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Vol. 40.

TORONTO, CANADA, THURSDAY, JULY 10th, 1913

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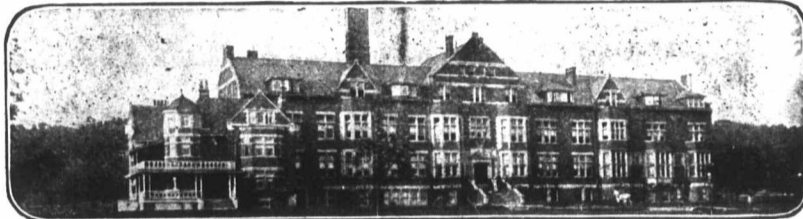
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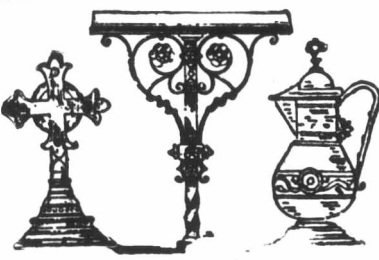
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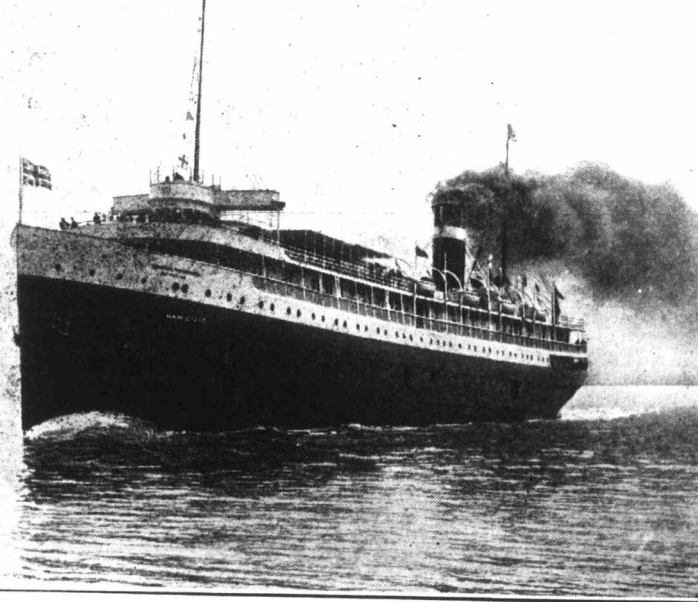
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NINTH SUNDAY AFTER TRINITY.
(July 20.)

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: 232, 234, 237, 243.
Processional: 488, 476, 493, 496.
Offertory: 391, 485, 492, 680.
Children: 233, 238, 241, 480.
General: 8, 35, 219, 393.

The Outlook

Party and Principle

The death of a prominent English politician has elicited quite a number of fine testimonies to his worth, and among them is the following from a leading scholar:—

He saw so much more than the rest, he had sympathies so much wider, that he could not be the ideal party man whom modern leaders love. Of course, these people expressed it by saying they were afraid to trust him, and they were perfectly right. It was not his fault, but theirs. To such as could understand him, there was no more consistent politician, no truer or more constant friend, and even to them his variety was quite amazing.

It is well to be reminded that there is something higher, wider, and truer than mere party politics, and it is particularly encouraging to realize that there are men whose sympathies are too wide to be limited to the narrow confines of party. The same thing is true in religion, for a man of wide sympathies can never be "the ideal party man whom modern leaders love." A well-known French writer has drawn a distinction between preferences and exclusions, and the true Christian will always be a man with the former rather than the latter. Some years ago a Churchman was asked in connection with some public enquiry what he was, and he replied, "I am a Churchman definitely, but not exclusively."

Indifference to Religion

Lord Haldane, the Lord Chancellor of Great Britain, speaking the other day at Cambridge on the occasion of the laying of the foundation stone of the new buildings of Cheshunt College, referred to the impression that there is indifference to religion to-day. He said he did not believe it and that there was the same intensity and the same obstinate questioning as of old, though the questioning arose from a deeper source, going to the very roots of reality, which theologians of old days never contemplated. Lord Haldane was also of the opinion that religion was still the greatest moving force in the world, and would continue to be so, because it went to the foundations of human nature. The "Guardian" does not feel quite so sure that people are now thinking more profoundly than their fathers did, and perhaps it is true of certain problems, but not of others. But we all agree with Lord Haldane that the only adequate way of dealing with the problems is "the way of knowledge," by going to the very root of things and endeavouring to include in our knowledge everything that appeals to human life. Men like Bergson are reminding us that knowledge is not merely a matter of the intellect, but of the whole nature, and involves intuition and experience. When this is understood the problems of religion will be nearer solution than they are to-day.

Church Finance

The removal of Church debts without resort to questionable methods is a problem that faces many clergy and their helpers to-day. An illustration of the right way in which Church finance should be managed has just come to light. Some time ago a minister submitted to his congregation the necessity of making the wiping of a debt a purely spiritual one without resorting to the method of raising money by a bazaar. A Sunday was appointed when a Self-Assessment Scheme was put into practice, and the net result was a large collection of over \$10,000. By this means, accompanied by a slight subsequent effort, the entire debt on the Church was removed. The example might well be followed in other places. It should never be forgotten that in regard to finance as well as to other Church matters the old word applies, "Them that honour Me I will honour."

"Moral Intoxicants"

In a recent article in the "Spectator" the writer quotes the remark that a leading statesman was often the worse for flattery, and then takes this as the text for dwelling upon the various forms of mental stimulant for which a man may be "the worse." Among these are flattery, money, leisure, and even work. The subject is one of real interest and significance, for it is certainly remarkable how every race seems to tend towards some "intoxicant" or other. The higher the race the more subtle its stimulant. This is a fact which is found not only in the physical, but also in the mental and moral worlds. Sometimes public meetings are denounced as moral intoxicants, while the books that involve mental intoxication abound on every side. The fear of stimulants is real and serious, but, like everything else, the question arises as to how best to meet it. The only adequate way is what Chalmers once called "the expulsive power of a new affection." When the Apostle warns against wine he at once proceeds to show the opposite in the fullness of the Spirit, and when for any reason there is a danger of mental or moral intoxication the supreme safeguard is pos-

session by the power of the Spirit of God as He reigns and rules over every faculty of our being.

Bishops as Chief Pastors

Often the criticism is made of Bishops that they are not pastors, and have no pastoral relation whatever with the people of their diocese. To tell the truth, there is little opportunity or time for cultivating this. "The Churchman" suggests that no doubt many of the Bishops would join in the same regret. Bishop Johnson, of Los Angeles, makes a good suggestion in his annual charge:—

After the service in the church, I may have a hurried dinner and rush for the train to take me to my next appointment. I always feel under such circumstances that I have sustained a great loss. I have not had a chance to know the people, who, as chief pastor, are essentially mine. If I could go to any parish on any day of the week with the understanding that I was to meet the workers in the afternoon, that I was to meet the officials at an informal dinner or tea, that Confirmation would take place at an early hour in the evening, to be followed by a social hour with the people, is it not likely that the result would be more helpful? It would introduce me to the official, social, and spiritual life of the diocese and divest my visits of the sense of hurry and rush.

England and Islam

Thirty years ago in Egypt Christian England met Mohammedanism. Cairo was its intellectual centre, and the whole land had been in its grip for twelve centuries. Islam had failed. Intolerance, oppression, opposition to progress, degradation of women, slavery, dishonesty were some of its fruits. Under Palmerston and Gladstone, England wished only to save its trade with Egypt. But slowly and hesitatingly England faced the difficult task of helping to govern the country. As Mr. A. E. Lavell says: "Her sailors, soldiers, engineers, diplomats, quiet, brave beyond praise, honest and patient, did their day's work as it came. Her financiers faced the crushing debt, the craftiness and business chaos. These men followed the gleam. Britain has made Egypt. The Christian has won where the Mohammedan failed, and slowly this is dawning on the unwilling mind of the people of Islam." He finds himself safer under British rule than his own. Egypt is England's sermon to Islam. It is a sermon in the spirit of Christ. It gathers strength with years. It is one of the decisive factors in the downfall of Mohammedanism.

Theosophy and the Truth

The Madras High Court has ordered Mrs. Besant to restore the boy Krisnamurti to his father. She claimed that the boy was an incarnation of Christ, and worship was offered to him. Mrs. Besant puts in line Hermes, Zoroaster, Orpheus, Gantama and our Lord Jesus Christ, as a series of incarnation of the Great Being. Krisnamurti is to be sixth embodiment. E. R. McNeile went to India to assist Mrs. Besant in her propaganda, has turned "King's Evidence," and has written a pamphlet on "Theosophy and the Coming Christ" (S.P.G.).

"The acceptance of the Christ of Theosophy involves the denial of the cardinal doctrines of the Christian Faith and a reconstruction so drastic as to be no reconstruction at all, but a substitution of something violently contradictory."

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We hope this pamphlet will put an end to Mrs. Besant's attempt to palm off Theosophy as advanced Christianity.

The Need of Careful Expression

We have noticed with regret and concern the tendency to use the word "martyr" to describe the death of the lady who came to an untimely end as the result of her injuries on the Epsom racecourse. While we speak with respect of her devotion to her cause, it is sober truth to say that she flung her own life away, and it is no mere masculine blindness which prevents us from approving her deed. She must have known that in taking the action she did she might easily be injured, if not killed, and moreover that it was equally probable that one or several of the riders and their horses would be greatly injured or killed. So far as we have been able to discover, the crowds on the racecourse had no feeling of pity or sympathy with her, but, on the contrary, a good deal of disgust and anger at the peril she caused to others. This constitutes the main moral objection to her action. It is impossible to call her a "martyr" in view of the fact that she involved other lives as well as her own; lives, too, of those who have no connection whatever with the refusal of the suffrage to women. Propaganda by violence invariably fails, and, so far from leading to the end desired, it excites a temper which is determined not to admit the force of the argument until the annoyance is withdrawn. Those who are most concerned for the best interests of womanhood, and even for the progress of the suffrage movement, deplore these excesses, and for this reason we must absolutely refuse to allow the noble term "martyr" to be lowered by being attached to the mad and wicked action by which Miss Davison lost her life. Martyrdom is something wholly different.

How to Reach the People

Dr. Dixon, of the Metropolitan Tabernacle, London, England, has just been speaking with interesting frankness on the great problem of how to reach the people with the Gospel. He confesses that public preaching alone will not do it, that even if the churches had at their disposal all the public buildings of London, and had them filled, they would only reach about 1½ millions out of 7 millions. He, therefore, advocated the use of the columns of the press as a means of bringing the Gospel message before the people, and said that he hoped before long to be able to raise sufficient funds to put a column of the Gospel (paying for it as an advertisement) in all the London dailies at least once a week. When he was pastor of a church in Chicago he entered into an agreement for a column weekly in one of the best edited and most widely circulated journals, and by means of that column he sent Gospel messages over the whole city with striking results. It was necessarily costly, but it was worth the cost. This is an interesting, novel, and bold suggestion, and might well be heeded in Canada. There can be little doubt that the Churches are not reaching the masses of the people, and if something like Dr. Dixon's plan could be realized it would certainly bring the Christian message within the sight and attention of many whom it does not touch at present.

CONFERENCE ON FAITH AND ORDER

Six years ago last Whitsuntide the united prayers of all Christian England were offered on behalf of the union of Christendom. This was the result of the following remarkable appeal which appeared in the London "Times," signed by the Archbishops of Canterbury and

York and the Primus of the Scottish Church with the official heads of all the Christian communions in England (except the Roman Catholic):—

We, who subscribe this letter, represent widely different Christian communities. We agree in deprecating at present any large schemes of corporate reunion, which seem to us premature, or any attempts to treat our existing religious divergences as unimportant; but we agree also, in believing profoundly that our Lord Jesus Christ meant us to be one in visible fellowship; we feel profoundly the paralyzing effect upon the moral forces of Christianity which our divisions inevitably produce; and we recognize with the fullest conviction that it is the duty of all Christians, who desire in this respect the fulfilment of the Divine purpose, to give themselves to penitence and prayer.

About one year later the Lambeth Conference put forth its famous declaration of unity embodying the Quadrilateral, or four conditions, on which the Bishops were willing to consider union. It will be remembered that they were: (1) The Bible as the sole rule and authority of faith, (2) The three creeds as a sufficient statement of doctrine, (3) The two Sacraments, (4) The Historic Episcopate. They held up the ideal of Church unity in these words:—

"We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize, separately, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fullness of God."

Two years later the World Missionary Conference at Edinburgh emphasized the same idea. With the shadows of our disagreements in the home land thrown into startling relief on the background of the mission fields, the Conference was impressed and depressed with the necessity and difficulty of some union. When a Presbyterian minister in India complains that his greatest difficulty consists in teaching his converts the difference between the Established Church of Scotland and the Free Kirk, the situation would be ludicrous if it were not so desperately pathetic. Why should the native Christian be told anything about those family quarrels of ours out of which the Thirty-nine Articles, the Westminster Confession, the Augsburg Confession, and all the sects of Christendom have sprung? We would have him learn Christ and not Church History. Yet the Report of this Conference on Unity and Co-operation did not forget or belittle the difficulty which comes from the absolutely sincere advocacy of different principles by different Christians, yet all with the same motive of discovering and fulfilling the will of their one Divine Lord. It held that our Lord intended that we should be one in a visible fellowship, and that the ideal of missionary work is to plant in every non-Christian land one united Church of Christ.

Across the Atlantic the torch is carried and the flame leaps up at Cincinnati. Fired by the enthusiasm and vision of the Edinburgh Conference, the General Convention of the Protestant Episcopal Church in the United States unanimously adopted the following:—

Whereas there is to-day among all Christian people a growing desire for the fulfilment of Our Lord's prayer that all His disciples may be one; that the world may believe that God has sent Him;

Resolved, The House of Bishops concurring, That a Joint Commission be appointed to bring about a Conference for

the consideration of questions touching Faith and Order, and that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a Conference.

Invitations have been sent to all bodies of Christians throughout the world without any exceptions. Special committees have been appointed to communicate regarding the aims and objects of the Commission with the Roman Catholic, Holy Orthodox Eastern, and the old Catholic Churches. Special pains have been taken to secure the co-operation and advice of the Church of England.

The response to the invitations of this Joint Commission is assuring. It reflects the state of mind of Christendom. Practically all the Protestant communions of Canada and the United States have appointed commissioners. The Archbishop of Canterbury has named an influential commission. The commissioners for the Church of England in Canada consists of the two Archbishops, six Bishops, six clergymen (four parochial and two academic), and six laymen. It is thoroughly representative. It comprises men of every colour, tint and shade of theological thought. Two members of the United States Commission had an interview with Cardinal Gibbons, of Baltimore. The Cardinal expressed friendly interest in the subject, a desire to be kept informed of the progress of the movement, and a conviction that clear statement of positions would show them to be nearer together than had been supposed. Archbishop Platon, of the Holy Orthodox Eastern Church, promised cordial approval, and promised to co-operate in presenting the matter to the Holy Governing Synod in Russia. The Nippon Sei Kokwai of Japan and some of the Chinese Churches have appointed representatives.

This World Conference promises to be the most unique gathering Christendom has ever witnessed. The time, place, procedure, programme have all to be arranged. Special efforts will be directed to obtaining the co-operation of the principal Christian communions before undertaking the formal work of arranging for and conducting the proposed Conference.

Some may fear the Conference lest it may result in compromise of the Faith. But no one asks or expects them to compromise or surrender anything. No one is to be asked to give up anything, or, for that matter, to accept anything. The Conference is to remove ignorance, prejudice, and misunderstanding. Even if it shall appear that those differences are fundamental, and that we must separate again, we shall go away in loving, humble sorrow, not in angry pride and bitterness. Surely even in that case, the Conference will not have been futile. Even if every delegate present at the Conference desired a compromise, it could not be voted, for the Conference as proposed is to be "without power to legislate or to adopt resolutions."

We of the Anglican Church may well recognize that God is using us in promoting such a Conference. It is for the Canadian Church to throw herself unanimously into the support and promotion of this gathering. The significance of it is tremendous. Our Lord's Prayer surely will be half-answered when His children gather from the ends of the earth to learn His will. Surely His Bride, the Church, will be adorning herself for the Bridegroom when she is robed in the divine garment of Love without rent or division, without spot or blemish of jealousy or ill-will.

Every day we may help the unity of Christ's Church and this Conference. At the hour of noon, when the Son of Man was lifted up upon the Cross, let us pray that we may lift Him up that He may draw all men unto Himself.

"DAYS THAT ARE PAST"

ORDNATION day, June 1st last, was a memorable day in the history of St. John's Cathedral in Winnipeg. Fifty years ago on that date the building was consecrated by the first Bishop, Bishop Anderson. Of the four candidates ordained to the priesthood on that occasion, one survives in the person of Ven. Archdeacon Mackay, the veteran missionary of the Diocese of Saskatchewan. It was very fitting that the Archdeacon, on his way back from the Old Country, where he has been supervising some Indian translations, should be the special ordination preacher on the fiftieth anniversary of the consecration of the Cathedral. His sermon, which is here given in full, will be of interest to many old residents, breathing, as it does, of reminiscences of the Red River in days when Winnipeg, as we know it, was not yet born.

ORDINATION SERMON.

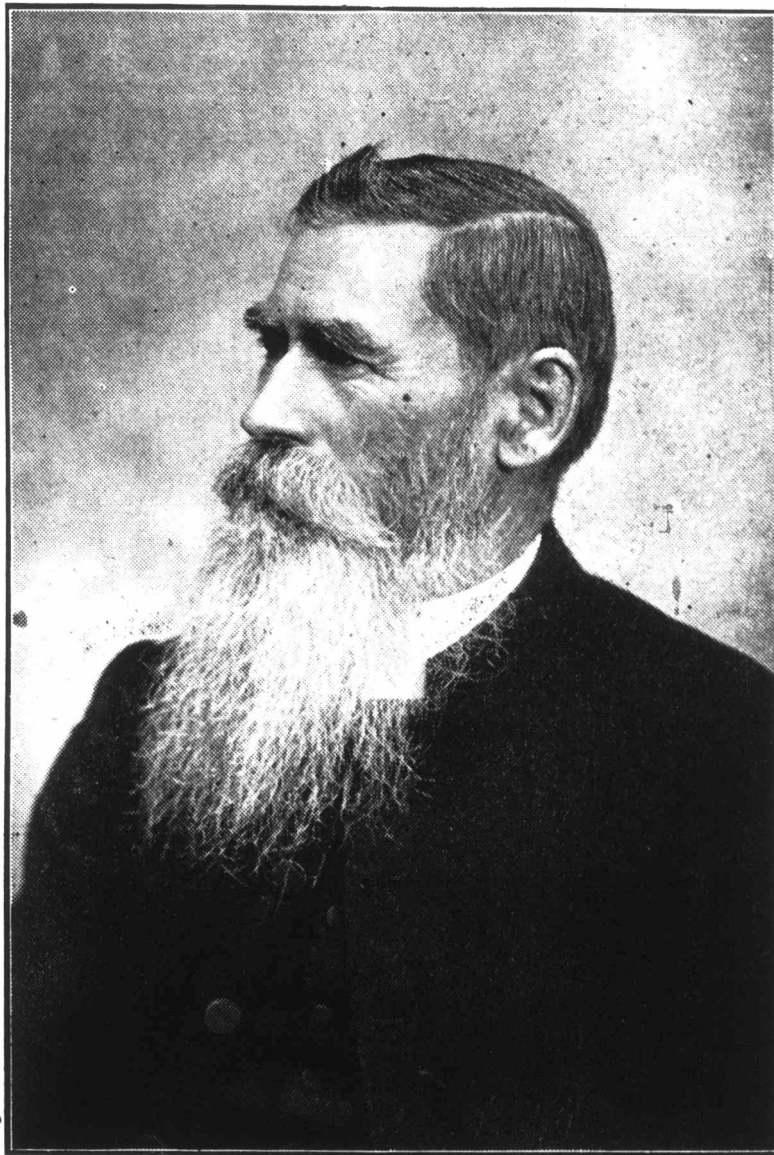
"Ask now of the days that are past,"
—Deut. iv., 32.

In the form for the ordering of deacons or priests the Rubric directs that there shall be a sermon or exhortation dealing especially with the duties and position in the church of those who come to be ordained to the sacred ministry. On this occasion, however, I think I may be excused if I depart somewhat from these rules, for I have been kindly allowed the privilege of addressing you to-day simply because fifty years ago I was myself ordained to the sacred office of priest in this Cathedral Church of St. John. To the brethren who are about to be ordained I would simply say a few words from my own experience. I have heard in the course of my ministry a good many ordination sermons and I cannot say that I retain any very deep impression of any of them, but there is one thing that never fails to impress me more and more and that is the ordination service itself, and I would ask those who are to be ordained this day to endeavour, God helping them, to make that service the standard of their lives and ministrations, and by the service I mean, not merely the solemn professions and vows that you are about to make and take upon yourselves, but the whole service; read it over and pray over it frequently when you are alone with God, and with His help you cannot fail to be able ministers of the New Testament, and while I am thankful for the way by which I have been led and for the length of time that I have been spared, how I wish I were with you this day, only beginning instead of being near the end of my ministry. You cannot realize, as I am sure I did not realize fifty years ago, the joy and privilege of being a minister of Christ.

But my thoughts naturally turn back to that other ordination service of 50 years ago, and first of all to the Bishop, the first Bishop of Rupert's Land, the saintly Bishop Anderson. There are probably very few here to-day who can recall him to mind from personal recollection. He impressed all with whom he came in contact with a very high ideal of what should belong to anyone holding the office of Bishop. He was a true father in God. It was his last ordination of candidates for the priesthood. There were four presented:—Thomas Cook, Henry Budd, Thomas Vincent (afterwards Archdeacon Vincent) and myself. Archdeacon Hunter presented the candidates and among the other priests who assisted in the laying-on of hands were Mr. Cowley (afterwards Archdeacon), Mr. Chapman, first incumbent of St. Paul's, Middlechurch, and Mr. Taylor, first incumbent of St. James'. It is interesting to note that these clergy mentioned represented the three English societies that have done so much for our Church in this western land, the C.M.S., the S.P.G., and the C. and C.S., societies that were then already helping us and that are helping us still. In memory I see them all—the Bishop, the clergy, the candidates, the churchwardens, but they have all long since passed away.

That ordination service was the first service held in this church, but this place has memories reach-

ing much farther into the past. This is the birthplace of our Anglican Christianity in this western land, and it is or should be associated in our minds with very sacred memories. It was here that the first missionary, the Rev. John West, erected the first little wooden church, and he has left on record some of his experiences. He tells us in his diary that one day as he was building, a Hudson's Bay officer from Fort Garry came along and said to him: "I must confess that I am anxious to see the first little church and steeple of wood slowly rising among the wilds, and to hear the sound of the first Sabbath bell that has tolled here since the creation." That was over 40 years before the time to which I am trying to draw your thoughts to-day. That first little church gave place to a larger building, which in turn was removed to give place to this church



VEN. ARCHDEACON J. A. MACKAY, D.D.

which stands on the same site, so that this building in which we are assembled to-day may well be sacred to us as the mother church of our Ecclesiastical province.

These associations are well worth cherishing, and they become more interesting as time goes on. When we visit any old cathedral or abbey or any other building that has a history in the old land, it is not some new addition or some modern improvement that interests us most; we take most interest in what is oldest, some old archway or even a single stone that we can feel sure, witnessed, so to speak, something in the history of the long distant past, and we who now are only making history should be on our guard against the spirit of utilitarianism, amounting almost to vandalism that can ruthlessly sweep away the things that are associated with the past, simply to make way for what is modern and up-to-date.

But to return again to that day fifty years ago. The development of this western country had not yet commenced, was not even looked for. This northwest country did not even belong to Canada. There was no Winnipeg. There was not yet even the beginning of a town or city. I doubt if any one expected ever to see a city in this western

country. There was no railway, nor prospect of any.

Our Church was then the very foremost in the field. Watkins and Horden had reached the Esquimaux on the shores of Hudson Bay, and Kirkby and Macdonald had penetrated to Peel's River and the Yukon. Our Church has records in these distant spots that should be an inspiration to any one who is capable of feeling any inspiration in the Master's service. Think of Bishop Horden, laid to rest on the shores of Hudson Bay, because he could not tear himself away from the work that was so dear to his heart. His monument is in Exeter Cathedral, in the land of his birth, but his grave is there in a humble cemetery among the children of the forest, a more glorious grave than if he had been laid to rest in Westminster Abbey. The men of 50 years ago were willing to go anywhere and take any work in the Master's service. They have all passed away except Archdeacon McDonald and my unworthy self. I do not claim that they were heroes. I do not claim that there is any heroism in missionary work in this land of ours, whatever there

may be in other lands. We were never the pioneers or the pathfinders. The fur traders, the men of the Hudson's Bay Company were the heroes, if there is any heroism in pioneering. We missionaries simply followed in the paths that they opened. No missionary in this country has ever done the pioneering that they did, and they never claimed to be heroes. Now surely we who profess to be servants of a Master Who died for men should be able to encounter at least a few of the hardships that they encountered, and not claim any heroism. But we can claim this—we have done something in our Ecclesiastical province, in north-western Canada, to discharge the duty that we owe to the original natives of this country—the Indians; a duty that our Church has largely neglected in other parts of Canada. Of the 22 clergy 50 years ago very few were ministering to white people; there were very few white people in the country. Outside of the strip of settlement extending along the banks of the Red River and the Assiniboine, from Selkirk to Portage la Prairie, there was not a white settler in the country. The few white people scattered through the country were simply the fur traders. Fifty years ago we were almost purely a missionary church, and it is due to the work that was then carried on that in this Ecclesiastical province alone, of any part of Canada, our Church has not been left behind by other denominations in the performance of the duty that we owe to the heathen in our own land, a people to whom we owe not only the duty that we as Christians owe to the heathen world generally, the duty of preaching the Gospel to every creature, but the duty that we owe to them specially because we have taken possession of their heritage, and because, too, we, with our so-called civilization, have brought among them evil influences that can only be counteracted by the influence and power of the Gospel.

It is to the Church Missionary Society of England that the credit is due of placing our Church in the forefront of the work in those early days of the Church's history in this land. We, in our church work, do not always bear in mind the apostolic precept: "Mind not high things, but condescend to men of low estate." We are inclined to forget that one of the notes of the Messiah's kingdom was, that "to the poor the Gospel is preached." In this perhaps may lie, to a certain extent at least, the explanation of the fact that our Anglican Church is last, although it has had the opportunity of being first, among the leading denominations of the Christian Church in the Dominion of Canada, and if it should be accorded to our Church here in the West, as we hope it may be, to redeem its place among the leading Christian denominations, it may be because of God's blessing on our efforts to preach the Gospel to the poor. And in being privileged to offer my thanksgivings to Almighty God here to-day for 50 years of service as a priest in the Church of God, I am specially thankful that my work has been for a people whose uplifting is the most sacred duty to which our Church has been called in this land, and which I feel sure is blessed work in the eyes of Him Who came to seek and to save that which was lost.

Impressions of the Summer Schools

DAVID M. ROSE, General Secretary Anglican L. M. M., Canada

IMPRESSIONS should properly be written by one to whom attendance at a Summer School is a new experience. One who comes to them in a semi-official capacity and to whom they are no new thing perhaps lacks perspective and his impressions have not the photographic distinctness of literal "first impressions." An effort has therefore been made to secure the opinions of members of the Summer Schools who were attending for the first time.

Two Summer Schools have just been held, one at Ashbury College, Ottawa, the other at Ridley College, St. Catharines. Both were under the joint auspices of the Missionary Prayer and Study Union of the M.S.C.C., and the Sunday School Commission of the Church of England in Canada. In both the programmes were parallel though there was considerable variation in the staffs at the two schools.

The daily routine commenced at 6 a.m., when in our sleepy ears sounded the strenuous notes of the rising bell. Holy Communion followed at 6.45 and it was gratifying to note the large part of the school who were to be found morning by morning at the Lord's Table. After breakfast and "Family Prayers" came the mission study groups from 9 to 10. "Our opportunity in China" was the text book studied. One hundred and fifty or more people have gone to their homes, with accurate information about China, its ancient history and modern transformation, its religious beliefs, missionary efforts from the days of Matteo Ricci to the present, and convinced too that this is the "crisis hour" in the newest of republics and determined to do their utmost to further the progress of the Gospel in that land. These classes were followed by an hour's Bible study—one of the "great" hours of the day. Those who listened to the four lectures by the Rev. W. W. Craig at Ottawa on "The Holy Spirit in Missions" will not soon, no, will never, forget those hours. Keen insight, deep sympathy, consciousness of personal experience of that of which he spoke all breathed through the speaker as he dealt with the work of the Holy Spirit in "The Call," "The Vision," "The Equipment," and "The Power" of the missionary. At St. Catharines, the Rev. Dyson Hague gave a series of Bible studies on "Missions in the Old Testament," demonstrating in his own scholarly way that missions are of the very warp and woof of the whole of the Bible, and in no sense dependent for their sanction or impegativeness on isolated texts.

The third hour of each morning was devoted to group classes on Sunday School problems—"Childhood," "Adolescence," "Conducting a Lesson," "The Art of Questioning." Following the daily noon-day prayers for missions, came an hour's informal conference when all present had opportunity for expressing opinions and asking questions. "Missionary Methods for Juniors," "Sources of Missionary Information," "Relation of our Church to the Jew in Canada," and "Aspects of Missionary Service," were the subjects of these conferences and their diversity ensured a freshness of treatment which perhaps has been somewhat lacking on some previous occasions.

The afternoons of the Summer Schools are left free for recreation and rest. Tennis and swimming, quiet chats in the shade, preparation for the morrow's classes occupied some, while others made excursions to points of interest. The Mint, the Archives, the Parliament Buildings, the Observatory, and the factory of the Eddy Company were seen by members of the Ottawa School. A hurried trip to Niagara Falls on a rainy afternoon will be a happy memory to sixty hilarious students of the school at St. Catharines.

There is a hush and a solemnity around the hour of sunset at a Summer School. Then it is, gathered quietly on the grass under the trees that our own missionaries tell, some of their fields and personal experiences, others of the successes of missionary effort, and others of the call to service. This year messengers from the Arctic, from inter-tropical Africa, from plague-stricken cities in India, from flowery Japan were heard. More than one listener had deep emotions visibly aroused by these quiet appeals. Only the years to come will show the fruitage of the seed there sown.

Church History lectures followed the open-air talks. The Rev. T. G. Wallace, at Ottawa, spoke on the "Early Irish Church" as only one of Erin's own sons could. Lighted up by his native wit, that period in the growth of the Church became perhaps for the first time instinct with life

and meaning. Dr. Boyle (always a favorite with Summer School audiences) at St. Catharines, made a usually "heavy" subject—"The Medieval Church" full of interest and reality. The final half-hours of long happy instructive days were devoted to "inspirational" addresses. All were of high order. Two perhaps stand out especially in the mind of the writer, Rev. A. P. Shattford's "Investments," and Rev. Dr. Tucker's address on "The Continuation Committee of the Edinburgh Conference."

And now for just two or three impressions:—

1. One of the remarks most frequently heard was regarding the deeply devotional spirit which prevailed throughout the whole schools. It was expressed in a variety of ways. First and best of all by prayer, in the early Celebrations, in the "family prayers," by prayer in the study classes, in the larger meetings and in the quiet of students' rooms. It was seen, too, by the serious study in preparation for classes, by the fact that more than one Sunday School teacher was gladly giving up part of her holiday the better to equip herself for service; not least of all by the natural healthy and spontaneous "play" of the afternoons.

2. The splendid "all-round" nature of the programme was also commented on. Body, mind and spirit were all nurtured by physical activity, intellectual exercise and spiritual refreshing.

An interesting development is to be noted in the breadth of the Summer School programme. 1910 saw Summer Schools for Sunday School workers only. In 1911 joint schools for both Sunday School and missionary workers were commenced. This year has seen the beginning of consideration of problems usually connected with "social service." Dr. J. O. Millar drew attention to the intimate connection between missions and so-called "social work." The address of Miss McCollum, the directress of the "down town" work in Toronto, and conferences on "Work Among Jews in Canada," further emphasized the essential oneness of the work of the Church whether at home or abroad and of the universal need of men of a Saviour in so-called Christian cities as well as in heathen centres of population. May we not look forward to having in the very near future definite courses of study on "City and Social Problems" at our Summer Schools?

3. "The Summer Schools have come to stay," was convincingly expressed at St. Catharines, by the fact that all available accommodation was filled a couple of weeks before the school opened. At both schools a considerable percentage of those in attendance had been members of schools held in previous years. No better testimony of the permanent place these schools are to have, could be found than in this fact.

The expenditure of efforts to make of groups of Church people permanent students of the problems of the Church at home or abroad is of infinite value. It is much to be hoped that M.S.C.C. and S.S.C., in the very near future, may be able to extend a chain of Summer Schools across Canada that the whole Church may feel their influence. No better expenditure of time and money could be made than in such extended, continuous and intensive educational work for the Church.

THIS AND THAT

Thoughts of an Eastern Churchman

The Bishop of Nova Scotia has appointed Rev. C. W. Vernon, editor of "Church Work," an honorary canon of All Saints' Cathedral. Canon Vernon is well deserving of the honour, and his appointment is very generally approved throughout the diocese. A native of England and a graduate of King's College, Windsor, he held for some years the parish of North Sydney in Cape Breton Island, where he did a great work, but was compelled some years ago to resign owing to an affection of the throat, which does not, however, affect his general health. In 1905 he succeeded Rev. R. F. Dixon as editor of "Church Work," which he has conducted most successfully, having introduced several improvements. He also holds the position of secretary to the Halifax Church Institute. Canon Vernon is always a welcome speaker at the Synod. He is listened to with great interest. The

Church might have had in him a most brilliant preacher and parish priest, but has now a valuable worker in other fields. He is greatly liked by his brethren in the diocese, and I am certain that no one will grudge him his well-earned honour.

Another tragic death occurred recently in All Saints' Cathedral, when Col. Wilkinson, R.E., suddenly expired during evening service. Col. Wilkinson was the last Imperial Officer in command of the Royal Engineers in Halifax, and was on a visit to his wife's people in Halifax. He had been on the retired list for some time. This is the third death within the walls of the Cathedral.

An old and often quoted proverb says, "Never put off till to-morrow what you can do to-day." What a vast amount of unnecessary suffering, mental and physical, has this saying, which was rubbed into so many of us in our youth, been responsible for. How much unnecessary self-reproach it has inflicted on people of a certain temperament, namely, those constitutionally addicted to crossing bridges before they reach them. It is indeed an incentive to attempt the impossible, for how in the name of common sense can any man effectively and satisfactorily do to-morrow's work to-day. As well attempt to plant next month's crop in this.

There are thousands of people making their own and other people's lives a burden to them by trying to live up to this most dangerous and misleading proverb. It is one of the especial failings of these breathless times, when people are tumbling over each other to "do things" and establish a record, and to crowd two or three days' badly done work into one day. I don't deny that there is a grain of truth in this proverb, which makes it all the more dangerous. But the danger is all the other way to-day. We need to balance up this proverb with the sane, shrewd philosophy of the Master, "Sufficient unto the day is the evil thereof, let the morrow take thought of the things of itself." As a general rule and in the direct teeth of this proverb I should be inclined to say, "Never do to-day what can just as well be done to-morrow." Women with their ardent, intense natures are peculiarly liable to abuse this saying to their own suffering and loss. There are thousands of women wearing themselves out body and mind in trying to do to-morrow's work to-day. Some day they will have the satisfaction of falling down in their tracks with to-morrow's work done. And who will be the better for it.

A great deal of the present compliment about the high cost of living, and the difficulty of making both ends meet on a moderate income, in the presence of the ever-increasing extravagance of the day, rings decidedly hollow. The rage for imitation, always in evidence and always denounced by the more thoughtful, was never so ruinously rampant as it is at the present time, because there never was a time when we knew so much about each other as we do to-day. The rich live their lives these days in the full glare of the limelight. Their extravagances are flaunted in the face of the public, day in and day out, in the press, the moving pictures, by the automobile, and in half a dozen other ways. And so people's imaginations have been set on fire. They must have the best of everything. They must get into the procession, and be in the swim, at whatever cost. The universal complaint, therefore, as to the rise in the cost of living, in view of all this, can hardly be taken very seriously. The other day a neighbour of mine had a wedding in his family. He is a well-doing merchant, with some property and accumulated capital, such as you will meet in hundreds of our Canadian towns. The wedding really was a most imposing affair. There were, I suppose, at least, a dozen motor cars, representing an outlay of say \$15,000, in attendance, the bride's father's present was a cheque for \$500, the bride's presents probably aggregated many hundreds of dollars in value, the cost of her own and her attendants' dresses would most assuredly run well into three figures. But why dwell on these details which are familiar to all. The fact remains that to-day the average middle-class citizen is expected to spend several hundreds of dollars on a function of this kind, and that if he didn't he would most assuredly lose caste.

Good old Thackeray satyirized and scarified this sort of thing in his novels, and especially in his "Book of Snobs." But how many people read him now. It is a pity that some of Thackeray's satires on this vulgar, snobbish tendency, so

(Continued on Page 448).

HOPS AND HOP-PICKERS

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

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

THE little Kentish village where boyhood's days were spent may well be said to have its "season." At a leap the usual population of 300 rises every September to 800 or 1,000 when Bethnal Green and Bermondsey send down their thousands into Kent to gather the hop harvest. It is not only from London, however, that the "hoppers" come. Pat and Mike often give us a visit, and sometimes we get a foreigner or two. We have had dentists, tailors, and shorthand clerks amongst our immigrants, and one year a number of ticket-of-leave men were with us, vigilantly shadowed by detectives, who had rigged themselves out in tramp's tatters for the occasion.

Many of our friends will have tramped down, but the favoured ones who can spare a florin for the railway fare will avail themselves of the advantages (?) of the hopper trains. If they can outwit the railway men they will. Some years back a strapping Irish woman was making her way down the platform at London Bridge carrying on her back a distended sack. An inspector stopped her and asked what she had got. "Shure, sorr, it's only me belongings." But the official was firm, the sack was undone, and inside was found the woman's diminutive husband.

Our village green takes on an unwonted appearance every "Hopping." Fringing its farthest side are the vans of the gipsies. They are the best housed of all. Dotted about here and there are old military tents, and some of our friends are told off to them. Given three weeks of fine weather these tents would be well enough, and the camp fires as satisfactory as they are picturesque. But when the rains come it is a hard time for the tent dwellers. One terrible night a gale blew away half a street of tents, and the poor people were left soaked and shelterless. Good brick dwellings

are put up on most farms, however, and the days of the tents are disappearing.

You have missed one of the "Garden of England's" fairest sights if you have not visited a hop field. Viewed from a distance the hop gardens resemble beautiful woods of dense foliage, acres of massed greenery. Coming nearer, you will find the hop plants trained on countless rows of poles some six or eight feet high, and the dark green of the leaves is broken in all directions by golden bunches of hops. A Kentish hop garden in early September is a



GROUP OF WORKERS WITH THE BISHOP OF ROCHESTER (DR. HARMER) IN CENTER

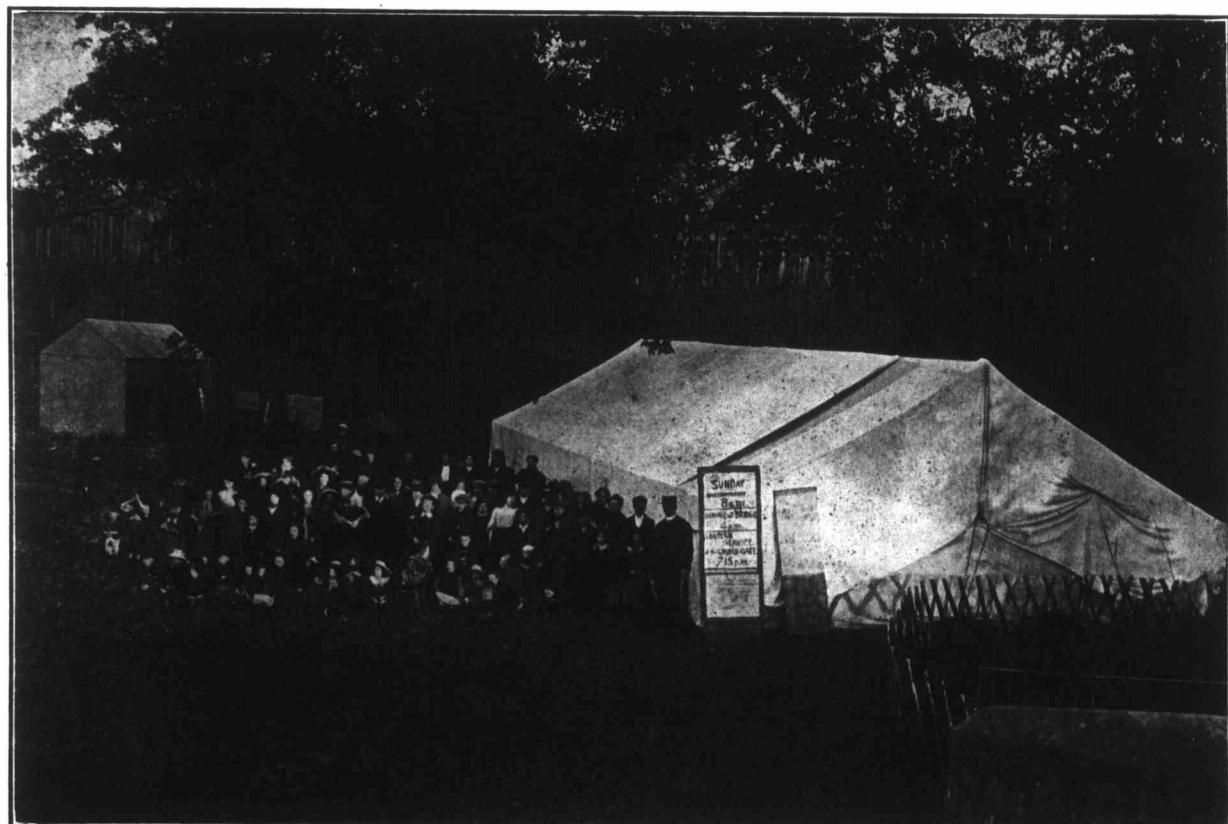
ground is a party of little ones picking their share in the family umbrella.

A cheery tootle. Surely the hounds are not coming through! No, if the horn could speak it would say, "Dinner-time, cease picking, and clean bins for measuring." Five minutes grace is given for picking out stray leaves, and then the measurer comes round with his bushel-basket to see how many baskets-full each party has picked into the family bin. These gipsies have done well, and if we take the "tally" to be seven bushels to the shilling their forty-two will mean six shillings—not a bad half-day's pay. Measuring over, the hops are carted off to the roast house to be dried by heavy sulphur fumes passing up through perforated floors from the fires below. When dry, the hops are tightly pressed down by machinery into huge sacks called "pockets" and in this condition are sent off to London to be sold in to Boro' markets.

While work is going on in the hop-gardens, our coffee-barrow man will be busily plying his trade in the road. He has no lack of customers, but it needs a smart man to be up to our visitor's cute dodges. Giving has been found impracticable. Once, when a free distribution was in progress the crowd jammed the barrow-man up against his boilers, and he could neither escape from the heat nor get at the tap to serve. On a dark night in the station yard the barrow-man was beset by roughs. The man in charge promptly threw all his cash into the boiler of scalding coffee. He was up to his work.

In every way that suggests itself we try to do our poor friends good. It is not always easy, nor are our audiences always attentive. During a service in the evening boys will race round the tent with their fingers in their mouths emitting ear-splitting whistles. Wild Irish girls will come in for a lark and are not satisfied until they have rocked over the bench on which they are sitting and all are sprawling on the ground with the whole assembly in boisterous roars of laughter. (To be continued).

Not all at once does Christ reveal himself, when we go forward determined to be his. And the old life still struggles for the mastery, and we are in heaviness through manifold temptations. But the difference between Christ and the devil is just this, that the devil's to-morrow is worse than his today; but the morrow of Christ, for every man who trusts Him, is always brighter and better than his yesterday.—G. H. Morrison.



MARQUEE WORK AT WEST FARLEIGH

lovely sight, the stately rows of leaf-covered poles frequently forming exquisite vistas hung with festoons of gold. Soon, alas! the ruthless hand of the pole-puller will be devastating it, and all that will remain to remind you of departed beauty will be the grey hop poles stretched over the ground like soldiers after some fierce fight. But the desolation is still three weeks off, and you must let me personally conduct you round. What a gay scene it is, and how Whitechapel is enjoying itself! There is plenty of good-humoured chaff going about and often the snatch of a song is heard. Why are these women's arms enveloped in stockings, their fingers peering through the feet of the hosiery? If you were to pick for ten minutes you would soon discover, and at the end of a day no amount of soap suds or pumice would remove the black hop stains. Ergo, the protective stockings. Everyone is busily employed stripping the hops off the vines, and here on the



THE CHURCH OF ENGLAND TEMPERANCE SOCIETY COFFEE BARROW IN THE HOP GARDENS

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recently in All inson, R.E., sud- vice. Col. Wilkin- in command of and was on a ax. He had been he. This is the the Cathedral.

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Mission Field

CHINA.

The year 1913 is likely to be a memorable one in the annals of Christianity in China. Whatever the real intentions of the Peking Provisional Government may have been in asking for the intercessions of Christians in China on behalf of the country, the way in which the request was interpreted as a world-wide invitation, and was welcomed and responded to in America, in England, in Australia, and elsewhere, was certainly significant. Here in Peking it had been forestalled to some extent by the Protestant Missions, which had united in a common service; the Russian Orthodox Church had also held a special service, and the Roman Catholics, who are naturally in close touch with the Government through their co-religionist, the Minister for Foreign Affairs, held a service of intercession, at which three Bishops were present and a number of officials.

In the Diocese of Peking, however, this year will be memorable for two other events—one happily accomplished on Trinity Sunday, the other looked forward to with deep regret. We refer to the Ordination of the first Chinese priests, a matter for unfeigned thanksgiving, and to the approaching resignation (to take place at the end of October) of the Bishop, who has been our Father in God since the diocese was founded in 1880. We cannot but connect the two, because the Ordination has, as it were, set a seal upon the Bishop's long years of steady work. Mr. Lei has been in deacon's Orders for nearly eight years, and Mr. Li for three years and a half. The Bishop had the further joy of knowing that in the neighbouring diocese of Shantung, the province in which he worked as a priest from 1874 to 1880, Bishop Iliff, himself for many years one of Bishop Scott's clergy, was at the same hour ordaining two priests and two deacons.

Brotherhood St. Andrew

THE BROTHERHOOD IN SCOTLAND.—A Conference of the Eastern Chapters of the Brotherhood of St. Andrew was held at St. Paul's Cathedral, Dundee, on Saturday, April 10th.

The Very Rev. Provost Moir conducted the service, and after the singing of the St. Andrew hymn, he preached from St. Matthew iv. 10, "He saith unto them: Follow Me, and I will make you fishers of men."

It was the call of St. Peter and St. Andrew to discipleship; not to apostleship—that came later. The title "fishers of men" is applicable, then, to members of the Brotherhood of St. Andrew, who realize what every baptized and confirmed person ought to realize, viz., the duty of helping the Master in the glorious work of seeking and saving souls whom He came to redeem. Let us consider three requisites if we would carry out this work efficiently.

(1) The Christ-like life.—What we are counts for more than what we do. Our Lord kept those first "fishers" in close contact with Himself. They watched Him. They learned from Him. So you must live very near Jesus. Study His Life. Be often in meditation. Live in communion and fellowship with Him. It is character that counts. "Follow Me," then "I will make you fishers of men."

(2) Self-suppression.—To go forth self-reliant is to court failure. We all have gifts and talents, some more, some less. These must be used, must be consecrated to God's service. But we shall do nothing lasting, nothing really strong and holy, if we trust to self alone. There are times when we feel to the full how inadequate we are for our work. When we have to deal with the besotted, the indifferent, the clever sceptic, we realize our helplessness. But let us realize it in all our service. "Lord, of myself I can do nothing. I am but an instrument in Thy hands. Give me words and wisdom. Use me. Fill me with Thy fulness." Those first "fishers of men," whom the Rabbis called, "unlearned and ignorant men," were able to do the glorious work they did, because their motto was "Why look you on us, as if by our own power and holiness we had done this?" God cannot use the self-sufficient in His service.

(3) A due sense of the value of the human soul. It has been said that "a single soul is sufficient diocese for a Bishop." The Saviour once took the balances in His Hand. In one scale He put a human soul, in the other the whole world. And the result—one soul outweighed the universe. "What shall it profit a man," etc. A

large proportion of our Lord's short ministry was given to dealing with individuals, e.g., Zacchaeus, the Samaritan woman, Nicodemus, etc. Who can tell the rapture, which will thrill us, if at the last even one of the saved shall say: "You, under God, were the means of my salvation?"

Through the kindness of several ladies of the congregation tea was provided in the school-room, during which the delegates had an opportunity of that man-to-man talk which is one of the features of the B.S.A. Conferences and from which much is gained.

The speakers at the open conference were Mr. J. H. Fulcher (Guardbridge), and Mr. D. A. C. Grimmond (Dundee).

Mr. Fulcher spoke on "Keeping to the Old Ideals." They are, he said, the highest and best conceivable, and you and I are pledged to keep them by bringing men to our Lord Jesus Christ through His Church by daily prayer and personal effort. All the grandest and best ideals find their centre in Christ. Men are turning to new ideals because they have never really turned to Christ and have never really tried to live according to His teaching. It is recorded by the Evangelists that at least three times as many people were brought to Christ by others as came on their own behalf—there is much teaching in this for Christian people and Brotherhood men. The ministry of others is made the prominent feature in the history of the miracles.

There are men and lads living around us careless and indifferent to Religion, without God, without Christ, and without hope; debased in their lives because departed from God. Christian charity can rise no higher than to make an earnest effort to bring them to Christ. You say, "Our small Chapter—what are they among so many?" They can feed the multitude if they keep to the old ideals of the Brotherhood and obtain the blessing of Christ.

Concentrate your efforts on your man and concentrate the rays of the Gospel on a sinner until he feels it. "Did not our hearts burn within us as He talked to us by the way?" Focus Jesus Christ, the Son of Righteousness, right on the sinner's heart. Don't use your own candle instead of the Sun, for that will not answer the same purpose.

What a hard but glorious work opens before us, what a crying need for more earnest workers in the light of the tremendous slump in confirmation candidates during the past year! Surely ours should be the organization, in the very forefront for bringing in the men. And then, is there not an awful falling away of those who have been confirmed? Could not each of us undertake to look after some one or more confirmed man and by brotherly intercourse and Christian example see that he does not fall back into the world?

Mr. Gimmond followed and spoke on "The Brotherhood Man and His Chapter." Why do we need a Chapter at all? It is because we feel the need of companionship and co-operation in our work of touching the next man. We have more confidence when we know we are fighting shoulder to shoulder with others. He then traced the development of a Chapter's life and its influence on the members. After the man had grasped the Brotherhood principles there was a danger of too frequent meetings becoming monotonous, and this was often the cause of members falling away. We have, he said, to remember that our Chapter meetings are only a means to an end and not an end in themselves, and it is often necessary to change them from time to time. A weekly meeting is necessary when the Chapter first starts, but as time goes on to meet less frequently is desirable, otherwise the Chapter life tends to hinder the real work. I have heard it hinted that each member of the Chapter should be able to deliver a paper on a suitable subject. That is absolutely wrong and foreign to every principle for which the Brotherhood stands. The B.S.A. is not out to make lay-preachers. We are out to prove the mighty truth of the Incarnation, but we are not going to prove it by discussion, we are going to do it in a much more convincing way. We are to prove it in our personal lives. We are to try to show the "next man," by being a living witness, what it means to believe in "One Lord Jesus Christ, the only begotten Son of God."

After the discussion a Union of the Eastern Chapters was formally drawn up, when it was decided to hold a local Conference each year on the last Saturday in April. It is hoped to meet in Kirkcaldy next year.

The best medium in Canada to reach the Anglican community is The Canadian Churchman—it goes from Coast to Coast.

THIS AND THAT.

(Continued from page 446).

much in evidence to-day, towards the imitation of the rich, could not be republished in pamphlet form and scattered broadcast. Most of us are living in slavery to this ignoble craze for "keeping up with the procession," tagging wearily after the rich in our vain and frantic efforts to do as they do, and so wasting our lives in trying to do something that really isn't worth doing. If people had only the moral courage to resolutely cut away from this folly, and live their own lives in their own way, what an immense amount of unnecessary suffering would be saved. For nine-tenths of us are indirect, if not direct sufferers by it. Under the present circumstances, therefore, when I see the vast sums lavished on unnecessary display, the widespread complaints about the increased cost of living leave me entirely unmoved.

Down Easter.

The Churchwoman

OTTAWA.—The annual conference of the W.A. of the Deanery of Carleton was held in St. Stephen's Church, Britannia, with Mrs. W. J. Muckleston in the chair. After the celebration of the Holy Communion, the Rev. A. W. McKay, of Ottawa, and the Rev. F. W. Steacy, of Westboro, gave addresses which dealt with missionary work all over the world. The Bishop of Algoma pictured the scenes in his diocese when he first took up the work there.

LONDON.—ST. JOHN THE EVANGELIST.—The Woman's Guild of this church held a very successful garden party on the grounds of Mrs. Cox's residence on Wednesday evening the 25th. This guild has been in existence for nearly two years and in that time has accomplished a great deal in making much-needed repairs and improvements to the church and Sunday school, upholstering afresh the chancel of the church and putting in electric lighting in the school house. The work has been begun of building a kitchen which will be well equipped in every way and will be finished in the autumn in time for the annual bazaar and supper which is held under the auspices of the guild.

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 make this information accurate and complete.

McKEGNEY, the Rev. S. E., of Huron College, to be incumbent of St. David's Church, London, (Diocese of Huron).

NOVA SCOTIA.

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

HALIFAX.—ST. PAUL'S.—The following details of the parish vote on the question of vesting the choir in this old church is informing. At the parish meeting specially called to discuss the introduction of a surpliced choir, it was moved by Dr. Beckwith seconded by R. M. Symons: "That the meeting approve of a vested choir for St. Paul's Church, and that the time for introducing such change and the other matters in connection therewith be left to the Vestry." Carried—40 for and 36 against. Ballots were afterwards sent out to all qualified voters. They were 397 ballots sent out, 233 were returned, but 12 were unsigned, 107 answered "Yes," but with qualifications, some, if no procession, if large majority, or if not opposed by respectable minority if it leads to nothing else, if it causes no friction, if it drives away no old members. 114 answered "No." Of this number some had no personal objection, and some would be in favor under other conditions.

HALIFAX.—ST. PAUL'S.—The death of Captain W. R. Lugar, chief examiner of masters and mates, was not unexpected, as he had been in poor health for several months. He had lived in many different parts of the world. He was at one time in command of the MacKay-Bennett. Since his return to Halifax, Captain Lugar, his wife and family have been closely identified with St. Paul's, in which they were most regular worshippers.

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The late Miss Hoffman, a member of this congregation, was descended from Dr. Hoffman, a hero of Nelson's days, and who was with Sir John Moore in that hero's dying hour at Corunna. Miss Hoffman succumbed to burns received when her clothing caught fire from an open grate. She was a most devoted Christian—earnest, sincere and true.

The members of the committee of the Colonial and Continental Church Society are presenting Dr. Griffith Thomas with a beautiful filing cabinet as a slight token of appreciation of his splendid series of lectures given at their conference last month.

Rev. Herbert Lindsay, formerly Evangelist of St. Paul's, but since rector of Westville, and at present of Sydney Mines, is intending to return to Ireland to engage in work there.

HALIFAX.—ST. GEORGE'S.—The Rev. H. W. Cunningham, rector of this church, will take charge of the parish of Baddeck, N.S., for August. Rev. C. Harley will officiate at St. George's during that month.

CHARLOTTETOWN.—ST. PAUL'S.—The Anglican Church Athletic Club is the latest in athletics here. It was organized at a meeting in St. Paul's schoolroom and starts out with a large membership. Canon Simpson and Rev. F. W. Murphy are honorary presidents.

QUEBEC.

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

QUEBEC.—ST. PAUL'S.—Rev. A. E. Burgett has resigned as rector of this church and is leaving the diocese at once to take up work as missionary agent in the Diocese of Qu'Appelle. Mr. Burgett has done much for the diocese since he came here in 1906, not only as secretary of the Synod, but he has also been instrumental in procuring a suitable Mission Boat, "The Faith," for our Labrador missionaries.

SUMMER CHAPLAINCIES.—The Bishop has made the following appointments to our various summer chaplaincies:—Cacouna:—July, the Rev. Rural Dean Hepburn, M.A., rector of Richmond; August, the Rev. C. R. Eardley Wilmot, M.A., of Stanstead. Cap-a-L'Aigle:—July and August, the Rev. Canon Allnatt, D.D., Lennoxville. Grosse Isle, Quarantine Station:—April to December, the Rev. J. B. Debbage, B.D. Indian Mission, Lake St. John:—July, the Rev. P. Callis, M.A., of Thetford. Island of Orleans:—July, the Rev. J. S. Brewer, B.A., of Compton; August, the Rev. G. H. Parker, of Lennoxville. Lake St. Joseph:—August, the Ven. Archdeacon MacMillan. Little Metis:—July and August, the Rev. Principal Parrock, of Lennoxville. Murray Bay:—July and August, the Rev. H. Symonds, of Montreal.

MONTREAL.

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

MONTREAL.—CATHEDRAL.—Mr. A. H. Egg, a student at the Royal College of Music in London, has been offered the position of organist of the cathedral, shortly to become vacant. The young gentleman on whom this honor has fallen is a son of Mr. William F. Egg, well known in Montreal as late passenger agent of the C.P.R. In 1910, by his brilliant ability, he gained the Lord Strathcona Canadian scholarship, which enables the holder to finish his studies at the celebrated Royal College of Music. The present organist at the cathedral is Mr. W. Lynwood-Farnham, A.R.C.O., who has accepted an important offer from Boston, U.S.A., and, interesting to add, was the winner of Lord Strathcona's Canadian scholarship immediately previous to Mr. Egg.

MONTREAL.—Rev. Lester des Brisay, late incumbent of the Anglican Church at Ste. Agathe, died at his residence, July 3rd, at the age of sixty years. Born at Bathurst, N.B., he received his education in New Brunswick, and after ordination he came to Trinity Church, Montreal, as assistant priest, leaving that church twenty years ago to take charge of a parish at Hamilton, Ontario. Later he was incumbent at Strathroy and Sorel, going from the latter place to Ste. Agathe, and after being in charge of that parish for ten years he was obliged to retire two years ago on account of ill-health.

ONTARIO.

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

KINGSTON.—ST. PAUL'S.—The vicar preached to 300 members of the Masonic Order on June 22nd.

ST. JAMES'.—Rev. Dr. Westgate, of East Africa, preached here on the morning of June 22nd and at St. John's, Portsmouth, in the evening.

KINGSTON.—ST. GEORGE'S.—The half-yearly meetings of the committees of the Diocese were in session last week and reported to the executive committee. Several applications for mortgaging Church property in different parishes were disposed of. Archdeacon Dobbs presented the Episcopal Fund report, which showed a possible income of \$3,714. It was agreed to increase the Bishop's travelling expenses from \$200 to \$300 per year, and also to make an effort so that the capital of the Episcopal Fund will earn a net six per cent., which will enable the Bishop of Kingston to receive \$4,000 per annum.

The Foreign Missions report showed that no deputations of foreign missionaries could visit the diocese during the summer. The Mission Board report advised that the parish of Kitley be divided, and two missions formed. A small grant was given to Marlbank for special work during the summer. Rev. Mr. Woodcock presented the Widows' and Orphans' Fund. The widow of the late Rev. Mr. Cooke was made an annuitant. Rural Dean Jones presented the See House fund report, which showed the present mortgage \$11,326. The confirmation collections were recommended to be devoted to this fund.

GANANOQUE.—Last Friday Bishop Bidwell held his first Confirmation at Gananoque and dedicated a handsome brass lectern, and a quarter-cut oak pulpit which was put in the church in memory of the late rector, the Rev. J. R. Serson, M.A.

WOLFE ISLAND.—The Rev. Thomas Leech, missionary of Lansdowne Rear, has been appointed incumbent of this parish. Mr. Leech has proved himself to be an energetic young man and faithful pastor and will do good work in his new parish.

OTTAWA.

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

OTTAWA.—ST. BARNABAS'.—On June 29th the Archbishop of Ottawa held an ordination in this church. Rev. A. W. MacKay, B.D., of All Saints', was the special preacher. The following men were advanced to the priesthood: Rev. Herbert Cary-Ewes, B.A., is a graduate of St. John's College, Oxford, and has been on the staff at Ashbury College for the past four years. He was ordained deacon three years ago by the Archbishop of Ottawa, and has been of great assistance to Rev. Canon Harrington in St. Bartholomew's Church. The Rev. William Shaw Blyth, M.A., B.D., a graduate of Toronto University and Trinity College, Toronto. He was ordained deacon by the Bishop of Toronto a year ago, and has since been on the staff of masters at Appleby College. Mr. Blyth shortly takes charge of his new work in the parishes of Leitrim and Hawthorne. The Rev. John Harkness Dixon, M.A., B.D., is a graduate of Toronto University and Trinity College. He was ordained deacon a year ago by the Archbishop of Ottawa and has been in charge since then of the mission at Plantaganet, but has been appointed curate at Christ Church Cathedral in this city, where he begins his new duties next Sunday. The Rev. Robert Samuel Jones, B.A., is the eldest son of the late Rev. R. N. Jones, rector of Aultsville, and was educated at Trinity College, Toronto. After his ordination as deacon a year ago Mr. Jones was appointed to the parishes of Russell and Edwards, where he is still to remain in charge.

TORONTO.

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

TORONTO.—CHURCH OF REDEEMER.—The annual meetings of the Canadian Guild of Organists will be held in Toronto on Sept. 11 and 12 under the presidency of Dr. Albert Ham, F.R.C.O. Short papers on topics of interest to musicians generally will be read at the conference by prominent Canadian organists. A garden party and banquet will be held on Wednesday, Sept. 10. On Thursday evening, Sept. 11,

a guild service and recital will be held in the Church of the Redeemer, at which the Venerable Archdeacon Cody will give an address. The musical arrangements will be under the direction of Mr. Otto James, A.R.C.O., the new organist of this church. Representatives are expected from Winnipeg, Calgary, Montreal, Ottawa, London, Hamilton, Brantford, Halifax, Truro and other important cities of the Dominion.

Rev. A. F. Barr, M.A., formerly incumbent of All Saint's, Whitby, is preaching at this church during July in the absence of the rector.

ST. PAUL'S.—Archdeacon Cody stated at a service recently that the treasurer of the building fund of the new church authorized him to announce that subscriptions to the amount of \$102,000 had been reported towards the amount of \$160,000 which the committee started out to raise less than a month ago. He also intimated that the canvass would be discontinued during the summer months, but would be renewed after the holiday season, when he had no doubt the desired amount would be realized, as a great many of the congregation still had to be called upon when they returned in the fall. The new church when completed will cost \$300,000, so that there only remains about \$58,000 to be covered.

TRINITY.—Rev. Canon Dixon, rector of this church, who has been county chaplain of the Orange Order for the last twenty-one years, preached to 3,000 Orangemen last Sunday in Massey Hall. He preached from Josh. 24:15. "With all our Protestantism do we all understand the fundamental truth of the Orange Association? There are four pillars of religion, the Deity of Christ, the authority of the Scripture, the binding force of the decalogue, and belief in the moral law. If you believe that Christ was what He claimed to be, then you will follow in his footsteps. That is the fundamental principle of Protestantism. If you do not believe that then your Protestantism does not amount to much. There is no time for mumbling, trembling, or compromise. As on a jury in a court of law you must vote here and now, one way or the other. He is a true, a necessary and a mighty man, who stands out against the others to uphold his belief as God had given it to him."

ST. NICHOLAS', OAKLANDS.—Last Sunday was a red-letter day in the history of this mission. The Bishop held service of dedication in the morning, with a celebration of the Holy Communion. The ground, church, communion vessels and linen were all dedicated at this service. Mr. G. F. Davis, the owner of Oaklands, gave the deed of the land from his estate on which the church was built. He built the church by his own labour and furnished the materials. The people of the district have subscribed about \$400 for seating and lighting. The mission was opened one year ago and through the generosity and work of Mr. Davis has been dedicated entirely free of debt. There is no other church within four miles. In the afternoon the Bishop addressed the Sunday School of about 80 children. In the evening Rev. J. E. Gibson, rector of the Church of the Ascension, preached at the special service. The men's club of the church, a social and religious organization of about 30 members, conducted a parish garden party and field day in Oaklands. This successful issue of the year's work reflects great credit on Rev. C. E. Luce, who is in charge of the mission.

NIAGARA.

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

MARSHVILLE.—CHRIST CHURCH.—H. L. Nicholson, a student at Wycliffe College, is in charge of this church and All Saints' Church, Dainville, for the summer.

PORT DALHOUSIE.—ST. JOHN'S.—The Lord Bishop visited this parish on Sunday, June 22nd and confirmed a class of twenty at the morning service. He also dedicated a beautiful three-light memorial chancel window.

JORDAN.—ST. JOHN'S.—Eight young people here received the Apostolic Rite of Confirmation on Sunday, June 22nd. The large congregation present listened with close attention to the Bishop's address.

HURON.

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

HURON COLLEGE.—This is jubilee year for this college. At the Convocation the honorary

degree of D.D. was conferred on Principal Walter Archdeacon Hill, Rev. T. B. R. Westgate and Rev. J. D. Mullins, secretary of C.C.C.S. The college is asking for \$50,000 addition to its endowment on the following grounds:—It is a Canadian institution which yet had depended upon Canada for only one-tenth of its resources, all the rest coming to it from the Motherland. It trains men, a large proportion of whom are Canadian born, for Canadian life. At this date \$25,000 of the \$50,000 required is already in hand, that sum having been collected by the Rev. A. A. Bice, special commissioner, in a jubilee canvass of the diocese. Rev. Professor Wright has gone to England with the view to once more making known the needs of the college. The principal and students of Huron College are themselves building a chapel to replace the one destroyed. The college is one of London's oldest educational institutions. In addition to its theological work it has helped general higher education by the maintenance of an Oriental languages specialist for the Western University.

AYLMER.—Mr. Gilbert Wrong, father of Professor G. M. Wrong of the University of Toronto, died here on July 1st, in his eighty-seventh year. He was born at Gravesend, county of Elgin, and his father was one of the first settlers on the Lake Erie shore. Gravesend is where the Bishop of London, England, spent some time with his brother, F. W. Ingram. A daughter and three sons survive him—Mrs. W. J. Johnston of Seattle; James M. Wrong, of the firm of Youell and Wrong, Aylmer; Professor G. M. Wrong, of Toronto; and W. G. Wrong, of Wallacetown.

BRANTFORD.—TRINITY.—On June 29th Rev. Wilfrid Goldsmith Latimer, was inducted as rector of this church. Archdeacon Young of London made the induction.

MOOSONEE.

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

THE ARCTIC MISSION.—When the Hudson Bay steamer "Nascopic" sails from Montreal on Thursday on its annual supply trip to the trading posts on the coasts of Labrador, Hudson Straits and James Bay, it will carry a successor to Rev. Percy Broughton, whose remarkable experiences and thrilling escapes from death form an inspiring chapter in the history of modern missionary effort. Mr. Broughton, who recently underwent his seventh surgical operation, is still under his physician's care. But, undaunted and undismayed, the work must go on. Thus Rev. A. L. Fleming returns.

Messrs. Broughton and Fleming consecrated themselves to this service during their Wycliffe College course. Theirs was a David and Jonathan association in missionary endeavour. It was when Broughton went north to relieve Fleming for two years that he paid the terrible toll of the Arctic winter. Now, when he returns, maimed and crippled, to further experience the surgeon's knife, Fleming again steps into his place.

Mr. Fleming takes with him no less than two tons of ship biscuit, which is counted as a great dainty among the Eskimos. By training and experience he is well equipped for the work to which he is devoting himself. Before he went north four years ago he was with the firm of John Brown, shipbuilders, Clydebank, for three years as naval architect. On his return, two years ago, he brought down some interesting Eskimo remains, which were placed in the Biological Museum of the University of Toronto.

Mr. Fleming sails from Montreal on Thursday, and will take up the work left by Mr. Broughton at Lake Harbour, Baffin's Land. Rev. Percy Howard and his bride sail by the same steamer to take charge of the Indian work at a James Bay post.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

KENORA.—SYNOD.—The fifth biennial diocesan Synod convened June 25th to 27th. Keewatin is one of the largest dioceses in the world and spreads fanwise from its base in the Lake of the Woods and Rainy River districts right up to Hudson Bay and north into the confines of the

Arctic Circle. Every other year its missionary Bishop, lusty in soul and body, visits the furthest confines of this vast charge, coming back to civilization as represented in the construction camps of the southern part of the diocese in alternate seasons.

BISHOP'S CHARGE.

Why does the Church in Canada spend a great deal more attention on foreign than on home missions, on the Chinaman than the Red Indian and Eskimo, and why cannot Christians of the Protestant denominations get together to prevent waste and duplication of church work among the new settlements of the Grand Trunk Pacific and elsewhere? These pertinent questions were asked by Bishop Lofthouse.

"This diocese," he said, "was formed chiefly for the carrying on of mission work amongst Indians and Eskimos. Thank God we are in the highest sense a missionary diocese, trying to give the means of grace and the hope of glory to thousands who but for our work would be left to sink back into their old heathen beliefs." He could not understand why the missionary society of the Church in Canada should make such a big difference between the foreign field and that which is equally missionary in the highest sense in their own country. He felt quite safe in saying that if the diocese of Keewatin had to depend on the Church in Canada for aid more than one-half of the northern missions would be closed or handed over to the Church of Rome, which is more than willing to take them.

Speaking of the work along the G.T.P. construction of the Lake Superior branch, he referred particularly to Sioux Lookout or Graham, where a successful mission had been established three years ago. "Now, however, the Presbyterian church has come in and caused a division," he went on. "The greater part of the people did not want a second church. They were having the Gospel preached to them and were quite content with this. I do wish that Christian people could come to some real practical, commonsense way of looking at these matters. In large towns and cities there is room for all Christian workers to work on their own lines, but in small places of two hundred to a thousand people to find three and sometimes four Protestant churches, all striving, not so much for the kingdom of God as for their own little sect, and often paying their ministers nothing better than starvation wages, is to my mind not only a sin against Christ, but also a crime against reason."

RUPERT'S LAND.

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

WINNIPEG.—CATHEDRAL.—Archbishop Matheson has been busy holding confirmation services in different parts of the diocese. On June 28th he held a confirmation service at Minnedosa, and at Neepawa. On the 29th he held a confirmation service at Shoal Lake. On July 2nd he left for England on a short trip. He does not expect to remain in the Old Country for more than four or five weeks. He is accompanied by his son, Mr. Edgar Matheson.

ST. JAMES'.—The vestry of this church has decided to erect an addition to the church which will be used as a Sunday School and meeting-house. The plans show an assembly room 50 feet in length, infant class room, Bible class room, and other conveniences that will be valuable to the church.

ALL SAINTS'.—The Rev. R. S. Lound, who has been curate at this church for two years, has gone to North Battleford to be rector of the church there. The appointment is a most important one, and Mr. Lound's many friends in this diocese will wish him every blessing in his new work.

This church has been undergoing considerable repairs. A new heating system has been installed, and other improvements made which will greatly increase the efficiency of the church.

SUMMER SCHOOL.—The Rev. W. A. Fyles, the energetic Field Secretary for Sunday Schools, is very busy with plans for the summer school to be held at St. John's College, beginning July 28th.

DAUPHIN.—Work on the new church here has been going on for some time, and it is expected that the building will be ready for occupation before the autumn.

BELMONT.—CHRIST CHURCH.—The members of Strathcona Lodge, No. 117 A.F. and A. M., G.R.M., attended Divine service on Sunday evening, June 22nd. The rector, Bro. the Rev. S. J. Roch, conducted the service. Rev. J. F. Cox preached an appropriate sermon from I. Cor. XV., 53.

QU'APPELLE.

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

REGINA.—A church has been erected at Saskatchewan Beach. It was opened for the season by the Rev. H. W. Knight. Another one is in course of erection at Regina Beach. These two churches have been made possible by the generosity of Regina visitors to these summer resorts. Mr. Percival H. Crosse is the lay missionary in charge at these points.

ST. PAUL'S.—The arrangements are being made for the retreat to be held under the auspices of the Brotherhood of St. Andrew at Saskatchewan Beach from Saturday to Monday, July 19th to 21st. Rev. the Hon. E. R. Lindsay, of the Railway Mission, has been invited to conduct the retreat.

SASKATCHEWAN.

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

REPORT OF THE SYNOD OF SASKATCHEWAN.

PRINCE ALBERT.—The Synod of Saskatchewan convened in Prince Albert from June 8th till the 12th. There was a large number of the clergy present and a fair representation of the laity. The Synod began with the services of the Sunday, which were most helpful, marked as they were, by a spirit of deep earnestness and reliance upon Divine strength and guidance. The preachers were Rev. W. E. J. Paul, B.A., and Rev. A. C. Collier, M.A.

On Monday afternoon the Bishop read his Charge. He found much cause for thankfulness in the substantial growth and progress of the diocese during the past year, despite some drawbacks. During the year eight churches have been built, five completed, five enlarged, two moved and re-opened; six parsonages have been built and seven enlarged; three new "shacks" have been added, and four parish halls. It is thus seen that the buildings of the diocese have materially increased despite the bad harvest and financial stringency. In the matter of staff one priest and 14 deacons have been added by ordination and three priests received. A loss has been sustained in the death of one, and the removal of five others.

One of the important subjects upon which the Bishop spoke most clearly and emphatically was "Church Union." He said in part:—"Re-union between the churches is one thing that many pray for, or profess to desire, and yet put the greatest obstacles in the way of it. The fulfilment of our Lord's Prayer—'That all may be one'—seems still far away, and I fear that the worst sinner in this matter is the Anglican Church. We caused some of these schisms by our unfaithfulness; we delay their healing by our narrow pride. But the desire is in the hearts of many, and in answer to the prayers and patience of the faithful, God, who is working His purposes out, will give us this union when He sees that we are ready for it. We are not ready for it. We shall never be ready for it so long as we exalt the scaffolding above the building, the shell above the kernel, the priest above the prophet the Church rules and discipline above the inward and spiritual verities of the Gospel. Let us pray, and plan, and work, not in a self-willed way but humbly under God's guidance, that we may be a united body and family in our Anglican Church, that the pure Gospel, free from human additions or subtractions, may be preached, believed and acted upon, by all of us. Then we may altogether, a united family, hoped to be used by God in bringing about a real, abiding, holy union between all the churches. Unity is the will of Christ. The inner unity of the Church is an established spiritual fact. The manifestation of this unity to the world is the duty of Christ's disciples. Our task is not to make unity but to make it manifest; and unity does not necessarily imply uniformity. At the pre-

CH.—The mem-
17 A.F. and A.
vice on Sunday
Bro. the Rev.
ce. Rev. J. F.
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sent day we cannot see the Church for the churches. The churches cannot do the work of the Church either at home or in the foreign field. The world is organized, the forces of evil are organized the forces of intemperance and impurity are organized. Against these evils the churches fight in vain because they are disorganized churches instead of an organized Church."

Here in western Canada, as in the east, we are face to face with the serious lack of religious instruction in the public schools. The Bishop expressed the greatest anxiety concerning the outlook. Neither the homes nor day schools are imparting to the children that religious life so necessary to counteract the influence of materialism and vice. We feel the situation most keenly and felt the truth of the Bishop's words, that under the present system "we shall have in a few years a godless, churchless, semi-pagan population."

Speaking of the Duplex Envelope System, which has been generally adopted in this diocese, the Bishop urged a broader outlook and a more generous contribution towards the extra-parochial needs. Thirty per cent. was the amount stated as being the smallest proportion of the offering that should be devoted to outside objects.

The kindred topics of intercessory prayer and Christian giving received due attention in the Charge. In spite of the increased population of the diocese the number of clergy is less than last year, and still there is a serious diocesan deficit. The only possible solution was strongly urged by the Bishop—that the people "rise to a higher standard of Christian service and Christian giving and for the strong to help the weak." It is true that in this new country few people are able to contribute largely, but it is equally true that few realize the duty and privilege. In the struggle to get rich, and in the primary struggle to obtain a home and provide a livelihood, the cause of God is too often seriously hindered and many of her ministers are trying to keep body and soul together on seven hundred dollars per year.

In concluding the Bishop spoke appreciatively of the work being accomplished by St. Alban's School for Girls, which is situated at Prince Albert, and which is ably filling a great need in the diocese; of the faithful efforts of the Deaconesses in the various parishes, and of the continued liberal attitude of the Old Country societies to the work of the diocese—notably the C.C.C.S., S.P.G., C.M.S., and S.P.C.K., and the A.W.C.F.

The present work and future development of Emmanuel College was very much to the fore in the deliberations of the Synod. There are about fifty students there in preparation for the ministry, with but few exceptions sent out by the English societies. The men coming out do not exceed the demand for the rapidly developing prairie settlements. But the problem is to provide support for the training and the stipend of this army of workers until the people are able and willing to undertake it themselves. A splendid offer of the C.C.C.S. to assume the entire responsibility of the college for ten years was favourably received by the Synod and referred to the executive for arrangement.

This diocese has a very large and important Indian work, which occupied some time of the Synod. To those who viewed it for the first time the presence in the Synod of the Indian brethren was most interesting and inspiring. One saw a score of men, representing hundreds of their race, who had been called out of heathendom, sitting side by side with their white brother; and it offered a real quickening to our missionary zeal. Here was the fruitage of the labours of the pioneers in Indian Missions, some of whom are still labouring in the remote northern parts of the diocese.

Another feature of the Synod that could not fail to impress the new-comer was the absence of "party" feeling and the prevalence of a fine spirit of charity. Not that there was uniformity of either opinion or expression, because there were present men of the most widely diverging conviction. But never did the writer sit in a body where there was such a strong, wholesome feeling of brotherhood and loyalty. The Church in Saskatchewan is face to face with great and difficult problems and it would be the worst of crimes to waste our energies on "party" strife. This one and all seem to realize; and the Church of Saskatchewan, knit together by consecration to a common cause and by the spirit of mutual respect, and with the blessing of God upon us, will face and fulfil the task to which she is called.

The needs and problems of the field, which all have so often heard, have not been exaggerated. But with the spirit of consecration and humility

everywhere present, and with the interest of the members of the Church in the older lands, we face the future with faith and hope. The prayers of the Church everywhere are asked for this diocese.



KOOTENAY.

KELOWNA.—ST. MICHAEL'S.—Bishop de Pencier, of New Westminster dedicated the new church in this parish on June 15th, in the presence of a large congregation, which filled the church to its limits and beyond. The assisting clergy besides the rector, Rev. T. Greene, were Revs. H. A. Solly of Summerland and A. V. Despard late of Vernon. The church is an imposing edifice seating 300. It is built in the free perpendicular style of architecture of local stone with Okanagan granite trimmings. The nave is 72 feet wide and the chancel 28 feet long by 20 feet wide, the height from floor to apex of ridge is 36 feet. There are two large vestries and an organ chamber. The west vestibule is part of what is eventually intended to be a tower. The bell is now in a temporary belfry at the north-west corner. The foundation stone was laid by F. A. Taylor, Esq., nearly two years ago since when, some few delays have been experienced.

A confirmation service took place in the new church in the evening, when the Bishop administered the rite to about twenty candidates. He delivered an address to the candidates laying special emphasis on the new phase of spiritual life they were entering upon.

The Bishop dedicated a stained glass window in memory of William Cameron, placed there by the members of his family at Guisachan.

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.

WOMEN AS MEMBERS OF THE VESTRIES.

Sir,—You have been so kind heretofore in inserting letters re "Women as Members of the Vestry," that you will not be surprised at my asking space for a further communication, now that the Synod of Huron has taken action. We do not look upon the result of the vote as a defeat, but rather the other way. There was a majority of both clergy and laity in favour but, as the measure involved a change in the constitution, it required a two-thirds vote to carry. This might easily have been obtained had not the debate been delayed and obstructed. The vote was called for at a late hour on Thursday night, when the Synod was depleted in numbers, many of both clergy and laity having been obliged to return to their parishes. Had it even been taken on Thursday afternoon it would have carried. There is no doubt that at the next Synod it will obtain a large majority, unless the same tactics of delay and obstruction are allowed to prevail.

Many of the oldest and most respected clergymen, as well as several of the younger ones, spoke with dignity and power in favour, basing their arguments on Scriptural grounds. Among lay delegates, judges and lawyers expressed their convictions of its being a measure on the side of right and justice. Those in opposition did not advance a single solid argument against "Women as Members of the Vestry," but, we regret to say, many of them indulged in allusions painfully insulting to Christian women, who were asking a body of Christian men to give them official recognition in their parishes. Women present in the gallery during a debate of five hours, were compelled to hear from the lips of a Canon of the Diocese allusions to "cocktail-drinking and cigarette-smoking women." From a layman: "The placing of a bomb in St. Paul's Cathedral (a mere supposition after all), an act of sacrilege no-man would be guilty of, showing that women were not fit for the franchise." A clergyman said that "woman's proper sphere was the home. If they wanted outside work, let them find a solu-

tion for the White Slave traffic," ignoring the fact that this has been woman's work for years. Now, sir, these statements were quite apart from the subject under debate. Why, then, were these men not called to order and told to keep to the point at issue? Freedom to utter remarks insulting to women having been allowed to pass, led to a layman, towards the close of the debate, permitting himself to cast away all restraint and indulge in a most violent vituperation against women, for which he has since been called down in the daily papers by editorials and letters.

It was at this juncture (not, as has been said in the secular press, when the defeat of the plea was announced), that two women hissed, though many ladies in the gallery never heard it, and some maintain the hiss came from a man under the gallery. The great body of the women sat perfectly silent, and showed the most marvellous self-restraint. What man would have thus silently endured such insult? I have gone into these painful details, Mr. Editor, in defence of our Huron Churchwomen, to state the great provocation they were under.

We say to these women: "Be of good cheer," for "greater is He that is for you than he that is against you." We tender to all those who themselves signed, or obtained signatures to the petition, our most grateful thanks; and we would assure them that, when at the next Synod, our plea shall receive recognition, it will be their pioneer work that helped to crown the united effort with victory.

Thanking you, Mr. Editor, for this space and all the kind interest you have long shown towards this movement of women desiring official recognition in their parishes,

Sincerely yours,
Elizabeth M. Tilley.

London, June 26th.



LAY DELEGATE SUBSTITUTES.

Sir,—At the recent meeting of the Synod of Toronto, proposals were mooted for increasing the lay representation. A simple method by which improved lay representation might be obtained, and without any objectionable features, would be to provide for the election of "alternates" at the Easter Vestry meetings. How many parishes go altogether or inadequately represented because lay delegates who have every intention of attending Synod when they are elected in March or April, find that for unforeseen reasons they are unable to get away from business in June? Could there be any objection to allowing other delegates, duly appointed, to take their place? The precedent is set by the election of "alternates" from the Diocesan to the Provincial Synods.
Layman.



VICE IN BRITISH COLUMBIA.

Sir,—A paragraph in the editorial columns of your issue of June 19 contains some scathing remarks on "the awfulness of the social evil as it exists in this province," based upon "statements made at the Presbyterian Assembly in Toronto, and the British Columbia Conference of Methodists." The mainland portions of the province may be trusted to defend themselves; I speak only for Victoria and Vancouver Island, but I speak from an experience of nearly twenty-nine years. Victoria may not be a paragon of virtue, but neither is she a sink of iniquity. I may be peculiarly unobservant; it may be that people only see what they are looking for; but my impression is that there are very few cities in whose streets one can walk with less chance of being offended by the manifestation of open vice than Victoria and Nanaimo.

And I also believe that the inhabitants of this island are as moral, as decent, as noteworthy for "all virtue and godliness of living," as the inhabitants of any country on the face of the earth.

The publication of such statements in the editorial columns of a paper of the standing of "The Canadian Churchman" is calculated to work grave injustice to a community whose moral tone is certainly not below the average.

Faithfully yours,
Austin Scriven

Archdeacon of Vancouver (Island).

Books and Bookmen

Whatever may be thought of the Old Testament, and the Acts, and the Epistles, there can be no doubt that "The Four Gospels" will always be the "holy place" for readers and students.

Under this title Mr. Ridout has written a new, helpful book (New York: Loizeaux Bros., \$1.50). It is particularly valuable in indicating the specific differences of the four Evangelists, while it provides a complete analysis of each. After an introductory chapter on the Incarnation we are invited to consider the Gospels in relation to other Scriptures, and then such questions as "Why Four Gospels?" "Inspiration," and "Harmony" are dealt with. Then we are shown the general theme of each as deduced from the presentation of our Lord. Parallel passages, omissions, the relation of the Gospels to each other, and a detailed analysis of each book follow, and the closing chapters are concerned with the parables and miracles, the doctrinal teachings, and the typical and symbolic representations. A list of books on the Gospels is provided for further study. This is a truly helpful book, full of wise guidance, informing to the intellect, impressive to the heart, and inspiring to the soul.

The announcement just made by "Canada Monthly" that, beginning with its August issue, the magazine is to be the size and shape of the "Literary Digest," 9 1/4 inches wide by 12 inches high, comes as a surprise to its readers. Although several of the American magazines have made a similar change, this is the first of the general monthly magazines in the Canadian field to come out in the larger form.

The valuable papers and discussions of the Conference on Missions in Latin America, held in New York, March 12th and 13th, are being published in pamphlet form for the benefit of the general public. The Conference was held under the auspices of the Committee of Reference and Council of the Foreign Missions Conference of North America. Delegates were present from nearly all of the American and Canadian Missionary Agencies carrying on work in Latin America. The papers, discussions and findings will present the Latin American problems in the strongest light yet given. They aim at the solution of one of the most critical problems of modern missions. All who are in any way interested in the work in Latin American countries—Mexico and Central America, Cuba, Porto Rico, and the Philippines—will certainly need these papers. The pamphlet will be one of some 200 pages. Since it is desirable to give it the widest possible circulation, the pamphlet will be furnished at cost, namely, 20 cents a copy, post-paid. Orders must be sent in immediately to Rev. Orville Reed, Ph.D., 156 Fifth Avenue, New York City.

The Family

BRAINS versus BEAUTY.

Pretend you are Irish for a minute and suppose a fairy came to you offering you two wishes, brains or beauty, which, woman, would you choose?

I fear the majority of the sex would ask for beauty. It is a great power, beauty, but it is not the greatest. Once, I thought it was and I longed for it—poor little long-lipped, ugly Irish child! I so pity, now, that small colleen.

Once, a lady visiting my mother—I was six—appraised extravagantly some small possessions in the matter of hair and eyes which she imagined I had.

"A sweet child," she said, "and pretty, too," as if all young things are not "pretty!" That day I stole my father's looking glass out of his shaving case and took it to where I kept my treasures and my picture books—in a potato-dyke in mother's vegetable garden. There, lying on my back, this very young pedlar surveyed "his" features.

Item:—a sallow face; Item:—two protuberant brown eyes; Item:—a tangle of foxy hair; Item:—a hideous mouth, long-lipped, thin, ugly; Item:—a nose too short; Item:—a mean little chin. This was the "beau-ti-ful cheild," mind you. And then by some mishap the pater's shaving glass got cracked. Probably the face cracked it. At least, that is the way a Canadian might put it.

However, the small pedlar, rather trembly about the knees, restored to the shaving case the cracked mirror. One day later Nemesis arrived. The little creature was summoned to the presence of an adored father, and there she lied stoutly—

a "graund" lie it was. No, she had never seen the shaving case, Daddy? No, she had never broken the mirror, Daddy? There she stood and lied hardy.

Until—the big man spoke:—"I saw you Kathie," he said. "You were lying in the potato-dyke staring into the little looking glass—and, you broke it, Kathie, and—you lied to me."

I think a very little, full heart broke in two that minute—a sturdy little heart it was, and a brave. But he was so good always, so kind, so broad of breast for a little child to snuggle up against—such a peerless daddy—that to hurt him, for him to lose faith in his small childeen, was the biggest hurt of all. And when he said, "Do not speak to me; do not come in for desert; do not come to prayers, or for 'good night,'" some awful thing happened. Kathie went upstairs to the nursery, little ugly, foxy-haired Kathie—the same pedlar who is writing to you to-day—and the tears that came were the biggest, large, pear-shaped tears that she had ever shed. Daddy! Six foot three in his socks—fair-haired, violet-eyed, darling daddy.

Yet, for three days and their ensuing nights, the small brigand held out. Then came confession and faltering apology which was smothered against a broad deep chest, and kissed away by the dearest lips in all the world. Beauty, is it, Poor little, thin child-soul! Poor, ugly, little, old Kathie!—"Kit" in Canada Monthly.

WHAT DOES IT MEAN?

The Sheffield "Daily Telegraph" recently gave an interesting summary of the origin of some of the phrases which are used every day, probably without any knowledge of their original meaning. For instance, "I don't care a fig" has nothing to do with fruit. It is the French "faire la figue," which means snapping the fingers. Thus, "I don't care a fig" means that one doesn't care "a snap of the fingers."

Again, "humble pie" has nothing to do with humility.

Humble is a corruption of the word "umbles" or "numbles," the coarser parts of a deer killed in hunting, which, made into a pie, were formerly the rations of the lower hunt servants.

A "tuft-hunter" was originally any undergraduate at Oxford or Cambridge who obsequiously courted persons with titles. At the university young noblemen wore a peculiarly formed cap with a tuft. "Worth his salt" really means worth his salary.

Many of the most familiar phrases have stories attached to them. For example, of "cooking his goose," we learn that a King of Sweden, on approaching a hostile town, excited the contempt of the inhabitants by the smallness of his army. To express this they hung out a goose for him to fire at, whereupon the king set fire to the town to "cook their goose." The phrase now applies to anyone who is ruined by his own act.

A "kettle of fish" is really a "kiddle of fish," a kiddle being a sort of trap placed across a river for the purpose of intercepting fish going down stream.

A LEGEND ON PATIENCE.

A Spurious Chapter that has Puzzled Biblical Scholars for Years.

For the past five hundred or six hundred years, the following so-called "Genesis Fifty-one" has been a puzzle to Biblical scholars; and to-day, were it read aloud in any mixed company, it is questionable if its fraudulent nature would be discovered, so beautifully is the spirit and language of the Old Testament imitated. Below we give this unique fraud in full:—

1. And it came to pass after these things that Abraham sat in the door of his tent at about the going down of the sun.

2. And behold, a man, bowed with age, came from the way of the wilderness, leaning on a staff.

3. And Abraham arose and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night, and thou shalt arise early on the morrow and go thy way.

4. But the man said, Nay, for I will abide under this tree.

5. And Abraham pressed him greatly, so he turned and they went into the tent; and Abraham broke unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost

thou not worship the most high God, Creator of heaven and earth?

7. And the man answered and said, I do not worship the God thou speakest of, neither do I call upon His name, for I have made to myself a god which abideth always in my house and provideth me with all things.

8. And Abraham's anger was kindled against that man for what he had said, and he arose and drove him forth with blows into the wilderness.

9. And at midnight God called upon Abraham, saying, Abraham, where is the stranger that came by the way of the tent at the going down of the sun.

10. And Abraham answered and said, Lord, he would not worship Thee, neither would he call upon Thy name, therefore I have driven him out from before my face into the wilderness.

11. And God said, Have I not borne with him these hundred and ninety and eight years, and nourished him, and clothed him, notwithstanding he has rebelled against me? Couldst thou not, thee thyself being a sinner, bear with him one night?

12. And Abraham said, Let not the anger of my Lord wax against His servant. Lo I have sinned; forgive me. I pray of thee.

13. And Abraham arose and went forth into the wilderness and sought diligently for the man until he had found him and returned with him to the tent, and when he had entertained him kindly he sent him away on the morrow with many gifts.

14. And God spake again unto Abraham, saying, For this thy sin against the stranger, thy seed shall be afflicted four hundred years in a strange land.

15. But, for thy repentance, will I deliver them, and they shall come forth with power and with gladness of heart.

The author of this pseudo-Biblical curiosity is unknown. It has been traced back over seven hundred years to a Persian poet, who simply says, "It was so related to me."

STARTLING RESULTS OF A COLLEGE EXAMINATION.

Professor Vernon P. Squires, Professor of English, in the University of North Dakota, being struck with the ignorance of the Bible displayed from time to time in his English classes, determined on a written test of freshmen. This was optional, but 130 students participated in it. In The Journal of Education the Professor describes the results. The questions were as follows:—

1. What is the Pentateuch?
2. Name ten books in the Old Testament.
3. Name ten books in the New Testament.
4. Into what groups or divisions is the Old Testament divided?
5. Who was (1) "The Apostle to the Gentiles?" (2) "The beloved disciple?" (3) "The wisest of men?" (4) "The strongest man?" (5) "The first murderer?"

6. What idea is suggested to your mind by each of the following proper nouns: (1) Apollos? (2) Cana? (3) Carmel? (4) Esther? (5) Hezekiah? (6) Ishmaelites? (7) Jephthah? (8) Jezebel? (9) Saul? (10) Sinai?

7. Briefly explain the allusion in each of the following passages:—

- (a) "When Lazarus left his charnel cave."—Tennyson.
- (b) "And so the Word had breath and wrought with human hands the creed of creeds."—Tennyson.
- (c) "A hungry impostor practising for a mess of pottage."—Carlyle.
- (d) "The two St. Johns are the great instances of the angelic life."—Newman.
- (e) "He changes the self-satisfied Pharisee into the broken-hearted Publican."—Newman.
- (f) "The man of Uz."—Browning.
- (g) "You stand stiff as Lot's wife."—Tennyson.

(h) "A clamour grew as of a new-world Babel."—Tennyson.

(i) "Jonah's gourd."—Tennyson.

(j) "Except they meant to bathe in reeking wounds or to memorize another Golgotha."—Shakespeare.

8. Where did you learn what you know of the Bible—at home, school, church, Sunday school, or elsewhere?

If we regard 75 per cent. as the passing mark, writes Professor Squires, twelve or 8 2/3 per cent. of the whole number, passed this test. Ninety-one—65 per cent.—received less than 50 per cent.; seventy-one—50 per cent.—received less than 40 per cent. The average standing of the entire group was about 40 per cent.

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Personal & General

The Right Hon. R. L. and Mrs. Borden have left to spend two months at the Atlantic Coast.

The news from India of Miss Clara Thomas, of Kangra, shows little change in her condition as yet.

Dr. Albert Ham and Mrs. Ham left on Saturday for Algonquin Park, where they will spend the vacation.

Lady Sybil Grey will be in Canada the end of July, and will pay a lengthy visit to Mrs. Robert Reford at Little Metis.

Rev. A. L. Fleming sails on the Hudson Bay steamer "Nascopic" from Montreal to-day, on his return trip to Baffin's Land.

All Churchmen should read "The Canadian Churchman," while on their summer holidays, and keep abreast of the religious world.

Miss Estelle Nordheimer has recently been the guest of Rev. Canon and Mrs. Welch at the Vicarage, Wakefield, England.

For the first time in the history of the theological lists the name of a woman appears in the class list. She is Miss Day, of Girton.

The Summer Schools at Ridley College and Ashbury College were a splendid success this year. Such gatherings must strengthen the M.S.C.C. and the Sunday School Commission in their work.

When mauling a rook which it caught in Lammas Park, Ealing, a large tabby cat was attacked by eleven other birds and killed after a short and sharp conflict, which was witnessed by a number of people.

Canon H. C. Dixon has kept our Church ever in the forefront in the great Orange Order of which he is such a valued member, and in the magnificent service in Massey Hall last Sunday the worthy Canon excelled himself as he preached as always, the Gospel message.

Week-enders on the Thames are to be given an opportunity of joining in Divine service on the riverside. The Bishop of London's Evangelistic Council will inaugurate their new enterprise at Hampton and Laleham on the last Sunday in June. The service at Hampton will be held on the vicarage lawn, which runs down to the river.

The Right Rev. Dr. Brent, Bishop of the Philippines, has been attending the students' conference at Northfield, and on Sunday morning, June 29th, he visited Mount Hermon School for the purpose of celebrating the Holy Communion. There are several Episcopalians in Mount Hermon, and the Bishop's kindness in coming over was very much appreciated.

Lost His Watch.—The Bishop of Winchester, at the thirteenth annual meeting of the Actors' Church Union at His Majesty's Theatre, Haymarket, related an incident which occurred at Bethnal Green while he was attending an inaugural meeting of the Oxford House movement. He had remarked that Oxford was holding out its hand to him, and he hoped the East would hold out its hand to Oxford. Then he found someone had abstracted his watch from his pocket.

In the Upper House of Convocation for the Province of Canterbury, the Bishop of Ely on July 2nd, moved a resolution for the appointment of a committee to revise the Prayer Book and Psalter. The resolution was adopted unanimously. The Bishop of Ely said that all were aware that the Prayer Book and Psalter contained "passages which, to speak truth, are not far removed from being nonsense." The Archbishop of Canter-

bury, President of the Upper House, promised to appoint a committee forthwith.

There is one touch of fine sentiment in the new tariff which President Wilson means to apply to foreign things imported into America. Bibles, the "Book Monthly" states, are to be put on the free list, which is as much as to say, why should the greatest book the world knows be taxed in any kind of way? This arrangement means that English Bibles will now be on an equality in America with home-printed Bibles, and the result will probably be a very much larger sale for them. Indeed, English Bibles, especially those of the Oxford Press, have always sold remarkably in America, where their fine topography and bindings are valued.

Two curates, one good-natured, the other opposite, lived together. The good-natured one, the "Western Mail" recalls, went out for a walk, and met a poor man, who asked him for assistance. The curate said he was only a poor man himself, but if he had a coin in his pocket the man should have it. Lo! and behold, when he pulled his hand out of his pocket he showed half a crown which he did not know about, and gave it to the man, thinking he had done an act of kindness. When he got back to his lodgings he told his fellow-curate of his experience. His fellow-curate heard the story out, and then said: "You need not be surprised at all; you have got my trousers on!"

A most remarkable incident occurred in the vicinity of Gravenhurst. On Monday morning, June 30th, a little lad, scarcely four years old, wandered into the woods and had been wandering about for four days and four nights. Friday morning a large party was organized and search was made in the vicinity of Leg Lake. The boy, Meyers by name, was found along the shore of the lake, his clothing off and carried on a stick. He was wandering about quite unconcerned, and stated upon inquiry that he had berries to eat. The town is quite joyous over his recovery, none the worse for his experience—four full days and nights in the wilderness with most intense heat in the daytime and a couple of rain storms. His body was scratched quite badly by the briars and other undergrowth.

A coincidence caused some amusement at the time in connection with the church which the writer's family attended. The rector was the present Bishop of Liverpool. Mrs. Chavasse, it so happened, had had twins for the second time. The event had only just occurred, and the curate who preached the Sunday morning sermon had not been made acquainted with the fact. By an almost incredible coincidence he chose as his text the words, "Two are better than one," to the vast amusement of the congregation. Quite ignorant of what caused their merriment, the curate looked round, thinking that there was something amiss with his surplice, and finding nothing, proceeded to repeat the text in louder and clearer accents than before, which naturally only increased the general amusement.

The C.P.R. steamer "Athabasca" for Port McNicoll, went aground off Flower Pot Island, just 105 miles west of its destination, at 4.30 Saturday morning. After the passengers and cargo had been transferred to a lighter, thence to the steamer "Assiniboia," she was refloated at 6.30 Saturday evening, and continued on her journey later, apparently none the worse for her adventure. An almost impenetrable haze came as an aftermath of the electric storm on Friday, which raged its fiercest on the lakes between midday and midnight. The majority of the 150 passengers had remained on deck to a late hour admiring the grandeur

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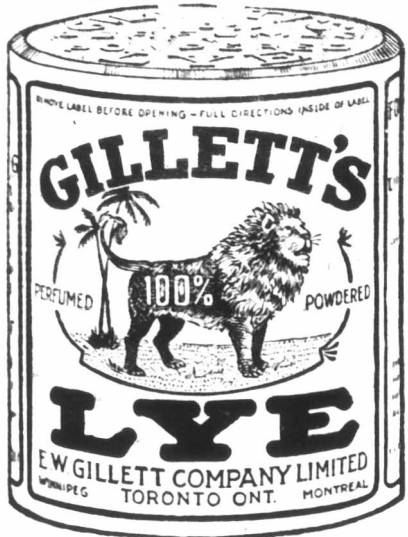
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of the storm. Streaks of lightning skipped along the surface of the water, to be followed by peals of thunder which made the ship vibrate. At times, according to passengers, the lightning flashed within a few hundred feet of the masts.

Never has Northfield been so thrilled in anticipation over the coming of a great speaker as this year when Dan Crawford, the author of *Thinking Black*, a book which has stirred England and America more than any other missionary book of this decade, was announced to speak during the general conference in August. He comes with 22 years of unbroken service to his credit in the wilds of the Garengauzi country of Africa. Coming without credentials and almost unknown, he has made an extraordinary reputation in England as one of the most captivating and original speakers who has ever stepped upon a platform. He is said to "Talk as Rudyard Kipling Writes," and to tell the wildest stories of game hunting, Bantu customs and African legends. He was the first white man to tread David Livingstone's footsteps, and conducted the funeral services at Ilala under the branches of the tree where the great missionary's heart was buried. He says he "Has turned Nigger" and "Thinks Black," having discovered all sorts of charms in the soul of the black man. He wants to make out the case of the Bantus "who are sold for eighteen pence apiece." At the end of February he leaves America and goes to Australia from whence he will again bury himself in

the long-grass country where the grass grows to three times the height of a man.

Nero and the Burning of Rome, the Pyro-Spectacle to be staged at the Canadian National Exhibition by John Henderson, of London, England, promises to be the most elaborate scenic production ever produced on the continent. With 800 performers, elaborate Roman costumes, music, singing and dancing, Nero's triumphal procession, the exercises of the Praetorian Guards, gladiators fights, masquerades, chariot races and the early Christian martyrs, Mr. Henderson has abundant material to work with and the final scene when the Imperial City is given to the flames is a pyrotechnic effect that cannot be excelled.

British and Foreign

The death at 79 years of age took place on June 27th of the Very Rev. Sir James Cameron Lees, D.D., LL.D., K.C.V.O., Chaplain-in-Ordinary to the King in Scotland since 1901. He was born in London in 1834, of Scottish parentage. He was Dean of the Order of the Thistle and of the Chapel Royal of Scotland since 1887. Sir James was at one time minister at Carnoch, Ross-shire, of the Abbey of Paisley, and was the author of several religious and historical books.

The Archdeacon's Slip.—In his "Reminiscences" the Bishop of Ripon tells of an archdeacon who was speaking at a temperance meeting and who adorned his speech with several humorous anecdotes. At length it seemed to strike him that he had perhaps been a little frivolous, so he pulled himself together and endeavored to close his speech in a fittingly serious vein. "But, my friends, to be serious, the sum total of all I have been saying may be told in a single word—'Train up a child in the way he should go, and when he is old he will not depart from it.' Train up a child to avoid the bottle, and when he is old he will not depart from it."

Famous Old House for Sale.—Sir Isaac Newton's house in Orange Street, Leicester Square, London, is for sale. It is doubly famous as a historic, philosophic and literary landmark in a district whose associations link up the memory of many famous folk since departed, for here dwelt also the remarkable Burney family—Dr. Burney and his quiet little mouse of a daughter, Fanny. This was Newton's last London house, and during his residence there, from 1710 to 1727, it was also the rallying place of distinguished persons. Sir Isaac's charming niece, Catherine Barton, kept house for him, and it was a moot point who was the greater attraction to the crowd—the philosopher or the beauty.

Boys and Girls

THE MAN IN THE MOON.

By Dorothy Leonard.

In the shining Moonworld
Lives a funny man;
And I love to watch him
Every night I can.

When I get my airship
Then I'm going there;
'Tis a lovely country,
Free from toil and care.

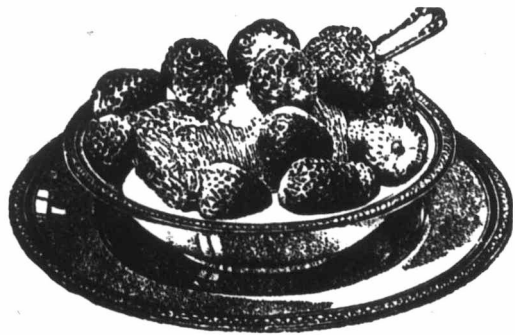
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it with —

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Rosy clouds for clothes;
And what other wonders
Only Moonman knows.

Through the nursery window,
As I go to sleep,
There he laughs and beckons
From the sky so deep,

Till I'm sure he's coming—
Sliding down the beams—
Then I sleep, and see him
Even in my dreams!

A CHILD'S GRATITUDE.

A pathetic little story, bearing eloquent testimony to the gratitude of a little boy, has recently come to light. It appears that one summer a widowed lady and her little son were staying in the neighbourhood of Egremont, when the boy, wading in the river, got beyond his depth and was in danger of being washed away by the current caused by the backwash of a steamer. Attracted by his cries, a lady who was reading on the promenade hurried to the spot, and, wading into the river, managed at some risk to rescue the little boy, and, assisted by a passer-by, restored him to consciousness, to the great gratitude of his distracted mother. The visitors then left the neighbourhood, but unfortunately the shock of the accident resulted in a nervous breakdown for the child, who, during the

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whole course of his illness, was possessed by a great desire of once again seeing his rescuer. In order to gratify him his mother once more took him to the neighbourhood, but not knowing whether the lady was a resident or a visitor, their enquiries proved fruitless, and the little fellow passed away, expressing the hope that if ever his mother could find the lady she would give her his gun-metal watch and guard and purse as a keepsake. Once more, prior to her emigrating to Canada, the mother set out to try and effect the little boy's wish, and this time her efforts met with success, for a visit to St. John's Church, Egremont, revealed the rescuer—Miss Cissie Smith—in the choir, and the little boy's gifts were placed in the keeping of one whom, we are sure, will greatly value them, and the touching gratitude of which they were so striking a proof.



**A MYSTERIOUS LAKE OF
LIFE HIDDEN IN THE
WILDS OF NIGERIA,**

From Southern Nigeria news has been received of the remarkable discovery just made by Mr. P. Amaury Talbot, a district commissioner, of what is known as the "Sacred Lake of Life," on which, according to popular belief, the existence of a hundred thousand people depends.

When, some months ago, (says Reuter's Agency) Mr. Talbot returned to this country from extensive travels in unknown parts of Nigeria, he announced, as one of the most interesting discoveries, the finding of the "Lake of the Dead" in the Oban country. This he visited after great difficulty, and in spite of the fact that porters and carriers refused to proceed to the dreaded spot.

The scene about the lake, he said, was full of mystery and dread. The surface of the water was absolutely still, and round about were 10 feet high bushes bearing what looked like great tufts of creamy flowers. These, however, proved to be nests of tree frogs. The place was a sanctuary for all wild things, for no hunter would dare to penetrate the bush to this fearsome place.

As Mr. Talbot stood at the edge, gazing over the water, its quiet was suddenly broken by a broad ripple, and little fish were seen to spring agitatedly above the surface. A great python was crossing, and this, it was learned, shared with the crocodiles the guardianship of the Sacred Lake. Nothing was allowed to trouble the water or even to touch its outer edge for fear of famine and pestilence ensuing. Hither, the natives believed, came by night the ghosts of long-dead Ekoi, to drift in sad companies, hopeless and wailing, over the surface of the water.

On Mr. Talbot's return to Nigeria he found that the news of the discovery of the "Lake of the Dead" had brought to light the fact that another sheet of water to which mysterious powers were ascribed existed in the neighborhood of Ikot-Obo, the chief

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town of the Ibibios; and one afternoon Mr. Talbot and Mr. Eakin, accompanied by Mrs. Talbot and her sister, set out to endeavor to locate it.

Hitherto the knowledge of the lake had been kept a jealously guarded secret from all Europeans, and not even the natives, with the one exception of the high priests, had been allowed to approach the sacred water—the dwelling place of the greatest Deity of the race.

Formerly many victims were annually sacrificed here, though at the present day human life was not permitted to be taken. Countless legends had grown up round the spot. It was said to be placed by its first guardian, the Thunder God, under the care of a python and a leopard, who ceaselessly kept watch and ward and destroyed anyone rash enough to seek to penetrate its mysteries.

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Access to the lake was through a sacred grove so cunningly contrived that a stranger might pass within a few yards yet never find the holy pool. Mr. Talbot and his party, guided to the spot, found that the water was full of great fish on the welfare of which depended the life of the Ibibio race. The fish were so tame that they fed from the hand of the reigning high priest, the only native human being allowed to look upon the water.

ing place of the most powerful Deity—the Great Mother—Isu-Ma (the Face of Love), whose symbol is a holy rock facing the entrance.

Near by the travellers found a second pool ancillary to the lake itself. In the centre of this is a palm tree, near which, in the water, are stationed a man, a girl and a boy, who bear the name of the goddess, as they were granted to the parents in direct answer to prayer.—London Chronicle.

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