of the Holy Spirit. It will be a bad day for England if we allow ourselves to be deprived by a mere display of knowledge of this simple spiritual code in which God speaks from the heart to the hearts of His faithful servants.

"vitch," but in Palestine he is known as Eleazar Ben Jehudah. He turned up in Jerusalem about 1888 or 1889, with an obsession to the effect that the Jews should revive their ancient tongue, to fit the land and the nation of their heart's desire. Like most other obsessions, it was received with derision. The conservatives would have none of it, because Hebrew was a sacred language, "kosher," which would be defiled by use for the bread-and-butter needs of man. To the radicals, progressives, and liberals, Hebrew was a dead thing, impossible of revival in the days of steam railroads and telephones. The project was reactionary, and they would have none of it.

Eleazar Ben Jehuda was not so easily put by. He went aside for the moment, and presently appeared with a newspaper, printed in classic Hebrew, called now *Ha'Or*—"The Light."

In that paper was printed the news of the world, so far as its editor could get hold of it. It was not altogether an easy business, because the printing of a newspaper of any kind in the realms of the Sultan of Turkey involves a man in perils like those of the Chinaman at the Irish picnic, and the news that trickled past the Turkish censor

was pretty thoroughly sterilized. One had to refer to the "king of the Kingdom of the United States," for example. When the Empress Elizabeth was stabbed by the assassin at Geneva, the Turkish newspapers, in whatever language they might be printed, had to state (in fact, they knew no better) that she died of heart disease while walking in the street.

What would you? an Empress is not made to be stabbed! In Turkey such a thing could not be thought about, much less printed.

Yet, type and printer's ink are queer things. Guard them as you will, intimate editors, as you will, they do somehow awaken the minds of those who read. With all its limitations, *Ha'Or* awakened the minds of the Jews in Palestine who read it. They had to read it, conservative and liberal alike, because in no other way could they

get the telegraphic news of the world. At worst, it was better than the pitiful things in Arabic that had erratic circulation among those who could afford to get hold of them at all.

So, everybody who wanted to keep in touch with the world had to learn to read Hebrew. Even the old orthodox Jews, who never would have touched a newspaper printed in a European language—partly because they could not read it anyway, but chiefly because it might contain missionary ideas which were not "kosher"—began for the first time to read a newspaper, and to get some notion of the world outside of the Holy Land.

But the conservatives soon began to realize that this newspaper, "The Light," was insidiously progressive, and was making subtle inroads with ideas which, however diluted to get them past the censor, were not to their orthodox taste. So they started another, *Havalet*, "The Lily of the Valley." And perhaps there could be nothing more significant of the contrast between the two points of view than that between the names of the standpat and the progressive Hebrew newspapers of Jerusalem!

For some time Hebrew schools have been in operation. A generation of speakers of Hebrew has grown up. It is no longer a queer thing to talk Hebrew, it is a queerer thing not to talk it.

CHRIST CHURCH, OXFORD, MISSION



GROUP OF OXFORD MEN ENGAGED IN EVANGELISTIC WORK AMONGST THE HOP-PICKERS, ENGLAND

Yiddish being Ousted Amazing Vitality

BY DR. A. AARONSON

Dr. Aaron Aaronson, secretary of the Jewish Agricultural Experiment Station at Haifa, which lies at the foot of Mount Carmel, about half-way down the coast of Palestine, has recently visited Washington, and tells a most interesting story of the recrudescence of Hebrew as a living language.

To be sure, the ancient Hebrew has been kept alive, after a fashion, by the rabbis in the synagogues, through the reading of the Scriptures and the prayers. But as for the everyday speech of living men, women, and children, the speech of the market-place, the laboratory, the fields, everybody who knows anything knows that what the Jews speak is Yiddish, a pseudo-German dialect, spelled out in Hebrew characters.

The man who revived the use of Hebrew probably was a Russian, German, or Polish Jew, who spelled his name with a "ski" a "sohn," or a

July 17, 1913.

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You have to know it to get along. In the fields of Palestine there are working together Jews from Russia, Poland, Kurdistan, Portugal, England, and so on, and the only tongue in which they can understand each other is Hebrew.

It has been a curious effect upon the synagogue. Let me tell you of an experience of mine. I went to a certain village to deliver a lecture with lantern-slides, on some subject of agriculture. The people seemed to be troubled in their minds: at last they asked me if the women were invited to the lecture.

"The women? Of course!" I said. "I do not care so much who else comes, but the women must come. They are the mothers, and these things are for the new generation which they are to guide."

"Alas, then, there was no place in that village big enough to hold the people, if the women were to come."

"Why not the synagogue?" I asked.

"Lantern slides, a secular lecture, in the synagogue!" they cried. "Unthinkable!"

"Of course," they said. "I would deliver my lecture in Yiddish?"

"By no means," I replied. "If I deliver it in Yiddish, only the German and Polish Jews can understand it; yet it is also for the Portuguese and the rest who know no Yiddish."

"At that, along comes the Rabbi, noted for his orthodoxy. And what do you suppose he says?"

"You are going to speak in Hebrew in the sacred language?"

"Assuredly, I am."

"Then it is fitting to be delivered in the synagogue."

"And I deliver my lantern-slide lecture in Hebrew, and it is the means of restoring the synagogue to something of its ancient place as the social centre of the community."

"What do you do about new words, names for the modern things, inventions, relationships for which the ancient language had no need?"

"Well, where the name is a technical name, we take it over bodily. Telephone is 'telephone,' and the plural is 'telephonim' in Hebrew. The trolley-car, as you call it, is 'tram-car,' as it is called in Europe."

"The children help me in this thing. I want a name of something that has no Hebrew equivalent. I rack my brain—no result. I call in some children off the street. I tell them all about what I am doing. And as I come to the place for the name, I talk slower and slower. I cannot remember the name of that thing—presto! out comes some little boy or girl, or all of them, with a word from the tips of their tongues—almost every time it is just the thing! And so, into the Hebrew language goes, all fresh-made, a name from the street to fit some scientific thing."

A PLEA FOR UNITY

By Judge Savary, Annapolis Royal, N.S.

As a member of the Church of England deeply interested in anything that tends to unity among Christians, I am grieved and disappointed at the attitude of the Eastern Bishops towards the appeal of the Unity League and its two definite practical proposals for a modification in that direction of the methods and practice of our Church. I am sorry on account of the Bishops themselves, because it has the effect of weakening their influence by making them appear to obstruct instead of promoting that for which the episcopate should stand, the union and solidarity of the Christian Church. My disappointment is the greater because the two proposals are the minimum concessions which we can offer our separated brethren, and involve no sacrifice of principle. Even if the first proposal were never put into actual practice, embodied into a canon, it would be as it is in our sister American Church, a sign that we have in a small degree relaxed from that rigid and to the minds of outsiders haughty exclusiveness that deters so many worthy Christians from our fold. I do not suppose that this is a step towards an organic union, but to that unity of spirit and harmony in work that now happily prevail among the various Protestant bodies around us, and so vitally necessary for the furtherance of the cause of Christ in this practical age, when so much and such a diversity of Christian work has to be done. Organic union of all Protestant bodies into one under one Church government is impracticable, with the infinite diversity of human mentality and temperament, nor did such a condition exist even in the primitive Church. The various churches founded by the Apostles had no one visible head or centre of unity. The action of the Bishops, I submit with deference, is about the same as if the British Parliament or, say, the House of Lords in the early part of the last century had passed resolutions denouncing the Anti-Corn Law League or any other society proposing to promote by the arts of persuasion any measure which its members considered to be for the public good, or as if the British Parliament of to-day should denounce and seek to suppress the proposals of the Tariff Reform League, as coming from "unauthorized" or "irresponsible" persons. There is evidently nothign revolutionary or even radical in the two proposals, or uncanonical in the methods adopted for promoting them. The expressed opinion of so many strong clergy and laymen of our Church might have influence with the Synod Committee, and the Commission on Faith and Order, and ought to command the respectful attention of even the Bishops themselves. Even they who have so hastily condemned the appeal may on more mature consideration modify their views. Indeed we already have a gratifying indication of this in the recent charge of the Bishop of Nova Scotia, who said: "Occasionally when some special object is to be

served, as when the laymen's Missionary Movement was first organized, and an expert can be found in one fold and not in another there can be no reasonable objection to such an one being invited with the sanction of the Bishop to speak in one of our churches." This is exactly as far as the first proposal of the appeal goes. It is surely a travesty of the proposal to call it, as many do, a plea for an absolutely "open pulpit," for that no sane Churchman can support. I was not only disappointed but surprised that the second proposal met with their Lordships' disapproval, for I cannot see in it anything opposed to the spirit of our Church's order. I do not call this "occasional conformity," but "a more open communion." Under the name "occasional conformity," it was not deemed illegal in days when Dissenters in England came to the Holy Table from the mere worldly motive of qualifying for office, and it has also been the practice of the Church on special occasions, sanctioned by the highest authority. It is only sought to legalize what has been considered useful and proper, and extend it to those who come to us, not for a mere worldly object but to testify that they are our brethren in the service of our Common Lord, engaged each according to his own light in the promotion of His Kingdom. How much more cordially should these be welcome to our spiritual feast than those who merely came to find relief from official disabilities. Personally, on the lines of the second proposal I would go much further than the appeal. I do not see what right we have to refuse to anyone except an open and notorious evil liver the Blessed Sacrament of the Body and Blood of Christ. Surely those who hold that its authoritative administration is in the hands so exclusively of our Church take an awful responsibility when they withhold it from any hungry and thirsty soul. St. Paul reprov'd certain Corinthians for claiming this or that Apostle as their favourite spiritual guide, but he did not order such offenders to be excluded from Communion. Historical research has disclosed that there were churches in primitive days which were governed by elders without a Bishop, but we cannot imagine that the members of these churches were cast off from the Body of Christ and excommunicated. In the old town of Annapolis Royal there lived a considerable number of Presbyterians, who until they were strong enough for Church organization and the support of a pastor, partook of corporate Communion at the hands of the rector of the parish. This was assuredly done with the full knowledge and approval of the Bishop of that day. The result was that one of the leading men among them after a while formally joined the Church, was confirmed and served for years a useful churchwarden. And our Bishops to-day reprove us for wanting to make such action legal. It is because I believe that the adoption of the

proposals, (especially the second one), conservative and restricted as they are, would largely increase the members and strengthen the influence of our beloved Church, that I earnestly hope and pray for their ultimate adoption. The secret of the phenomenal growth of the Methodist body in Canada, lies, I firmly believe, in the blessing of God on her absolutely free and open Communion. When the rite is about to be administered, the minister reminds the people impressively, that this is not the Methodist Communion, but all who love the Lord Jesus Christ are freely invited to His Table. The Bishop of Quebec is afraid that even Unitarians might be unwittingly admitted under this proposal of the appeal, but suppose it might so happen, might not the blessing he would receive bring better light to his soul, and what absolute security have we that some who come to Communion now may not, in their secret heart, stumble at the stupendous doctrine of the Trinity? As Queen Elizabeth said, "we cannot make windows into men's hearts and secret thoughts." I once considered the Methodist Church a schismatic body until I heard this free sacramental invitation. The Church which excommunicates other Christian Churches or forbids the Lord's Supper to individual Christians on account of their religious belief or their membership in a religious body of a less perfect organization, is the one guilty of schism. What a blessed thing it would be if the Church of England as one of God's greatest agents for the promotion of His Kingdom would cease to curse those whom God has so evidently blessed, and with a Communion as unrestricted as that of the Methodists, as unrestricted and all-embracing as the love of Christ, would open the Kingdom of Heaven to all believers. With such an open Communion and a degree of fraternal recognition and co-operation with other churches in Christian work, we would soon see our separated brethren, constrained to enquire concerning our Zion "with their faces thitherward." If our Bishops wish to see our Church absorb the other Protestant bodies around us, or any considerable number of their adherents, those measures are the most effectual means for doing it. Under them she would experience a degree of progress and prosperity unattainable under her present exclusive and repellent methods.

DIVINE SURPRISES.

(Continued from page 460).

joyous, enjoyed and enjoyable. By trust and obedience, by surrender and service, by listening and learning, by hearkening and heeding, loyalty to God will bring with it the fullness of the Holy Spirit, and with this all else will follow.

Then, too, we must take care to SHARE these surprises and pass on the blessings to others. The Apostle bids the Christians of Ephesus to be "imitators of God," and we cannot do better than imitate God in this matter of providing surprises for those around us. In the home, among our friends, with our acquaintances, in the Church, and social circles, we shall find many an opportunity of preparing surprises by acts of kindness, loving words, and pleasing actions, thus adding to our own joy as we afford continual enjoyment to others.

Above all, let us ever EXPECT to receive more and more of these surprises at the hands of God. His word to us is, "My thoughts are not your thoughts, saith the Lord." "I know the thoughts that I think towards you, thoughts of peace, and not of evil," and so the believer can look up and say, "How precious are Thy thoughts unto me, O God!" We review the past and our testimony is, "The Lord hath done great things for us, whereof we are glad." We look round on the present and we seek His grace to show "how great things the Lord hath done for us," and as we look forward to the future we hear the Master say, "Believest thou this? Thou shalt see greater things than these," for "He is able to do exceedingly abundantly above all that we ask or think" through Jesus Christ our Lord.

HOPS AND HOP-PICKERS

By Rev. F. W. Cobb, M.A., Eastwood, Nottingham

The illustrations appear by the courtesy of the Vicar of Yalding, Kent, Hon. Sec. of the Church of England Mission to Hop-pickers

PART II.

TWENTY or thirty years ago it was dangerous for a clergyman to visit a hop-garden. My grandfather was one of the first to employ a Scripture reader. The East End gave him a rough time of it. Whilst he was talking to one man, another would relieve him of his handkerchief, but it is only fair to add that next morning the missing article was generally to be found fluttering at the top of some conspicuous hop-pole.

Now, however, far from wishing to rob us our friends sometimes give us touching evidences of appreciation. A wealthy London gentleman stayed in our village during hopping time and helped a poor fellow's wife in her illness. My friend was called from his late dinner one evening by the woman's husband who begged his acceptance of a smoked haddock as a mark of esteem and gratitude.

Often absolute ignorance of the primary truths of the Gospel has to be dealt with, and the missionary students who spend their holiday in work amongst the hoppers thus get very valuable training for the foreign field. If these young fellows have a little medical knowledge, their work is all the more valued. At once they are dubbed "the doctors," and in attending to the poor people's bodily needs they are given many opportunities for pointing them to the Great Physician.

Let me describe a specimen day's work. In many parishes an early informal meeting of workers takes place at the Vicarage, when the day's campaign is mapped out. Then the helpers separate and visit the various hop gardens. Opposition is rare, and as the workers with kindly, helpful words go down the long rows of bins, they, and their books, are always welcomed. City missionaries tell us that they have found tracts carefully kept in the "town houses" of our visitors, and sometimes even sewn together so as to make small books. There is plenty of chaff going about amongst the pickers, and if you can give the people tit for tat and meet them with a little good humoured repartee, you will immediately go up in their estimation. The dinner-hour always provides good opportunities for a short service, and though the congregation—seeking shady nooks away from the heat and glare—is sometimes out of sight, it is generally well within the reach of a good voice. At 6 o'clock the pickers are called off work, and the missionaries prepare for the best opportunity of the day. The different encampments are visited to give invitations to the services, and the people's attention gained by the vigorous ringing of a dinner-bell. "Muffins and Crumpets" is often the reply! With its circle of blazing camp fires the village green looks most picturesque at night: you might imagine that a company of soldiers was bivouacking in our quiet neighbourhood. It has been found that open air lantern services attract the largest audiences, and by this means the facts of the sacred stories are far more vividly brought home to untaught minds than by any number of mere addresses. But we never fail to make the meaning and teaching of the scenes plain by word of mouth, though now and then a young White-chapel coster will bawl out, "Pass 'em on quick, gunvor, we wants plenty of them pickers."

Sunday is, of course, a full day. It is not, however, left to the workers for processes of moral cleansing only. The inspector at Farnham reported that so far as he observed the people did not wash once in a three weeks' stay. Things are better in our Kentish villages, however, and at least on Sundays copious ablutions by the Medway's banks are everywhere in evidence. The

scenes resemble in some degree a French bathing place, but minus the peignoirs! On the course of the day most of the encampments are visited and a short service held at each, a farm cart generally providing the pulpit. Our friends are very shy about coming to Church, although we have quite



GIPSY CARAVANS AT TESTON

a congregation for the special baptism service generally held toward the end of the hopping. At the ordinary Church services, however, it is difficult, and we do not wonder at it—to get our friends to join us.

Pay-day brings its special and grave dangers. Sometimes the scenes are terrible, and heated by drink the men (occasionally women, too) fight with a fury fearful to witness. But every year brings better things, and evidences of restraint are not lacking. As the work gets more widely known the numbers of helpers increase. In a recent year twenty trained nurses ministered at



THE LITTLE HOPPERS' HOSPITAL, WATERINGBURY

fourteen dispensaries or temporary hospitals, seventy-nine clergy and lay evangelists (including a contingent of Oxford men who ran a camp of their own), besides thirty to forty lay workers, all bore their share of happy labour for the good of the poor people. That the bread thus cast upon the waters is found after many days was once touchingly illustrated by the following letter received after the hops had all been gathered. "I've given up the drink and am serving the Lord, and I mean to continue to do so, for He's the best Master I ever had. I have better work now, my old gal and the children love me, and I love them."

AD CLERUM

This column is intended for the interchange of thought on personal and pastoral problems, and communications from our clerical readers in the form of suggestions and enquiries should be addressed to "Clericus" at the office.

A sermon is as long as it seems. Its length depends on how much it dulls and wearies the minds of hearers, or on how much it interests and absorbs them; on whether it puts ashes or fuel on the spark of interest with which every sermon begins. We once dropped into service just as the preacher was announcing his text. A clock hung on one side of the church, and we noticed it was just eight o'clock as the sermon began. The preacher soon got high and hot in his delivery, and was evidently grasping around wildly for something to say, with no ideas in his neighbourhood. We listened until we grew weary and thought he must have been preaching at least fifteen minutes. Glancing up at the clock to test this estimate, we saw it was only five minutes after eight. In five minutes he had made us tired, and had already preached a long sermon. On another occasion we went into a New York church and heard a famous preacher. After he began we simply had no sense of time; and when he was through we would have said he could have been preaching only a few minutes. Time is always relative to our sense of interest. If it is a song we are hearing, it may seem short, however long it may be; and if it is a sermon it may seem long, however short it may be. A dull, wearisome sermon is long, however short by the clock; and a fresh, inspiring sermon is short, however long it may be in time. The way to make a sermon short is to put contagious thought and life and vigour into it.

It is genuine conviction that makes the wheels go round. The achievements of any age are the results of men who believed things. The religious man can be counted on the side of righteousness. Mr. Moody was exactly right when speaking of the kind of men needed. He said: "Some men are afraid of being too religious. What we need to-day is men who believe deep down in their souls what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the Cross, but you must be filled with the Holy Spirit. A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles round. What does the Scripture say? 'One shall chase a thousand, and two shall put ten thousand to flight.' It takes about a thousand to chase one now?"

To be simple, to be sincere, to be serene—what gracious attainments that would cover! Yes, we would "try to live" such a life, not some time, but "this day," if we knew just how to begin. "Repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking." Here are the foes of serenity, not so much without, as within—not adverse circumstances, but inward tumult. We really love to dwell upon our sorrows and think over our difficulties, and if we keep our discontents, our anxieties and our discouragements to ourselves, we feel that nothing more can be required. To learn to repel promptly the thoughts of discouragement, anxiety and discontent which rise up to meet us in the morning, and would fain go with us through the day—this is the lesson of serenity to be mastered by the grace of God.

A dull preacher once took the celebrated Robert Hall to task for his chaffing conversation. "How can a man who preaches like you," he said, "talk in so trifling a manner?" "That's just the difference between us," replied Hall. "You talk your nonsense in the pulpit—I talk mine out of it."

THE QUIET HOUR

Come, my Way, my Truth, my Life;
Such a Way as gives us breath,
Such a Truth as ends all strife,
Such a Life as killeth death.

Come, my Light, my Feast, my Strength;
Such a Light as shows a feast,
Such a Feast as mends in length,
Such a Strength as makes his guest.

Come, my Joy, my Love, my Heart;
Such a Joy as none can move,
Such a Love as none can part,
Such a Heart as joyes in love.
—George Herbert.

Christ is to each what each has found Him. To the soul which has sunk in the mire, he is a Saviour; to the intellect which has wrestled with doubt, He is a Guide; to the heart which has sorrowed, He is a comforter. Each should travel His appointed road and accept and employ the experience which it brings. It is thus that we grow in grace.

What Christ asks is not to attain, but to learn; not to be like Him in a day or a lifetime, but to follow Him.

It is no use to flog, flog, flog at idle Christians and try to make them work. There is only one thing that will set them to work, and that is that they shall live nearer their Master and find out more of what they owe to Him; and so render themselves up to be His instruments for any purpose for which He may choose to use them.

The trivial things of life are to be guided and shaped by reference to the highest of all things, the example of Jesus Christ; and that in the whole depth of His humiliation, and even in regard to His cross and passion.

The difficulty of obedience, instead of disheartening the Christian, should be his glory and his spur.

Brotherhood St. Andrew

The summer months are always the ones in which church activities seem to be at their lowest premium and the Brotherhood, like all other organizations within the church, try as they may to alter the fact, is not immune from this condition. News comes in very slowly from outside points and what is furnished is of the scantiest nature. One or two encouraging features, however, can be mentioned which go to show that the work is still going on.

It is gratifying to note the formation of a probationary senior chapter in the Mission of St. John's Church, West Toronto. The members of the chapter of the Church of St. John have largely been instrumental in bringing this about.

In the same diocese comes another request from Uxbridge, Ont., for full information as to the methods of the Brotherhood and there is every prospect of the senior chapter there, which has been dormant for many years, being revived.

It is hoped that the recent visit of Mr. Williams to Fort William will produce another chapter in that city and in all probability St. Thomas' Church will take steps to revive their chapter. The formation of this third chapter in Fort William will also no doubt lead to a reorganization of the local assembly.

From further west comes an application for a charter, from Fort Qu'Appelle, Sask., and prospects look good for a strong chapter in this centre.

Pense, Sask., is another town asking for information and doubtless good news will be received from them ere long.

Much interest is being taken in the east in the conference for the Maritimes to be held in St. John, N.B. A strong programme is being drawn up and it is expected that one of the most notable Brotherhood gatherings ever held there will be a result. The conference is to be held in September from 26th to 28th.

Church News

PREFERMENTS AND APPOINTMENTS.

We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy, and Churchwardens are invited to help us to make this information accurate and complete.

KNIGHT, Rev. H. W., M.A., rector of Laceby, Grimsby, to be head of Railway Mission, Regina, Sask., for one year, (Diocese of Qu'Appelle).

LOVE, Rev. A., to be rector of Rosthern, with Wingard, Sask., (Diocese of Qu'Appelle).

NICHOLSON, Rev. W. G., to be rector of St. James', Winnipeg (Diocese of Rupert's Land).

DEATHE, Rev. W., to be incumbent of Guysboro, N.S. (Diocese of Nova Scotia).

ASHBY, the Rev. H., rector of Trinity Church, Chesley, to be rector of the Church of the Redeemer, London, Ont.

MONTREAL.

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

MONTREAL.—ST. JAMES THE APOSTLE.—The Rev. A. E. Rollit was married in this church on the 10th June, to Miss Shearing, for some years a valued member of the choir of this church.

GRACE CHURCH.—The Rev. J. Ellis Ireland, who succeeds the Ven. J. Ker as rector of this church, is a graduate of the Diocesan Theological College, and one of the most zealous and devoted priests of the diocese. He was ordained deacon in 1904 and advanced to the priesthood in the following year. As a deacon he took charge of the Mission of Buckingham which was raised to the status of a parish in 1907 under his vigorous leadership. He was appointed Rural Dean of St. Andrew's in 1909, and has done splendid service to the Church in his Rural Deanery. He will enter upon his new duties early in July.

ST. JOHN THE EVANGELIST.—A handsome font cover of oak and wrought-iron has been presented to this church by the vestrymen. An anonymous donor has laid down a hard-wood floor throughout the church. The organ is to be rebuilt at a cost of \$5,000, half of the sum being pledged by the choir, while the other half has been raised. A memorial to the late rector is nearing completion; and three memorial windows are being designed, one in memory of the late Dr. Wright, another in memory of a former warden, and a third in memory of the late Rev. Augustus Prime, who was a curate of St. John's forty years ago. The rector, Rev. A. French, is at present enjoying a well-merited holiday in the Old Country. The many friends of the curates, Rev. L. Smith and Rev. D. Winter, will be glad to learn that both have recovered from their recent illness.

STE. AGATHE-DES-MONTS.—TRINITY.—OBITUARY.—On July 2nd, the Rev. Lestock DesBrisay, rector of this church, entered into rest. Mr. DesBrisay was incumbent of Trinity Church, Ste. Agathe, until two years ago when he was obliged to retire owing to ill-health, having been in charge of the parish for ten years. He was born 61 years ago at Bathurst, New Brunswick, and received his education at the University of New Brunswick, his later preparation for the ministry being at Huron College, London. He was ordained in 1875 to the curacy of St. James' Church, Stratford, where he remained for two years, and subsequently served as curate at Trinity Church, Chicago, and as rector at St. Luke's, Montreal, All Saints', Hamilton and St. John the Evangelist, Strathroy. Later he was incumbent at Sorel, which charge he left for Ste. Agathe.

The funeral service was held at Trinity Church on Friday, July 4th, at 6.30 a.m., the Rev. F. Poland, incumbent, officiating. The interment took place in Mount Royal Cemetery, Montreal, where in the absence of the Bishop and the Dean, the committal prayers were read by Canon Renaud, of St. Thomas' Church, Montreal.

FARNHAM.—ST. JAMES'.—Extensive repairs are being made in this church. The Parish Hall has been fitted up and is being used for Divine service during the repairs.

The rectory grounds presented an unusual sight during the military camp. A sham battle had taken place on the outskirts of Farnham, and the wounded soldiers were brought in and laid out in different parts of the rectory lawn for surgical treatment.

The Brotherhood of Railway Trainmen to the number of about seventy attended Divine service on the 22nd of June, when the church was well filled. The rector preached the sermon from Ps. 104:23.

MILITARY CAMP.—June 22nd the annual Field Church Service was held at 9 a.m. Some 1,200 men mustered and were formed on three sides of a hollow square with staff officers in the centre. The four chaplains in camp each marched to the service in his robes at the head of the regiment. The sermon was preached by Capt. (Rev.) H. Charters, chaplain of the 17th Hussars, from the text, "Be sober, be vigilant." It was a straight talk to men and was greatly appreciated. In the afternoon Capt. (Rev. Canon) Almond, chaplain of the 6th Hussars, held a service in front of the officers' lines of his regiment, and gave a short talk to the men. The Rev. A. H. Moore, M.A., rector of St. John's, who has been in camp with his regiment, the 26th Stanstead Dragoons, preached in St. James' Church on Sunday evening from Eph. 6:16.

The work of the chaplains in camp was very much appreciated. They were in evidence, riding out with the troops, visiting the hospitals, chatting with the men in the lines, bivouacking for the night in the open, befriending the lads, restraining the reckless, and, while they tried to witness and minister to spiritual needs, they stood for clean, manly conduct and conversation throughout the entire camp. It will be noted that this important work in the Farnham Camp was done by four of our own diocesan clergy, Rev. Canon Almond, of Trinity Church, Montreal; Rev. H. Charters, of Sutton; Rev. F. L. Whitley, of St. Clement's Church, Verdun, and Rev. A. H. Moore, of St. John's.

ONTARIO.

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

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

MERRICKVILLE.—This place had the privilege of welcoming the Bishop of Kingston on his first visit on Sunday, July 6th. 20 candidates were confirmed and a very large number received the Holy Communion. In the afternoon, service was held at Burrill's Rapids, where eight were confirmed. The large congregations listened intently to the Bishop's deeply spiritual addresses, and both services were very enjoyable and helpful. Rev. J. H. Coleman, the rector, assisted in the services.

DESERONTO.—MOHAWK RESERVE.—A very interesting and impressive service was held July 11th, in the church on the Mohawk Reserve when Lord Bishop Bidwell of Kingston delivered an instructive address prior to the confirmation of forty-one candidates, and it was his first visit to the parish since his election as Bishop. At the conclusion of the service a reception was held on the lawn adjoining the rectory, after which the churchwardens and lay delegates presented the various reports to His Lordship.

A unique and impressive service took place in the afternoon, when the Mohawk Council conferred an honorary title upon Bishop Bidwell, giving him the Indian name, Tehonikonrathe, which, being translated, means "The Bright Mind." Besides the rector, Rev. A. H. Creagan, Rev. W. E. Kidd, of Napanee, and Rev. W. Spencer, of Camden East, were present at the service, part of which was conducted in the Mohawk language. The Bishop expressed great delight with the church which, since the fire five years ago, has been rebuilt and decorated. The cost was borne entirely by the Indians of the Reserve.

TORONTO.

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

HOLY TRINITY.—Rev. C. E. Whittaker, of Fort Macpherson, preached here last Sunday evening. He told of the conditions which were found when the missionaries first went there, what had been accomplished and what remained to be done. The conditions twenty years ago when Bishop Stringer first went as a missionary were of the most revolting description. The Eskimos were degraded, the filth was indescribable, adultery and murder were rife, theft was common and the code of morals touched the nadir of degradation. To add to the terribleness of the situation came the American whaler with his intoxicants, a profligate crowd who added to the misery, men who were unrestrained by any law

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because there was no law, while there was no public opinion to halt them because they themselves were the public. To these men the Eskimos fell an easy prey.

The speaker gave a vivid description of the good done by the workers in the far north, the teaching of the parents and children, the splendid unselfish work done to sick people, the far-reaching results accomplished by instruction in reading and writing, but it was many years before results came, so deep and malicious had been the effects of the whalers. A long time elapsed before there were tangible results to show, some sixteen years, and then it was that Bishop Stringer baptized nine. Since that time there have been about 250 baptisms, and the outlook is of the brightest.

Mr. Whittaker is in need of a boat to assist the work. It is proposed to have a sailing vessel, which will be supplemented by a gasoline motor, so that in times when the wind fails they can get about. This boat will run between Herschel Island and Victoria Land, a distance of about 1,000 miles. The vessel will be about fifty feet in length, about five tons' burden, and will cost about \$5,000.

ST. OLAVE'S.—Confirmation was held at this church by the Lord Bishop of Toronto on Thursday evening, July 10th. Nine female and seven male candidates were presented by the rector, Rev. W. H. H. Sparks. A large congregation was present. The service was most hearty, and the Bishop's earnest and impressive message to the candidates and to all present will long be remembered.

The annual picnic of the Sunday School was held at Centre Island on Tuesday, 8th inst., under the leadership of the Rev. W. H. H. Sparks, rector of the parish, assisted by a corps of earnest and capable members of the parish and school.

The rector left on the 11th instant for a month's holiday. During his absence the parish will be in charge of the Rev. F. J. Lynch.

BETHANY.—ST. PAUL'S.—A successful garden party was given a few days ago by the W.A. of this parish. The \$55 realized will go to the repairing of the parsonage, which is badly out of condition. At a meeting held by the Ven. Archdeacon Warren on the 6th June, the three congregations of the Mission of Manvers promised each a share of the cost of making the parsonage fit for the hoped-for incumbent. The Rev. H. Caplan remains as locum tenens and his work is much appreciated.

PETERBORO'.—ST. LUKE'S.—Archdeacon Warren was the special preacher on Sunday, July 6th, when the 37th anniversary of the church was celebrated. The church was re-opened after having the interior renovated thoroughly. The church presents a very beautiful appearance with the walls painted an olive green, and the many texts lettered in gold with other colours in harmony. The Men's Club gave new matting for the aisles, a new bell larger than the bell formerly in use, a new lectern Bible and new large Prayer Books for use in the chancel, are among the improvements. New electric fixtures were also put in the church. These things have all been paid for. The rector's stipend was increased. This is the second time in two years. The work of the church is progressing in every way, and a spirit of enthusiasm prevails.

COBOCONK.—CHRIST CHURCH.—A chancel is being added to the church, and during the past year many improvements have been added to the rectory. The Rev. Geo. St. G. Tyner, of Omaha, Nebraska, preached in this church on Sundays, June 15th and 22nd. On Thursday, June 26th, the annual garden party and strawberry festival was given by the Woman's Guild of this church. It proved very successful in spite of the great heat.

SPARROW LAKE.—The Bishop of Toronto preached at the Church of the Good Samaritan, Sparrow Lake, last Sunday morning. He held confirmation at St. Paul's, Washago, in the afternoon, and preached at St. Luke's, Hamlet, in the evening.

NIAGARA.

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

HAMILTON.—ST. JAMES'.—The vestry have decided to erect a new edifice to accommodate the greatly increasing congregation of this church. The church will be brick, it will cost \$16,000, and will be built on the site where the present church stands. The frame building that is being used now will be moved to where the services will be held until the new church is completed. The work on the building will be com-

menced as soon as the pastor, the Rev. W. J. McAndrews, returns from his holidays, and it is expected that it will be finished this year.

JORDAN.—ST. JOHN'S.—The Lord Bishop of Algoma preached in this church on Sunday afternoon, July 6th. A large congregation was present. The Rev. R. Gay of Toronto and the rector assisted in the service.

HURON.

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

SHELburne.—ST. PAUL'S.—On Wednesday, July 9th, the corner-stone of the new building for this church was laid by E. Berwick, Esq., at the invitation of the congregation, the request being a signal mark of the respect and appreciation all felt for Mr. Berwick, who has been the most active worker in the church and Sunday School for forty years. The churchwarden, Geo. Berwick, placed the records and coinage of 1913 beneath the stone, and the silver trowel was presented to Mr. E. Berwick by the churchwarden, Mr. White. The Rev. Rural Dean Reilly dedicated the stone, signing it with the sign of the cross on both sides, "In the name of the Father and of the Son and of the Holy Ghost." The Revs. J. Ardill, of Owen Sound; E. G. Dymond, of Markdale, and D. Carpenter, of Hornings Mills, assisted in the services, and afterwards addressed the congregation present. The stone was the gift of Mr. G. Rutledge, of Shelburne and bears the inscription "St. Paul's Church. This stone was laid to the glory of God, July 9th, 1913, by E. Berwick, Esq."

WARWICK.—ST. MARY'S.—A very successful Mission has just been brought to a close in this parish. Notwithstanding the very busy season among the farmers, the attendance was excellent and it increased in numbers and interest as the time went on. Such special services as these appeal to a feeling of need among our people for the quickening and deepening of their spiritual life. The Missioner was the Rev. F. G. Newton, of St. John's Church, Sarnia. He is especially adapted to this kind of work, having had a wide experience in England and Ontario, and last year he was one of the "Mission of Help" in the West.

CHESLEY.—TRINITY.—The Rev. H. B. Ashby, the incumbent of this parish, will leave here to take charge of the Church of the Redeemer, London.

MILLBANK.—GRACE CHURCH.—On the 1st July this church held its annual garden party. In attendance, programme, refreshments, weather, good temper, proceeds and enjoyment, it outdid all former years by long odds. The refreshment booths were stripped of all save the decorations, long before closing time, despite the fact that preparations on an unusually large scale had been made. A good programme was rendered, Rev. F. K. Hughes in the chair. Proceeds \$310.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop and Primate, Winnipeg.

SUMMER SCHOOL.—A summer school for adults will be held in St. John's College, Winnipeg, July 28th to August 1st, inclusive. The older college building will be for women, Miss Millidge acting as hostess. The new college building will be for men, Rev. G. A. Wells, Minnedosa, acting as House Master. Three rooms, beds, etc., are provided. Linen should be brought. Meals can be obtained for 25 cents each. Fee for entire course of lectures, etc., is \$2, for evening session alone \$1. There will be the usual railway reductions. All afternoons are devoted to recreation.

At the morning sessions Rev. Canon Matheson will give addresses on the Gospels; Miss Millidge and other W.A. ladies will speak on Missionary Fields; Rural Dean Heathcote, Rev. D. P. Biggs, Mrs. Speechly and others will take up the Art of Teaching, and Round Table Conferences will be held. Features of the evening sessions will be Open Air Talks on Practical Topics by prominent speakers, lantern lectures on Church History by Revs. W. B. Heeny, Canon Murray, Dr. Johnstone and the Rev. W. A. Taylor, Field Secretary; Model Lessons and Suggestions by Mrs. R. B. McElheran, Rural Dean Parker and others. Each evening in separate rooms there will be conferences of Sunday School workers as follows:—Superintendents, in charge of Mr. R. Fletcher, Deputy-Minister of Education; secre-

taries and treasurers, in charge of Rev. G. A. Wells; librarians, in charge of Rev. Dr. Johnstone. Separate conferences, it is hoped, of Anglican Societies, will also be held each evening, such as Brotherhood of St. Andrew, A.Y.P.A., G.F.S., and Church of England Men's Society, which will be in charge of the president, Rev. D. C. R. Pritchard.

PAROCHIAL RECORDS.—Among the interesting items discussed during the Synod was that on the keeping of Parochial Records. The Rev. J. P. Smitheman moved that a central diocesan registry should be kept in the Synod Office in Winnipeg. Objections were made that it would cause too much trouble to collect all the registers of the diocese, or even a copy of the same. Mr. Smitheman contended that if any of the records in the older parishes were destroyed there would be no record of the work,—no record of births, marriages and deaths. He instanced two cases at Fairford and Selkirk, where the baptismal registers were the means of establishing certain claims to property.

CENTENARY.—The first missionary of the Church in Western Canada, was the Rev. John West, whose centenary will be observed in seven years. The first Bishop was the Rev. David Anderson, who was consecrated in Canterbury Cathedral in 1849; the second Bishop being Archbishop Machray, who governed the diocese from 1865 to 1904. The original diocese has now grown to nine. Mr. Smitheman pointed out how appropriate it would be, if during the seven years before this centenary, a new St. John's Cathedral and a new St. John's College were built.

BRANDON.—ST. MATTHEW'S.—While addressing a vestry meeting of this church July 9th, Rev. W. P. Reeve, the rector, was suddenly taken ill. He had to be conveyed to the General Hospital. At the time Mr. Reeve was speaking of a vacation which he said he felt much in need of, following the strain of work in connection with the campaign for diocesan division. Later reports told of his improvement, and his illness is not considered serious. He will shortly leave on his holidays.

QU'APPELLE.

McAdam Harding, D.D., Bishop, Regina, Sask.

REGINA.—The Council of the Archbishops' Western Canada Fund have nominated and the Bishop of Qu'Appelle has appointed the Rev. H. W. Knight to be the new Head of the Railway Mission in place of the Rev. Douglas Ellison, who has had to resign on account of ill-health. Mr. Knight, who is vicar of Lacey, in the Diocese of Lincoln, volunteered for a year's work in Western Canada under the Archbishops' Fund last year. He was sent to the Railway Mission; and when Mr. Ellison returned to England early in the winter Mr. Knight was placed in charge of the Mission. Though remaining for a time in Canada Mr. Knight is not resigning the living of Lacey, which he still holds. The Bishop of Lincoln has kindly given him leave of absence for a period in order that he may be able to act as Head of the Mission.

SASKATCHEWAN.

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

PRINCEALBERT.—ST. ALBAN'S SCHOOL.—The St. Alban's College directors have accepted two tenders for the new wing, for about \$20,000 for the whole structure, heating and plumbing. Work will commence as soon as sufficient bonds are sold.

At the last Convocation of the Saskatchewan University about 1,000 people were present. Addresses were given by President Falconer and others. One Emmanuel College man was among the first B.A.'s to graduate in the university. In the evening the formal opening of university buildings took place. The Bishop with others spoke.

CALGARY.

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

SYNOD OFFICE.—The following item has reached us which speaks volumes for the work of our North-Western clergymen. A clergyman

who when he presented himself on arrival to the Bishop seemed rather a tremulous person, and was appointed to one of the smaller rectories in the diocese. has just written as follows:—"I am here exactly one year, and I have ridden on horse-back 2,250 miles, paid over 1,000 visits, held 10 lantern services, and baptized about 45." All this is in the way of voluntary work, and over and above the work of the parish from which his stipend comes.

COLUMBIA.

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

VICTORIA.—After carefully considering the request of the Archbishop of Rupert's Land, and Bishop Stringer, of Yukon, and carrying on negotiations extending over several months, the council of the British Columbia Church Aid Society have decided that it is their duty to add the Diocese of Yukon to the sphere of their work, and to do all they can to help Bishop Stringer and his staff. For the future, therefore, the society will be known as the British Columbia and Yukon Church Aid Society, and will include within its sphere of action the five dioceses of Columbia, Caledonia, New Westminster, Kootenay and Yukon, all of which lie beyond the Rocky Mountains.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

DAWSON.—ST. PAUL'S.—A Confirmation was held here on Palm Sunday by the Bishop. Seven candidates were presented. A large congregation was present. The congregations on Easter Sunday were large and the communicants numerous. The Bishop preached in the morning and the rector in the evening. The annual Easter vestry meeting was held on April 10th, the Rev. J. Hawksley presided. Mr. W. G. Radford was appointed rector's warden, and Mr. A. E. Lee was re-elected people's warden; most of the vestry-men were re-elected. The financial report was very satisfactory, showing a credit balance in the bank. The Rev. J. Hawksley has consented to remain on as rector of the parish.

The Woman's Auxiliary had a sale of work some time ago, the net profits were \$750, the main portion of which sum is to be devoted to painting the church. The Junior Woman's Auxiliary held an ice cream social and rummage sale, realizing \$118.75; this is for the purpose of purchasing sanctuary chairs for the church, which are badly needed. The effort was very successful, and the Junior W.A. are to be congratulated.

On April 27th the members of the I.O.O.F. attended the church for their annual service. The church was crowded and the rector preached an appropriate sermon. The service was musical throughout. A solo was beautifully rendered by one of the members of the choir.

MOOSEHIDE.—The Bishop lately visited the Indian Mission at Moosehide, and delivered a most interesting and instructive lecture to the Indians. The Bishop took the subject of tuberculosis, and illustrated his lecture with lantern slides. It is a matter of thankfulness that the Indians are beginning to take a real interest in this subject, and are now living in a cleaner and more sanitary way than a few years ago. Previous to the lecture His Lordship inspected the houses and village, and was gratified to find them in a satisfactory condition. The Bishop was accompanied by the Chief of the village, who was pleased to introduce the various members of the band.

HONAN.

W. C. White, D.D., Bishop.

KAIFENG.—The Bishop has gone to England for a holiday, accompanied by Mrs. White. He left Kaifeng on June 11th.

The Rev. A. G. Williams, B.D., is slowly but steadily recovering from his attack of typhoid fever.

Mrs. Beatrice K. Jones was taken ill with small-pox a month ago, but is making good progress. She was nursed and is still being waited upon by Miss Benbow.

FAMINE RELIEF.—The Famine Relief Committee has formed a policy by which all the dying and starving people are gathered off the streets of

Kaifeng, and their wants attended to. The very extreme cases of sickness and disease are allowed to enter the mat-tents erected near our mission for that purpose. At present there are over two hundred of these poor wretched people being daily attended to by Dr. Helliwell and Dr. Philipps.

NEW BUILDINGS.—The new Orphanage building is nearing completion. It is situated due east of St. Andrew's School, and is a fine large building of grey brick. The women's hospital is also gradually going up. The superintending of the latter is done almost entirely by Dr. Philipps. She has had over ten years' of missionary experience in North China, and consequently has a good command of the Mandarin dialect.

ST. ANDREW'S SCHOOL.—The school is closed down now, and the students have returned home for their summer vacation. On the whole this past term has been most successful. First of all, the number of the boys (80) was an encouraging feature. Secondly, there were two boys baptized; two confirmed; while fourteen entered the catechumenate. Last, but not least, the discipline was very good. This was due almost entirely to the fact that there was a new Chinese housemaster. Mr. Yao, who was in charge last year, was transferred to the Divinity School. Mr. It is now the Chinese housemaster of the school. His name means "leaf;" and I always like to imagine it of the "maple" genus, because he is as good as any Canadian schoolmaster I ever met. A man with a strong personality. Mr. It has a determination and will-power equally strong. Although having a mind for affairs and good executive ability, he has coupled with it a fully developed spiritual life. He is a man of thirty-five years of age, and has a wife with five children. He came to Kaifeng direct from the Fukien C.M.S. School, and has proved a great acquisition to the Diocese of Honan. The first impression one gets of Mr. It is that he is strict and severe. But as one gets to know him better there shines forth from beneath his severity a beam of sympathy and love for his fellow-man. He understands Chinese students very well. They admire his shrewdness, because he can always anticipate them in any mischief or breach of school-rules. In his preaching he is just as persevering and fearless. He speaks slowly and firmly; more convincing than eloquent. He seems to know exactly what the boys' temptations and difficulties are, and is consequently listened to with great attention whenever it is his turn to preach at evening prayers. He is not at all emotional. His preaching has more light than heat; he invariably appeals to the intellect. I feel sure that the Church at home should take a great interest in this man who is doing so much for the educational work in the Diocese of Honan.—N. L. W.

MID-JAPAN.

Heber J. Hamilton, D.D., Bishop, Nagoya.

UEDA.—After twenty-three years' service, with only an occasional respite, Rev. J. G. Waller, of Ueda, returns to Canada for a rest. His work has been one of exceptional hardship. Mr. Waller was first stationed at Fukushima, 166 miles north of Tokio, and when the country was split into dioceses he was stationed at Nagano, a great Buddhist centre where work was of the most heart-rending description. Mr. Waller met with a sad experience twelve months ago when one of his boys at Port Hope School died. He will probably stay at Bartonville for about six months.

NIIGATA.—The Rev. and Mrs. J. Cooper Robinson, of Niigata, Japan, have announced the engagement of their eldest daughter, Lucy Winifred, to Mr. George Pardon Bryce, of the Central Neighbourhood House, Toronto, son of Dr. Peter H. Bryce, Department of Interior, Ottawa. The marriage will take place quietly in Ottawa at St. Bartholomew's Church, from 180 Lisgar Road, on July 19th. Miss Robinson is a graduate of Toronto University. After her graduation she taught at Westminster College, Toronto. For the last year she has been a travelling secretary of S.U.M. for Eastern Canada and United States of America.

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Correspondence

Letters must be written on one side of the page only, and in all cases the names and addresses of the writers must be communicated to the Editor even though a pseudonym is used for publication. Under no circumstances can anonymous letters be inserted. Correspondents are urged to be as brief as possible, for owing to increasing pressure on our space preference will be given to short communications. Appeals for money cannot as a rule be inserted unless such letters refer to advertisements in the current number of the paper. It is impossible to print in our correspondence columns letters which have already appeared elsewhere. It is of course understood that we are not to be held responsible for the opinions of correspondents.

GIFT IN THE LORD'S SUPPER.

Sir,—I beg you to accept the enclosed for insertion in your paper, which I read with great interest. Relying on your fairness to "audire alteram partem."

In an article under this title by the Rev. Prebendary Webster in issue of July 3, the writer appears to me to narrow the range of interpretation and to limit alternative beliefs in a way that he has no authority, either Scriptural or ecclesiastical, for so doing. He seems to be under a misapprehension as to the meaning of the well-substantiated doctrine of the Real Presence in the Elements, for he argues as though we are shut up to one or other of two views, one which he designates under the heading "no mystery of the Elements"—which might be aptly named "the Real Absence"—and the other which he knows as the "physical view," and which he associates with Transubstantiation. Now I would emphatically contest the statement that these are the only alternatives. The doctrine of the Real Presence in the Elements does not oblige us to hold any "physical" view at all. It may be hard to define, but it is capable of more logical defence than Mr. Webster's view, according to which the faith of the recipient has power to make the elements something different from what they would be otherwise. But faith cannot create anything; faith is the faculty of receiving. If I believe that Lake Ontario is composed of sea-water, that does not make it salt, or make it anything different from what it actually is. Mr. Webster is off the lines of sound thinking. What he should have said would be that the state of the communicants' faith and penitence makes a difference, indeed all the difference, in the benefits received; just as our Lord Himself on earth was God and man, whether people believed it or not. Their faith or unbelief made no difference to what He was, but made a vast difference in the blessing they received from Him. Their faith could not make Him Son of God, nor their lack of faith unmake Him. So with the Sacred Elements which He has declared to be His Body and His Blood.

"His was the Word that spake it,
He took the Bread and brake it,
And what that Word doth make it
That I believe, and take it."

And this is what St. Paul evidently sets forth when he speaks of unworthy receivers "not discerning the Lord's Body." How could they discern it, if it is not there? Why should it be so serious a sin to eat and drink unworthily, as the Apostle says it is (1 Cor. xi., 27, 29), if after all, apart from something that ought to be in the communicant, the elements are nothing but bread and wine? Has Mr. Webster ever considered the well-known illustration which compares the effect of consecration on the bread and wine to that of heating on metal? By heating you do not annihilate metal, but you add a quality which cannot be separated from it (so long as the heat is maintained); so by consecration a new quality is imparted—the Body and Blood of Christ—without destroying the reality of the existing elements. This, I aver is far more in harmony with the general tenor of New Testament teaching and also with reliable patriotic writers than Mr. Webster's view, which appears to me to detract from and disparage the great Sacrament. His comparison of the Eucharist to Baptism is surely a red herring drawn across the path. It is not *ad rem* at all. Our Lord never gave us the form for consecration of Baptismal water, nor stated it would become anything but water. I protest, sir, against the unwarranted assumption the writer so coolly makes that as "no change or addition is made in the Bread and Wine," This must have staggered and saddened others besides me.

Albert George Smith, Mattawa.

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WHERE ARE THE SIX?

Sir,—At the Toronto Diocesan Synod my heart was lifted up with joy when fifteen members of Synod rose voluntarily in their seats and offered each in turn to be one of that number to pay off the \$205 due from the Church of England in Canada to the Moral and Social Reform Council of Canada. The following have redeemed their promise:—The Hon. S. H. Blake, Messrs. A. R. Boswell, Frank Arnoldi, Beverley Jones, N. F. Davidson, Peter Laughton, Dr. N. W. Hoyles, Provost Macklem, and Canon Tremayne contributing \$129.18 in all. The annual meeting of the council is near at hand. I hope that those who in a moment of enthusiasm volunteered to be of these fifteen, and who have not yet fulfilled their promise, will not allow the annual meeting to come and go and the old debt due in 1911 to remain still unpaid in full. Seventy-six dollars more will wipe out the debt.

Chas. L. Ingles, Hon. Sec.-Treas., Committee on Moral and Social Reform of the General Synod. July 11th, 1913.

MILLENIUM DAWNISM.

Sir,—About a month ago a member of our Church, who is interested in Sunday School work, put into my hands a magazine called "Bible Study Club." It is a lesson help for the International Lessons, and is given free for six months. It represents itself as "unsectarian." It is remarkable that nowhere in the magazine is the name of the editor, or society, or church, or anything else which publishes the paper. They ask for a list of teachers and adult scholars. Now it is apparent to anyone reading carefully that this stuff is being sent broadcast over the country by the "Millenium Dawn" people and the sympathizers with Pastor Russell. Notice, "Six great thousand-year periods have passed since Adam was created. We are now in the dawning of the great Seventh Day of a thousand years called the 'Day of Christ,' and by many it is styled the Millenium." This last attempt to advance their doctrines is certainly clear. Under the guise of free aids to earnest Bible students, as all Sunday School teachers ought to be, this poison is offered. It is the old use of the disguise of an "angel of light," and apparently it is deceiving some of the elect. I hope that your readers will be on their guard.

Presbyter.

Books and Bookmen

When an author depicts a situation from within, and not merely from outside, his testimony is of special weight, and this is the case with "Father Ralph," by Gerald O'Donovan (Toronto: The Macmillan Company of Canada, \$1.25). It sets forth the present condition of Roman Catholicism in Ireland in very plain terms. The hero is intended for the priesthood from his earliest days and we follow his career through childhood, school days, clerical training, ordination, and disillusionment with intense interest. This is no rabid Protestant tract, but a plain unvarnished statement of the Ireland of to-day. It rings true to life, and those who know Ireland assure us that it is absolutely correct. Its delineation of Roman clerical life and character is marvellously keen, vivid and illuminating, and it is quite evident that although the story is in the form of fiction it is a transcript from life. The localities are scarcely disguised, and "Bunnahone," the chief place mentioned, is only too familiar. The story is intended to show Father Ralph's gradual awakening to realities, and although the outcome is Modernism, it is impossible to avoid feeling intense sympathy with the struggles of a real man to escape the meshes of a system which he has come utterly to despise. There is no doubt that the writer was a priest who passed through a Diocesan Seminary and the College at Maynooth, and the fact that it is not written from the standpoint of Protestantism gives the book additional weight. With everything that is tender and devout in Roman Catholicism the book is in the fullest sympathy, and there is practically no reference to Protestantism. The writer loves the Roman Church though he is intensely concerned for its present conditions. The book should be read by all Canadian Churchmen as providing a marvellous sympathetic insight into Roman Catholicism which could only have come from personal experience.

Works on the Epistle to the Hebrews are continually increasing. The present writer has been in the habit of collecting the best books on this wonderful portion of the New Testament, and he is glad to include in the number "The Eternal Inheritance," by J. G. Radford (London, England, C. H. Kelly, 5s. net). It is a general exposition of the Epistle suited to the needs of average congregations. It carries out very effectively the purpose of providing an exposition which will not be lost in the wealth of detail found in critical Commentaries. The writer only attempts to elucidate the general ideas that organize the details. The work is marked by thorough scholarship, great exegetical power, and true spiritual insight, and will prove a model for preachers and teachers in their work of exposition. We could not wish a finer example of how expository preaching should be done than the material and method provided in this most helpful book.

Church Union is "in the air," and in "Looking Forward," by Dr. Hugh Pedley of Montreal (Toronto: William Briggs, \$1.25), we have what is called "A novel for the Times," dealing with this subject. The story is described as "the strange experience of the Rev. Fergus McCheyne," and it aims at describing what will happen 25 years hence in the Dominion. The method adopted is of course familiar through Bellamy's book, "Looking Backward," and Dr. Pedley's imagination reaches out towards an impression of the future ecclesiastical situation in Canada. The book is rightly described as "a story with a purpose," and the attempt has been made to keep its details as close to fact as possible. There is certainly a great deal in it which is true to ecclesiastical life to-day, though the special point which, as the author says, "some might consider the fantastic element," will certainly be regarded as absolutely impossible. We must not spoil the reader's interest by revealing the plot. As a story, it may not be particularly strong, especially in regard to its main incidents. But as a plea for Church union it is fresh, forcible and inspiring. Readers will differ widely and seriously from the author in regard to methods and actions, and in particular the reference to Bishops in the new United Church does not carry much conviction from any point of view. But the purpose and spirit are admirable and entirely praiseworthy, and the book is well worth reading on this account alone.

Dr. Workman, Principal of the Westminster Training College, has added another to his list of historical writings in "The Martyrs of the Early Church" (Chas. H. Kelly), a readable little volume of 152 pages. The period covered is from the first days of the Church to the persecution under Diocletian, and the author has been careful to omit nothing of real importance in his selection of detail. The book was written for the purpose of interesting the young people of the Church in its early heroes, and if they will read it, it will certainly accomplish its purpose.

The Family

ELEPHANTS OF THE SEA.

Discovery of Colony of Giant Seals. Thought to be Extinct.

Naturalists all over the world are greatly interested just now in a beach some 400 yards long by 30 in width on the isolated Island of Guadalupe. Here, on this remote and uninhabited island, lying in the Pacific Ocean, 140 miles off northern Mexico, has been discovered the only rookery left and the last stronghold on the western continent of the northern elephant seal. This is the largest of all seals, long since thought to have disappeared, and likewise one of the most remarkable marine mammals existing to-day.

Aside from its great size, 16 feet and more, the chief feature of interest of these animals is centered in the strange appearance of the head, caused by an elephant-like trunk or snout, measuring in the adult males nearly a foot or more in length.

Being valuable for its oil, the elephant seal was killed in large numbers for commercial purposes until it was thought to be practically extinct. The oil is worth about 50 cents a gallon. A 16-foot elephant seal is said to yield from 200 to 250 gallons of oil.

The most striking and remarkable feature of this animal, and from which it takes its name, is a curious elongated trunk or snout, which attains a length equal to the remainder of the head. This

thick and heavy appendage has a length of 10 inches or more forward from the canine teeth and is fibrous and fleshy throughout. When fully expanded it exhibits three bulging transverse folds on top separated by deep grooves. The trunk is not capable of inflation, but is retracted into heavy folds on top of the head by muscular action. This snout is somewhat protrusible, but when not elongated hangs in a pendulous fashion over the mouth; when sleeping it rests upon the sands, a shapeless mass.

In fighting, the large males crawl slowly and laboriously within striking distance, and then, rearing on the front flippers and drawing the heavy pendant proboscis into wrinkled folds well up on top of the snout, strike at each other's necks with their large canine teeth. This is accompanied with more or less noise and snorting. In fighting, the proboscis is closely retracted and the seal is apparently successful in keeping it out of harm's way, as many of the animals with badly damaged necks were found to have trunks showing no injury whatever. The fighting is not of a fatal or desperate sort, and the contestants soon separate.

One of the curious features developed for protection in their beach battles is a "shield" covering the part of the animal mostly exposed to attack when fighting. This extends from the throat just below the base of the jaws down to the level of the flippers and rather more than half way back on each side of the neck and breast. The skin is greatly thickened, practically hairless, and years of fighting has given it an exceedingly rough and calloused surface, producing an armored breast plate.

ROMAN BONES FOUND.

Relics of the Twentieth Legion Unearthed in England.

The extension of the infirmary at Chester has led to the discovery of the graveyard used by the 20th Legion of the Romans during their occupation of that city.

The Chester Infirmary occupies a site which is locally referred to as the "plague field." The site seems to have acquired its unsavory name from the fact that casual discoveries of human remains in the infirmary field in years gone by had led to the supposition that they were the victims of the great plague. The recent unearthing of remains in larger numbers on the site of the extension of the infirmary led to an investigation by Prof. Robert Newstead, who now reports that the evidence proves conclusively that the burying ground was used during the outbreak of the plague, and that all the burials which have been so far unearthed belong to the Roman period.

Four distinct types of graves have been uncovered. One is a tomb formed of local sandstone, evidently representing a burial of some importance, as the walls of the tomb are covered in plaster, and the dome of the structure originally stood out in marked contrast to the surrounding surface of the land, forming a distinct tumulus. Some of the graves were formed by placing Roman roofing tiles bearing the stamp of the 20th Legion upon the floor and also at the sides, the legionary stamp always facing inward. Another type of burial was formed by placing roughly hewn sandstone so that a V-shaped trough was formed for the reception of the body. A fourth type of grave consists of a simple trench dug in the solid clay at a depth of not more than two feet from the original land surface.

The Roman origin of the graves is borne out by the fact that bronze coins of the Emperors Antoninus Pius and Commodus have been found in them. Such coins were placed usually in the mouth of the deceased, and are generally referred to as "Charon's passage fare," to expedite the passage of the souls across the Styx, as it was believed that the person who had not received the usual rites of burial, and in whose mouth no fee for the ferryman of the Stygian lake had been placed, would wander hopelessly on its banks, while a decent interment and a small coin would obviate such a calamity.

Another interesting discovery in one of the graves is a terra cotta lamp, which was also one of the usual offerings to immortality. This was probably filled with oil and placed in the grave lighted. A number of large nails, probably symbolical of time or money, as well as remains of Roman sandals, have been found in many of the graves. The last Roman grave just unearthed in the process of excavation contained three urns, in one of which was a metal mirror.

In removing the clay which formed the floor of one of the graves there was found a stone implement belonging to the Neolithic period. Prof. Newstead regards this discovery as exceedingly interesting, as affording further evidence that Chester was in all probability prior to the Roman occupation inhabited by early man.—London Standard.

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Personal & General

Canon and Mrs. Henderson have gone for a holiday trip to Minneapolis.

Canon and Mrs. Bryan are taking a rest near Penetang, on the Georgian Bay.

The Rev. C. A. Seager, the Principal of St. Mark's Hall, Vancouver, is visiting Toronto.

Rev. J. G. Waller, one of our first missionaries to Japan, is shortly to return home on furlough.

The Provost of Trinity College, Toronto, and Mrs. Douglas Macklem, have left for the Pacific Coast.

London, July 12.—The Right Honorable Redmond Barry, Lord Chancellor of Ireland, died July 11th, aged 47.

Rev. Dyson Hague will be the special speaker at the service at Long Branch on Sunday afternoon next.

Prof. Hallam is in charge of the services at the Church of the Messiah during the rector's absence in Muskoka.

Rev. Canon and Mrs. Plumtre are summering on Georgian Bay, where the Canon has bought a beautiful spot, with a house on it.

The Bishop of Montreal preached before a very large congregation in Westminster Abbey, London, England, on Sunday morning last.

Rev. C. V. Pilcher and Mrs. Pilcher are resting in Muskoka, their many friends are glad to hear of Mrs. Pilcher's steady improvement.

The news of the sudden illness of the Rev. W. P. Reeve, of St. Matthew's, Brandon, has just reached us, we hope he will make a speedy recovery.

North Grey has shown a very bad example from a temperance standpoint, in the election of Monday. Party, not "professed principles," evidently stand supreme.

Their Majesties' activity and industry are amazing. King George and Queen Mary left Euston Station Monday morning, and before they returned to London Monday evening they visited forty-five towns, including Liverpool and Manchester. They were received most enthusiastically by the industrial population.

Rev. J. Cooper and Mrs. Robinson, of Nugata, Japan, announce the engagement of their eldest daughter, Lucy Winifred, to Mr. George Pardon Bryce, of the Central Neighbourhood House, Toronto, son of Dr. Peter H. Bryce, Department of Interior, Ottawa. The marriage will take place quietly in Ottawa on July 19th, at St. Bartholomew's Church, from 180 Lisgar Road, Rockliffe.

Prince Takehito, of Arisugawa-Miya, head of a collateral branch of the Imperial family, died July 6th. He had been critically ill for some time with tuberculosis, and recently the Emperor ordered the chief physician of his household to attend him at his residence near Kobe. Prince Takehito was born in 1862. He was an Admiral in the Japanese navy, and served in the Jap-Chinese war.

A Siamese newspaper makes a bold bid for English-speaking patronage, and it does so in the following terms: "The news of English we tell the latest. Writ in perfectly style and most earliest. Do a murder get commit, we hear and tell of it. Do a mighty chief die, we publish it and in borders of sombre. Staff has each one been college, and writ like the Kipling and the Dickens. We circulate every town and extortionate not for advertisements. Buy it. By it."

Word comes from Tientsin, China, that opium worth \$60,000 was burned Monday in front of the Nankai Middle School, in the native city. Nine great pots were filled with the drug. The students of the school, and at

least 3,000 other spectators cheered when the big cauldrons were set afire shortly after noon. Among the on-lookers were over one hundred foreign soldiers and their officers, to whom the enthusiasm of the Chinese as the drug went up in smoke was a revelation.

The largest individual bridge contract placed in Great Britain since the building of the Forth Bridge has just been secured by British engineers in severe competition with Belgian, German and American structural firms. The contract comprises the whole of the steel work required for the new railway bridge, which will be built to carry the Eastern Bengal State Railway over the Lower Ganges. The bridge will consist of fifteen main spans, weighing 1,300 tons each, and will involve an expenditure of about £1,125,000.

During a visit to the Lord Mayor Treloar Cripples' Hospital and College at Alton, on Saturday, the Lord Mayor and Lady Mayoress of London were photographed with the "pet" of the wards, a five-year-old child, who has the distinction of having rebuked a Queen. On the occasion of the visit of Queen Alexandra and Queen Amélie to the hospital last year, Queen Amélie was charmed with the golden-haired youngster, and bestowing a kiss, she said, "What a darling little girl." The child replied with much dignity, "I is not a little girl, my name is Abraham."

Seven wine clerks of the Richelieu & Ontario Navigation Co.'s boats were fined \$200 and costs in the Police Court on Monday for selling liquor without licenses. Acting Chief Inspector Burroughs when asked if the men could be prosecuted for every offence, stated "that they could, but that he would do just as had been done before and prosecute once a season." Putting this into plain English, this is one fine in lieu of a license fee, and is therefore most objectionable. The Government should fine for every offence, and enforce their temperance principles so warmly proclaimed.

When the lifeless body of Alberni Langlois, organist of Holy Trinity Church, Detroit, was found in his studio on the morning of July 11, by his son, tenants of the Gladwin Building here understood why they had listened in vain the previous evening for the closing chords of "Then you'll remember me." It was the musician's heart, not his hand, which failed. Physicians called after the finding of the body beside the piano said Langlois had been dead many hours. Langlois was a musician of more than local reputation. He had discovered and trained many grand opera singers. He came to Detroit from Windsor, and leaves a widow and four children and many relatives throughout Ontario.

Sir Ian Hamilton, the Inspector-General of Overseas Forces July 11th unveiled a historical tablet commemorating the famous Shannon-Chesapeake sea fight in the war of 1812. Reference was made to the gallantry of Captain Brooke, and to First Lieutenant Provo Wallis, a native of Halifax, who succeeded the Captain in command when the latter was mortally wounded in boarding the Chesapeake. The inscription on the tablet reads: "Tradition saith that this cannon was used on board H.M.S. 'Shannon' in the historic sea fight between the Chesapeake and the Shannon, June 1st, 1813. It was used as the noon and evening gun 1882-1905. The Nova Scotia Historical Society."

The "Western Mail" tells the following story:—A clergyman who was spending his holiday in a remote country district in Wales met an old farmer who declared that he was a "Piscopal." "To what parish do you belong?" asked the clergyman. "Don't know nothing 'bout enny parish," was the answer. "Who confirmed you, then?" was the next ques-

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tion: "Nobody," answered the farmer. "Then how are you an Episcopalian?" asked the clergyman. "Well," was the reply, "you see, it was this way: Last winter I went down to Pembroke a visiting, an' while I was there I went to church, an' they said it was 'Piscopal, an' I heard 'em say that they left undone the things what they'd oughter done, and they'd done some things what they oughter done, an' I says to myself, says I, 'That's my fix exac'ly,' an' iver since then I've been a 'Piscopalian.'"

The display of paintings at the Canadian National Exhibition draws lovers of the beautiful from all parts of America.

In the galleries are gathered the best works of Canadian and United States artists, and the great galleries of Europe loan their treasures to further enhance the value of the collection.

This year the galleries will be divided into four sections; British, German, American and Canadian, and the entire exhibit promises a distinct advance on the previous great collections that have featured the Canadian National.

British and Foreign

The body of the late Rev. Dr. Morgan Dix, has been entombed in the sanctuary of the new chapel built to his memory at the north-west corner of old Trinity Church, New York.

The consecration of Canon H. B. Durrant as the fourth Bishop of Lahore will take place on August 10th, in the Cathedral Church of St. Paul, Calcutta. The Metropolitan (Dr. Lefroy), and the Bishops of Lucknow, Nagpur, and Dornaval, will be the consecrating prelates.

The distinction of being the last tollgate in England is now claimed by a gate in the Cambridgeshire Fens, one and a half miles from Chatteris, on the main road to Somersham. The gate stands in the middle of a section of about two hundred yards, once privately owned, and was erected over two hundred years ago. It was eventually purchased by a London company for \$10,000.—London "Globe."

Mark Godfrey, a famous character of Nottinghamshire, has died at Carlton at the age of 92. He had completed 80 years' continuous service with one firm. When he reached the age of 90 the firm pressed him to retire on a pension. This he reluctantly did, but shortly afterward he returned to the works and asked to be allowed to work again for his pension. He said he preferred being busy at his hosiery frame to leading an idle life. His length of service is said to constitute a record.

In memory of the late Bishop of Argyll and the Isles a handsome memorial tablet has been placed on the north wall of the chancel of Cumbrae Cathedral. The tablet which is of marble mosaic is set in a massive frame of beautiful browned veined alabaster. The ground is white with a border of dark blue and gold. On the left is a reproduction in soft shades of blue of a Madonna and Child by Crevelli. This is particularly appropriate to its situation, for in the hands of the child is the dove, the emblem of the Holy Spirit, in whose name the Cathedral is dedicated. The remainder of the ground is taken up by the inscription, which is as follows:—"To the Glory of God and in pious memory of James Robert Alexander Chinnery Haldane, Bishop of Argyll and the Isles, 1883-1906. A faithful and beloved pastor, whose wisdom and liberality at a time of distress preserved this Cathedral, and the adjoining college buildings to the Scottish Church. Remember him

concerning this, O God, and spare him according to the greatness of Thy mercy. Neh. X., iii."

A handsome granite preaching-cross, over 10 ft. in height, has been erected in Harpford Churchyard, Devon, in memory of Augustus Montague Toplady, author of "Rock of Ages," who was vicar there from 1766 till 1768. It was dedicated by Canon Pryke on the evening of Rogation Wednesday. Funds were raised in the parish by the present vicar, the Rev. Arthur P. Lancefield, subscriptions also being given by lovers of "Rock of Ages" in all parts of England and even America. A portion of the shaft of the medieval cross has been skillfully incorporated in the new work by Messrs. Hems, of Exeter, which stands on three octagonal steps. On the lowest step is the inscription—"Restored A.D. 1913. In Memoriam, A. M. Toplady, Vicar of this Parish, 1766-1768, Author of 'Rock of Ages'" and on the central step, in conspicuous lettering, are his lines:—

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

The surpliced choir, standing around the cross, sang "Rock of Ages" at the Dedication Service.

Boys and Girls THE SILVER SEWING BIRD

A Story in Two Parts

PART I.

The little sewing-bird was in a very bad temper. Now a sewing-bird is not at all a common or garden kind of bird. You will not find out anything about him if you look in your school books. And you will not have the slightest chance of seeing him if you hunt in the orchard or in the front garden or in the woods across the road. Perhaps—if you look in the drawer of grandmother's work-table you will find one. But the sewing-bird in this story lived on the corner of the mantel above a fireplace with a Dutch oven. On this particular morning he had come down and was sitting on the edge of the table, holding one end of a piece of muslin in his bill, because Melicent's mother had hoped that her little daughter would enjoy her sewing more if he were allowed to help her.

The sewing-bird was not at all pleased. His first mistress had also been named Melicent, but she had been in the habit of singing pretty little songs while she worked, and she had taken very fine stitches, smaller even than those in the strips of blue and yellow Chinese embroidery that hung on the wall, almost as fine as the stitches in the fairy gossamer I found by the road this morning. (If you are anxious to know how fine that is, you may go out any day in good haying weather and see for yourself.)

He had been very proud of his share in the pretty ruffles and tuckers and frills that she had finished and put away in the high chest of drawers. So it was not at all to his taste to sit quietly by while Melicent sniffed and sighed and jerked her thread in and out in big, uneven stitches.

Perhaps if she had looked up and had seen how the silver feathers on the top of his head were beginning to bristle, she would have been warned. But she

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had no eyes for anything but the miles of hem which must be finished before she could put her sewing away in her little red lacquer work-box.

At last the sewing-bird protested, in a very choky, stuffy voice, for he could not open his bill wide without letting go of his end of the muslin.

"You might choose a prettier song than that

"Oh, dear; oh, dear,
Oh, dear; oh, dear."

Isn't there another verse? Don't you know any other tunes?"

Melicent stopped sewing and her eyes opened wide. "But I wasn't singing."

"In my day," the sewing-bird continued angrily, "young ladies didn't jerk their thread about, but put in very small stitches at even intervals."

"But that takes so much longer," objected Melicent.

"In my day," repeated the sewing-bird, "young ladies liked to make beautiful stitches, also they sang pleasantly while they worked, and it was not considered lady-like to twist one's feet in and out of the chair rungs."

"But I simply hate to sew!" snapped Melicent. "I don't —"

"You never will again!" cried the sewing-bird, choking with muslin and rage. His wings gave a quiver and a flash and he was off, with the thread and needle which had slipped from Melicent's unwilling fingers, trailing behind. Melicent sat on her chair too astonished to move.

Presently her mother came in.

"Why! Is your sewing all finished?" she asked, "or haven't you begun?"

"I can't finish," answered Melicent, "the sewing-bird's flown away with it."

Melicent's mother looked very much surprised. "In that case I am afraid you must find it and finish it. I do not see how I can let you go over and play with the Fosdick children unless you do." Then she went out again.

Melicent sighed and slid off her chair. She had begun to hope, just a little, that the sewing-bird would never come back. She did not very much want to find him. She went over to the Dutch oven and looked in, but all she could see were three sticks of firewood. Then she opened the chimney cupboard, but it was full of old magazines and papers and gardening gloves. She looked into the tea-caddy, but, of course, there was only tea inside of that.

"But you saw him go out of the window," suddenly remarked the brown Toby mug. At least there was nothing else in sight that could have spoken.

"Ye-es," Melicent answered reluctantly. Then she grew ashamed of herself. "I am going to find him," she said, as she ran out of doors without stopping to put on her hat. And there on the tall syringa bush by the well curb sat the silver sewing-bird with her strip of hemming in his beak. He gave a squeak when he saw Melicent and darted away. Melicent ran after him, but stumbled over a rake someone had left lying in the grass and went headlong into a haycock. The sewing-bird circled in the air and then vanished, in which direction Melicent could not have told, for as she sat up she had seen with horrified, fascinated eyes a tiny gleam of light that dropped down, down, right into one of the haycocks farther up the hill. It was the needle with the big eye that she had used because she was lazy.

As she watched, unhappy thoughts popped into her head. Suppose Mr. Gaffney's cow should have the hay for her breakfast and eat the needle. Or suppose that Richard should run it into himself when they made tunnels in the hay after it had been put into the barn. Nobody had ever found a needle that was lost in the hay. And the sewing-bird had said that she would never

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sew again. And her mother had said that she must finish her sewing.

Mellicent grew pale, but she scrambled to her feet and went up the hill to the place where she had seen the needle disappear and began picking the haycock over, wisp by wisp. Because if anyone ever found a needle in a haycock it was by doing just that, unless they came upon the needle by "happencence" and pricked themselves. That

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Mr. Edmond F. Stratton, of New York City, has invented a camera that takes and completes pictures ready to see in two minutes. It does away with the expense of buying films or plates and the trouble, expense and delay of having them developed and pictures printed by a photographer.

This Camera, which is called the Gordon Camera, is being manufactured by the Gordon Camera Corporation, New York. As they are desirous of making it known in every locality, they are making a special offer to our readers. For a limited time they will sell Model H at \$5.00 and Model B at \$7.00. The regular price of Model H, which takes pictures 3 x 4 1/2 inches, is \$8.00, and the regular price of Model B, which takes pictures 3 1/4 x 5 1/2 inches, is \$10.00. Whichever one you order, enclose 90 cents additional to cover express charges, sensitized cards and developing powders.

The sensitized cards are wrapped for daylight loading, and the powders make the developing solution to be put into the developing tank, which is inside the camera. Model H is 5 1/2 x 9 1/2 x 10 inches in size and weighs 3 lbs. 7 oz. Model B is 6 1/2 x 9 1/2 x 10 1/2 inches and weighs 4 lbs.

The cost of taking pictures with the Gordon camera is almost nothing in comparison to all other cameras. Extra sensitized cards for Model H can be bought for 2 1/2 cents each (cards for Model B 3 cents each), and 10 cents worth of developer will develop over 40 pictures. The Gordon Corporation sells flash-light lamps for \$1.00, which will enable you to take pictures at night in your own parlor, or out-of-doors.

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is what happened to Mellicent and it was very uncomfortable, but it helped her to remember that needles are best off carefully run in and out of sewing or tied up in a needlebook. And even if it was very uncomfortable it kept this story from ending right here with poor Mellicent sorting the hay in the haycock wisp by wisp.

As it was she sucked her finger until it stopped bleeding, wishing very much that the sewing-bird had been thoughtful enough to stick the needle into the little green cushion on his back instead of letting it drop into the haycock, and then she carried the needle back into the house and put it away in the carved ivory needle-case inside the red lacquer box. She decided to take the box along with her so that she might put the sewing-bird inside when she caught him.

Then she went out again, this time as far as the garden. There she saw two humming birds who were hunting for honey in all the larkspurs, and a goldfinch who was resting on the lowest branch of the apple-tree, but nowhere did she see the silver sewing-bird.

Mellicent stood still in perplexity. It was a very big world to find anything in, even so uncommon a thing as an escaped sewing-bird. At last she made up her mind that she could see a silver gleam on the hill to the left of the white meeting-house on North street.

She had scrambled through seven fences and had walked carefully around two hayfields, so as not to trample the standing grass, and had jumped the stepping-stones in a brook, before she reached the top of the hill and the silver gleam. Half-way around the last hayfield she had discovered that the gleam was only a very shiny window-pane, but she had decided to go on and ask the people who lived in the house if they could tell her where the silver sewing-bird had flown to. So she climbed the last fence and walked up to the door between the borders of ribbon grass and bachelor's-buttons and thimble-weed and Queen Ann's lace and silk-weed and cotton-grass and pine-needles and lady's-smocks that grew on each side of the brick walk. Now if Mellicent had ever taken botany lessons she would have known that something unusual was about to happen to her, for no one ever saw these plants all growing together, outside of a story-book. But she was too hot and breathless to notice anything. Even she

kept coming until Mellicent's eyes fairly popped from her head.

"You may choose a more suitable needle for yourself," said the old man. "You should have no difficulty, for there is one of every kind in the world here."

(To be continued).

A QUEER BOY.

He doesn't like study, it "weakens his eyes."

But the "right sort" of book will ensure a surprise,

Let it be about Indians, pirates or bears,

And he's lost for the day to all mundane affairs;

By sunlight or gaslight his vision is clear—

Now, isn't that queer?

At thought of an errand, he's "tired as a hound,"

Very weary of life and of "tramping around."

But if there's a band or a circus in sight,

He will follow it gladly from morning till night.

The showman will capture him, some day, I fear,

For he is so queer.

If there's work in the garden, his head "aches to split,"

And his back is so lame that he "can't dig a bit."

But mention baseball, and he's cured very soon;

And he'll dig for a woodchuck the whole afternoon.

Do you think he "plays 'possum?"

He seems quite sincere;

But—isn't he queer?
—Christian Advocate.

IN PALESTINE.

In the church which I attend, as in many others, it is customary for the minister to give a "sermonette" for the benefit of the young. One Sabbath this part of the service so arrested my attention that I thought it would also prove of interest to others.

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Our minister had but lately returned from a tour in the Holy Land, and he had on several occasions mentioned some of the curious things he saw there. The point of interest on this particular Sunday was the symbols which are to be seen above the doors of some of the houses in Palestine. In Jerusalem the symbol is that of a hand, denoting the belief of the inmates that they are dwelling under the protection of God's hand. The symbol looks as though the workman, in painting the door, had placed the palm of his hand on the wet paint.

In Gaza, the sign takes the form of what might be a tree—one long stroke with two smaller ones on either side of it. This quite evidently was originally a hand, but with the passing of time has become what is now to be seen, a sign with only a superstitious meaning.

Above the doors of some of the Christian homes in Bethlehem and Nazareth may be found ordinary crosses, and on other houses there are Maltese crosses. In Essault, or Sault, a more modern town, the cross and tree are combined, this sign, of course, being only found above the doors of Christians.

Our minister also told us that some of the Egyptians show their belief in the protecting power of their gods by

painting above their doors the outstretched wings of the huge vulture, with the sun in the centre.

DOES MA WISH SHE WAS PA?

"I wish I had a lot o' cash,"
Said pa, one winter's night;
"I'd go down south an' stay awhile,
Where days are warm and bright."
He sat an' watched the fire die
(Seemed lost in thoughtful daze),
Till ma brought in some fresh pine
knots
An' made a cheerful blaze.

"I wish I had a million shares
O' stock in Standard Oil,"
Sez pa; "I wouldn't do a thing,"
Ma made the kettle boil,
An' mixed hot biscuits, fried some ham
An' eggs (smelt good, you bet),
Fetched cheese and doughnuts, made the
tea;
Then pa—set down an' et!

"I wish I was a millionaire,"
Sez pa. "I'd have a snap."
Next from the lounge we heard a snore;
Pa—at his ey'nin' nap!
Ma did the dishes, shook the cloth,
Brushed up, put things away,
An' fed the cat, then started up
Her plans for bakin' day.

She washed and put some beans to soak,
An' set some bread to rise;
Unstrung dried apples, soaked 'em, too,
All ready for her pies;
She brought more wood, put out the cat,
Then darned four pairs o' socks;
Pa woke an' sez, "It's time fer bed;
Ma, have you wound both clocks?"

A GIFT GARDEN.

By Frances Kirkland.

One, two, three, four, five packets of garden seeds in Bobby's pocket. Bobby slipped his hand over them that he might count them again. Yes, they were all there—the tiny lettuce seed, the radish packet, the big beans and corn and the smaller "pickle seed," as Bobby called the package of cucumber seed.

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Uncle Will had given the seeds to Bobby that morning as he was on his way to school. Yesterday grandfather had marked off a piece of ground in the garden and called it Bobby's land. The ground had been ploughed and broken by the harrow. To-day Bobby intended to smooth it with a rake and pick out all the stones, then he and his grandfather would plant the seeds in straight rows. After all the seeds were planted Bobby would have to wait days and days while the seeds swelled and burst. At last the little green shoots would break through the soil. Bobby thought he would be very happy to see them, but he would have to set to work then to keep the weeds out of his garden and to water the tender plants when the ground became parched and dry.

Bobby knew how to take care of his garden, because he had often watched grandfather at work. This was the first garden Bobby had ever had of his very own. Father had given him a notebook so that he might keep a record of his planting time and also of the dates when the first seeds begin to peep; for of course they would not all spring up at the same time. Do you know which of Bobby's seeds came up first?

"But what are you going to do with your vegetables?" grandfather asked Bobby.

"Perhaps he'll sell them," father suggested.

But Bobby said, "Wait, just wait and see."

And mother said, "It's his own garden; let him do what he pleases with his vegetables."

The others answered, "Yes, oh, yes, let the boy do what he pleases with his garden."

Then Bobby smiled a broad, big smile and kept quiet.

One morning, weeks after, Bobby's mother looked in her refrigerator and there lay the crispest, whitest lettuce just waiting to be made into a delicious salad.

"Why who? Why where —" cried Bobby's mother, then she turned and there was Bobby behind the kitchen door, laughing.

"It's a gift from my garden," he explained.

Bobby's mother thanked him as prettily as she thanked Mrs. Brown for making her a fine surprise birthday cake.

Grandfather got the next surprise—a dish of pretty red radishes. How he did enjoy them!

"It's just a little gift from my garden," said Bobby laughing merrily.

After that Bobby's gifts came fast and thick. Mealtime often found his vegetables all ready to be eaten. How they all enjoyed the delicious beans and cucumbers and later the ears of sweet corn. The neighbors, also, received gifts from Bobby, for though the garden was small, careful culture made it very productive.

"Bless the boy, it's a gift garden he has!" cried grandfather, as he leaned over the fence and watched Bobby at work.

"Yes," Bobby answered; "it was given to me and now I am having the fun of sharing it with other people."

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The Washington Memorial Chapel at Valley Forge has recently received three notable memorials. The Commander's Door, given by Chapter 2 Philadelphia of the Colonial Dames of America was the first. Next the Colonial Dames of America presented the New York Bay in the Cloister of the Colonies. In it there is a stone pulpit which will be used for open-air services. A richly carved doorway opens from the Bay into the garth. The third memorial is the New Jersey State panel in the roof of the Republic. This panel is richly carved.

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