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and Church Record (Incor.)

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TORONTO, CANADA, THURSDAY, JULY 23rd, 1914

No. 30

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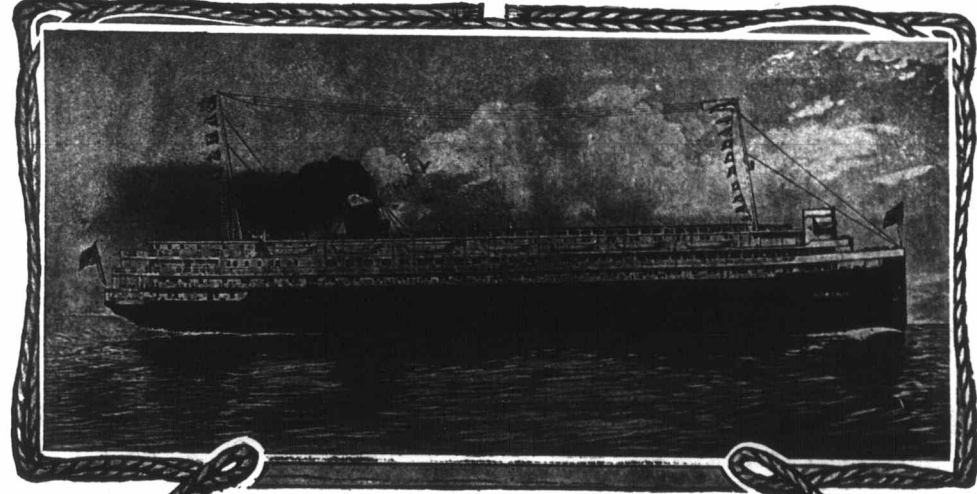
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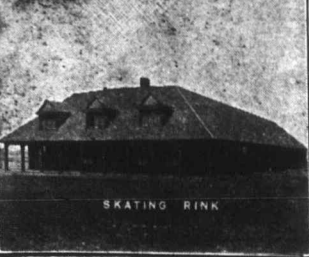


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The Canadian Churchman

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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:—

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The Outlook

Kindness to Animals

Some time ago we noticed in a room the following lines, which seemed so good as to be worthy of the widest possible notice:—

"A man of kindness to his beast is kind,
But brutal actions show a brutal mind.
Remember, He who made thee made the brute,
Who gave thee sense and reason, formed him mute.
He can't complain, but God's all-seeing eye
Beholds thy cruelty, and hears his cry.
He was ordained thy servant, not thy drudge,
But know that his Creator is thy Judge."

Christ and Evolution

Whatever may be said of evolution as a theory in physical nature, no one can doubt that to urge it as God's supreme method with the world is to rule out Christ as His final revelation. Thus the danger of any such theory of evolution grows as the theory becomes more religious, because it tends to be sympathetic with a Christ it does not worship, and to praise a Christ to whom it does not pray. Evolution, in the strict sense of the term, would place Christ only at a point in a series, and would urge men to look forward from Him to a greater revelation in the future. But when the finality of Christ goes, Christianity goes also, and, indeed, all progress, for no faith

in progress is possible without a belief in that standard of progress which we have in Christ. Progress without certainty of the goal is utterly impossible, for we must have a standard to determine whether what is meant is really progress, and the only standard is some expression of the final goal itself. The Christian claim is that the standard of God's testimony for man has already been seen in Christ, presented finally and absolutely in Him, given as a Divine gift of grace. Thus Christ is not merely the prophecy, but the reality and guarantee of human destiny.

An Acute Comment

A recent sermon on "The Religion of the Plain Man" says that one verse in Bishop Wordsworth's hymn has a very metallic, unpleasant ring:—

"Whatever, Lord, we lend to Thee,
Repaid a thousandfold will be,
Then gladly will we give to Thee,
Giver of all."

The preacher well remarked that anybody would lend at such an exorbitant interest, for it would not be charity, but trade. The Bible idea is decidedly different and infinitely better. "There is that scattereth, and yet increaseth more." "The liberal soul shall be made fat, and he that watereth shall also be watered himself." It is satisfactory that this verse does not appear in every hymn book, though it is pretty well known to be part of the Bishop's hymn. But justice, liberality, charity are not to be exercised in the hope of a *quid pro quo*, for, although the nature of things is on the side of virtue, yet we have to do right because it is right, and not by reason of any advantages that may accrue. Even when life is hard we must still endeavour to give all that we can to the Lord and to His needy ones.

Critics and Plain People

For many years learned men of all sorts have been finding fault with the plain man's religion, urging him to change it for something newer, but now these people are altering their tone, for it turns out that the average religious man is right in the main. Dr. Harnack, the great German historian, said not long ago: "Let the plain Bible reader continue to read his Gospels as he has hitherto read them, for in the end the critic cannot read them otherwise. What the one regards as their true gist and meaning the other must acknowledge to be such." Religion is not a matter for experts, even though their help will often be valued. Tertullian once made an eloquent appeal to the soul to stand forth and give its witness, referring to it as "simple, and rude, and uncultured, and untaught." Not as "when fashioned in schools and trained in libraries, fed up in attic academies." It is well to have this reminder as we think of the way in which the common people heard our Lord gladly. St. Paul rightly said that there was no need to ascend into heaven or descend into the depths: "The word is nigh thee; in thy mouth and in thy heart."

Slackness

At the distribution of prizes in connection with the Royal Academy Schools ten out of fourteen prizes (including the gold medal) were carried off by women. The President, Sir Edward Poynter, said that this was due to the fact that the females, who were in earnest, worked hard, while the men were

slack, and either did not know how to work or did not sufficiently care. This is a serious charge, and, commenting on it, a paper said that young men are visible enough in the Music Hall, or the Cinematograph Theatre, or in the crowds attending athletic meetings, but in audiences attending lectures on History, or Science, or Literature, or Social Problems, the women far outnumber the men. The "Times" has just been discussing the value of golf, and there is a strong opinion among schoolmasters like the Headmaster of Eton, and other authorities, that whatever may be said of golf for the middle-aged man, it is by no means a game for boys and young men. Slackness in youth is a serious indication of dangers in middle life, when physical and intellectual energies begin to lessen. It ought to be true as ever that "the glory of young men is their strength." The aged Apostle is able to say, "I write unto you young men because ye are strong."

Praise for Islam

The opening of a new mosque at Lagos, in West Africa, was the occasion of an address delivered by the headmaster of the Government School for Mohammedans, and this provided a newspaper with the opportunity to pay a warm tribute to Nigerian Mohammedanism, remarking on its freedom from fanaticism and its exemplification of all the best traits of Islam. But the writer is evidently ignorant of the wide gulf which separates Mohammedanism from Christianity. Dr. Zwemer, the great missionary, who was in Toronto a few months ago, is our authority for saying that "Islam is not a schoolmaster to lead the pagan races to Christ." On the contrary, the pagan who becomes a Moslem "also becomes a fanatic in his opposition to Christianity." It is well for us to be on the side of toleration, but to be tolerant to such a system of Mohammedanism is impossible. Two Dutch missionaries declared not long ago that Mohammedanism "is an organized power under the direct influence of Satan, to enable him to destroy the souls of men, turning them away from the Light of the World, Jesus Christ, the Son of God." This is a conclusion with which all Christian workers who have had any experience of Mohammedanism will heartily agree.

Catholic and Protestant

It is exceedingly unfortunate that many Church people have got into the habit of using the word "Catholic" when speaking of Roman Catholics. Even a prominent clergyman in an article to the "Times" on his return from the East spoke of "Protestants" and "Catholics" in that country. But it must never be forgotten that there is no antithesis between "Catholic" and "Protestant," for it is quite easy, and, indeed, essential for the Protestant to express his belief in "the Holy Catholic Church," and to use the term "Catholic" in the primary way in which it was introduced in the time of Ignatius: "Where Jesus Christ is, there is the Catholic Church." Members of the Roman Church have, therefore, no legitimate complaint if they are called Romanists, or Roman Catholics, and care should be taken never to speak of Catholics when adherents to this Communion are intended. Dr. Salmon, whose famous book, "The Infallibility of the Church," has just been reissued in a very cheap form, once spoke as follows:—

"If it is not offensive to call members of the Church of England Anglican, it

cannot be offensive to call members of the Church of Rome Romanists, but to call us who claim to be Catholics, non-Catholics, is not only offensive, but brutally offensive."

Faith and Love

A beautiful story has just been told in the "Times" connected with a London hospital:—

Sitting in the Out-Patients' Department, with a very sorrowful face, was a boy about eight years of age, who was carrying with great care a basket. At last the house-surgeon asked, "Well, and what's the matter with you, sonny?" The reply was, "It isn't me, it's Betty." The boy opened the basket and drew out a fluttering and rather frightened hen. He explained that he had saved up all his pennies to buy "Betty." Unfortunately she had met with an accident, and had a broken leg. The surgeon examined the fowl, and decided to place her under treatment. The leg was set in splinters and bandaged, and the boy departed with the patient, to call again next day. The bird was duly entered in the Hospital books as "Miss Betty."

There is a good deal of sound theology in this story, not only in connection with the faith and love of the boy, but also in the spirit of the doctor, for, although it was not a hospital for birds, the good man did not hesitate to help the poor boy in his distress. Kindness of heart is one of the best proofs of the presence of the Spirit of God.

The Power of the Bible

An English paper relates the following story:—

"The other evening, after dinner at a frivolous club, five men were smoking, talking nonsense. There was a business man, a navy captain, a doctor, a soldier, and a journalist. None of them had ever been suspected of going to church within the past dozen years. Then, in the midst of frivolity, one asked, 'What is your favourite bed book?' With sudden confession we all said, 'The Bible.' And then the business man, who is generally regarded as 'an iconoclastic radical atheist,' announced boldly that 'When you are really up against a thing, whether it is physical or mental or financial, there is nothing for it but the Bible.' And after a surprised silence, the doctor said quietly, 'I always prescribe it, and I always take my own prescription.'"

This is a fine testimony, and one worthy of being remembered and passed on. The heart continually cries out with the Apostle of old: "To Whom shall we go? Thou hast the words of eternal life."

The Power of Thoughtfulness

In the life of the prophet Jeremiah there is a well-known incident of his being cast into a dungeon in the full expectation on the part of his enemies that the servant of God would thereby die a lingering death. We may, perhaps, be permitted to wonder whether he asked himself if God would leave him to die. He soon realized that however difficult was the situation, God was able to bring about His deliverance. And so He did. For "when Ebed-melech, the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord

the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city." He was a courageous man, and his action is all the more to be admired, for he knew that the king was more guilty than the princes in the matter. No doubt, if anyone had seen Ebed-melech wending his way to the king just then, and had known his mission, he would have considered it the height of folly. Unbelief would think so, and be ready to predict that Ebed-melech would soon be sharing Jeremiah's fate. But unbelief always leaves God out of its calculations. Faith knows that "The king's heart is in the hand of the Lord." He turneth it whithersoever He will" (Prov. 21:1). And what was the result of this mission? "Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die." How these words must have gladdened the heart of Ebed-melech! How he would hasten to call those thirty men, who were to help draw Jeremiah up out of the dungeon!

And now comes the touching part of the narrative. Ebed-melech remembered that when the princes cast Jeremiah into his deadly prison they did not do it gently. "They let him down with cords." What cared they that the prophet's arms were cut and bruised. Their cords were the cords of hatred. Other cords must be used now. "So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon." They drew him up not with cords of hatred now, but with cords of love. Love showed itself in "old cast clouts and old rotten rags." True, there is not much to talk about in these. "They did not cost much," perhaps some observer may remark. They cost nothing. In themselves they were utterly worthless; but they expressed a great deal. In these clouts and rotten rags the loving care of the heart of God for His poor, suffering servants showed itself; while the tender heart of Ebed-melech the Ethiopian was the vehicle of its display.

This raises the question whether the tender love of God ever reached any of His servants through us. "Oh!" one may say, "I have nothing." But surely we have a few "old cast clouts and old rotten rags." If not, we must be poor, indeed. But it is not so much a question of giving or of doing, but of the way we give or do. Ebed-melech could have drawn up Jeremiah out of the dungeon with as little feeling as men haul up a ship's cargo out of the hold. But he drew him up just as Jehovah would draw up one of His poor, wounded lambs—with the "cords of love." Little did Ebed-melech think, when he went into the king's house, and fetched from under the treasury those "old cast clouts and old rotten rags," that the Spirit of God would give them a place in the Holy Scriptures. Little did he know that twenty-five centuries after, the people of God all over the world would be encouraged by the mention thereof to follow in his steps, and do what they could for the comfort and cheer of God's beloved servants. It is cheering to see that the Lord did not forget Ebed-melech's loving act. "The word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for

good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in Me, saith the Lord." (Jer. 39:16-18). This was Ebed-melech's reward for his service of love towards the Lord's prophet. What he feared most he should be saved from; and what he valued more than anything else, even his life, should be preserved.

And what was the secret of Ebed-melech's labour of love? Faith. Faith in the Lord of Hosts, the God of Israel. "Because thou hast put thy trust in Me." His was a faith which worked by love (Gal. 5:6). Faith and love always go together. (See Eph. 1:15; Col. 1:4; 1 Thess. 1:3.) And "love to the saints" is one of the evidences of salvation; as the Apostle wrote to the Hebrews after warning them of the danger of apostatizing: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which we have showed toward His Name, in that ye have ministered to the saints, and do minister" (Heb. 6:9, 10). It is solemnly true that one may have faith so as to remove mountains, but if he has not love he is nothing. He may be great in his own eyes and in those of others; but in the sight of God he is "nothing" (1 Cor. 13). But if, as the fruit of love, we can only bring a few "old cast clouts and rotten rags" wherewith to relieve the sufferings of a saint or a servant of God, He will not forget it. "Ebed-melech" means "the king's servant." And a true servant of the King was he. He was a servant of Jehovah—the King of Kings. Let us seek to be servants of the King also, "not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:6), even though our service be but the service of "old cast clouts and old rotten rags." "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me" (Matt. 25:40).

THINGS I LOVE.

I love to roam when pallid moons
Shed a weird and mystic light,
As phantom forms go gliding by
In the calm and silent night.

When languid breezes fill the air
With whisperings low and sweet,
And gentle peace is brooding o'er
Mountain, glen, and city street.

I love to watch the golden grain
When shadows o'er it flee,
Bending beneath the summer breeze,
Like waves on a golden sea.

I love to be where wild waves dash
In fury on the shore,
While mighty cliffs in silence stand,
Majestic, stern and hoar.

I love to roam where dancing waves
Are gemmed by tinted clouds,
Or mists sweep o'er the vasty deep,
Like spirits in their shrouds.

I love to rest on verdant banks,
Next clover fields in bloom,
When the ambient air is steeped
In heavenly perfume.

I love to think when "evening" comes
There's rest from care and strife,
With holy joy and perfect peace,
And plenitude of life.

Toronto, June, 1914. Robert Stark.

THE DISCOVERIES AT NIPPUR

Their Character and Significance

By PROFESSOR S. LANGDON, OF OXFORD UNIVERSITY

IN the autumn of 1913 I was invited to examine the finds of the expedition of the University of Pennsylvania which had been excavated at Nippur. Nippur is an ancient Babylonian city located in the southern part of Mesopotamia, and seems to have been the most ancient capital of the Sumerians. The Sumerians were, as we know, the most ancient civilized people who inhabited the earth, and were the inventors of writing, and it was firstly at Nippur where the theological system of the Sumerians was worked out and transmitted to the Babylonians, whence it spread to the Assyrians, and from them on to the Hebrews, Phœnicians, Greeks, and Romans.

Now, the Cuneiform tablets which were discovered by the American expedition at Nippur are of vital interest in the history of theology, because the priests of the great temple at Nippur were the advanced thinkers and most skilful liturgists of ancient antiquity, and the collection of the University of Pennsylvania is the most complete work of the Sumerian liturgists which has come to hand from the early period. It is the material which comes to us from the period before 2000 B.C.; that is, the very period preceding the age of Abraham, upon which the liturgical and theological systems of the Babylonians were based, and these early religious ideas of the period before 2000 B.C. influenced all later Babylonians and Assyrians.

ANCIENT TEMPLE LITURGIES.

Before I visited the University of Pennsylvania I had been questioned on the expeditions of the Americans at Nippur, and had specialized, perhaps more than any other scholar in Europe, upon the ancient liturgical systems and psalms such as were sung in the temples of Babylonia and Assyria. I found in the museum of Philadelphia a considerable number of ancient temple services, particularly services which were sung in honour of the Mother Goddess and her dying son. These liturgies, which were sung in the temples throughout Babylonia and Assyria from a very early period, formed the daily services of the Babylonians and Assyrians down to the time of Christ, and are of immense importance in the history of religion.

The daily services in the temple, which were sung in honour of the Mother Goddess and her dying son, represent the most profound theological ideas of Egypt, Babylonia and Assyria, Anatolia and Phœnicia; in fact, all the great religions of Western Asia and the whole Mediterranean basin possess this cult of the Mother Goddess and her dying son. It follows, then, that all the great religions of Western Asia which preceded Christianity have been struggling towards this idea of a god who represents man, together with his mother, the so-called Mater Dolorosa, who weeps over her dying son; it is he who is resurrected and in whom humanity places such profound faith.

Now, I do not mean to say that Christianity derived its fundamental idea of a dying god from the great religions of antiquity which preceded Christianity, but I do mean to say that the idea of a god who dies for humanity was one which was fundamental to the hopes of all pagan peoples which preceded Christianity. In Christianity these great pagan faiths reached their culmination and the realization of their hopes. Now,

EGYPT AND INDIA MEET

Lord Kitchener, who has transformed the face of Egypt, as given below, is here seen recognizing an officer from India. The "man of blood and iron" is liked by the natives wherever he goes, and his pleasant smile belies the popular belief that he has no heart.



Lord Kitchener's return to England is an event of more than ordinary interest. His mission is of high importance, and the *Standard* states that he brings with him details of a great irrigation scheme, which will put nearly a million Egyptian acres on the "cotton map." The plans for the construction of a barrage on the White Nile, about 37½ miles above Khartoum, are now being drawn up by the Egyptian authorities. It is estimated that the scheme will cost about £800,000, and all this will have to be found out of revenue. The receipts under this head will be low this year, so the commencement of the barrage will probably be postponed for at least twelve months. The whole work of construction will occupy about three years.

Earl Kitchener, who has an interest in an estate in British East Africa, presided over the International Congress on Tropical Agriculture at the Imperial Institute lately, and gave an interesting address on the production of cotton in Egypt.

He said that the value of scientific methods had been demonstrated to the fellaheen in a practical way by the treatment of 800 acres of absolutely waste land at Biala. At the end of 1912 it was so impregnated with salt that for ages nothing had grown upon it. After a scientific system of irrigation and drainage at a cost of £10 an acre, it was handed over to the fellaheen in five-acre plots for cultivation.

Last year the land was washed, and a crop of rice was grown, and, to the great astonishment of the fellaheen, a permanent result has been achieved in one year which under the ordinary system prevailing in the country would have taken three or four years to accomplish. "When we consider," added Earl Kitchener, "that there are about 1,500,000 acres of equally waste salt land in the Delta awaiting development by drainage, the value of this experiment can be appreciated."

as I say, I found in the University of Pennsylvania liturgies which expressed this hope at a very early period—as early as 2800 B.C.—and I also found liturgies of an advanced type all the way down.

THE DUTIES OF THE PRIESTS.

The most interesting, perhaps, of the tablets which come from Nippur are those which show that the priests of the great temple there not only supervised the religious services of the temple, and performed other duties which belong to the life of a priest, but they also had a great university, which devoted itself not only to theology but to ordinary science, such as zoology, astronomy, mathematics, and, the most interesting of all, phonetics. Several tablets in the Nippur collection show that the priests attempted to construct an alphabet as early as 2500 B.C. There are several tablets from the school-rooms of Nippur before 2200 B.C., on which are scholars' exercises that show the methods which the priests used in teaching the students the elements of speech.

I found one tablet, for instance, which goes through the whole system of human sounds, giving each consonant with three vowels. The priest started from the back gutturals with the vowels Goo-Ga-Gee, Koo-Ka-Kee, Hoo-Ha-Hee, and continued so with the other consonants. Now, that discovery is the most important in the history of human culture, for it shows that the scholars of ancient Mesopotamia, between 3000 and 2000 B.C., had so advanced in learning that they had turned their attention to teaching things scientifically.

SPELLING TABLETS.

I also found scholars' tablets in which the priests gave the students lessons in spelling. Some of these clay tablets showed that the student had misspelt and had erased it in soft clay with his thumb. There are a considerable number of tablets from Nippur which are devoted to astronomy and astrology. Mathematics and sciences were developed into a very high state in the schools of Nippur.

Particularly interesting among the tablets were those devoted to astronomy. It is exceeding improbable that astronomy in this period had been reduced to a scientific basis; but the calendar was evidently regulated by the rising of certain fixed stars in that period, and there is a considerable amount of evidence to show that the procession of the equinox had been discovered at that time; in other words, they had discovered that the sun passes through a sign of the equinox in 2,200 years, and that the calendar lags behind one month after that lapse of time.

Students of the Old Testament will be particularly interested to know that on these tablets we have the same liturgies, the same public services, which were sung in the temples in Babylonia from 2000 B.C. to the age of Christ. They are the temple services which the Hebrews of the Exile themselves must have heard in Babylonia. The Hebrews in exile under Ezra and his contemporaries must have been profoundly influenced by these ancient liturgies in their time, and it is in this atmosphere that the great documents of the Old Testament were put together.

It will also be interesting to students of the Old Testament to know that from the ruins of another ancient city south of Nippur—namely, Warka—have come to Europe recently tablets throwing light upon the age of Amraphel of the Bible, mention of whom will be found in Genesis 14, together with Chedorlagomar and Arioch, who invaded the west in the times of Abraham. Arioch is probably to be identified with Arad-Sin, king of ancient Larsa, the Ellasar of the Bible.

THE HISTORICAL AUTHENTICITY OF
GEN. 14.

Old Testament critics have for many years disputed the authenticity of the historical record in Genesis 14, and have not placed much reliance upon these statements. Evidence has come, however, this last year which places the historical authenticity of the principal outlines of Genesis 14 beyond all doubt.

The ruins at Warka, as well as those of Ellasar, are now being excavated by the Germans as well as by the native Arabs of the East, and tablets are coming to light in great quantities, mentioning Arioch, as well as his brother Rim Sin. These tablets show that both these rulers, Arioch and Rim Sin, of Ellasar, were contemporaries of Amraphel, king of Babylonia, mentioned in the Bible, and furthermore it seems probable from the tablets of Ellasar and Warka that Arioch, and, at any rate, his successor, Rim Sin, were allies of Amraphel precisely as recorded in Genesis 14.

FIXING THE DATES OF ABRAHAM.

Now, these things all enable us to place an estimate upon the historical traditions of the Old Testament, for they show that the Hebrews must have had accurate historical traditions as far back as 2100 B.C. We are able, by dead reckonings from certain historical data in Cuneiform in-

scriptions, as well as by astronomical calculations of the rising and setting of the planet Venus, to place the date of Amraphel precisely, at least with a maximum error of not more than seven years. I myself date Amraphel of the Bible from 2130-2088 B.C.; the accuracy of these dates is practically certain. Evidence of recent years is almost overwhelming in this respect, consequently the dates of Abraham himself are also practically fixed, since he was a contemporary of Amraphel.

Your readers will be glad to know that the University of Pennsylvania intends to finish its excavations at Nippur. The temple library, which was found by the conductors of the expedition, has never been completely excavated, and it is highly probable that the tablets now possessed by the University represent only a part of the great library as it existed from 3000-2000 B.C. The temple, which lay near the library, has been approximately excavated in its entirety. The palace of the kings who lived or reigned at Nippur, using it as a residence during the summer or winter, has also been partially excavated.

It is the intention of the University to continue the excavations on the site of Nippur. It is also to be hoped that other parts of the city which were not touched by the previous excavations will be uncovered, and that documents and archaeological remains of great importance may still be found there.

from Russia and Austria—all unstamped. Their friends on receipt here have to pay 10 cents, of course—double postage—because they have no money there to pay postage.

The hope of Canada is in her schools and at all costs the provincial governments should insist on:—

- (a) nothing less than nine month schools;
- (b) all teachers to be native Canadians or English;
- (c) no foreigners to be allowed to teach in any of these schools;
- (d) every effort should be made to induce the best teachers to go amongst these foreigners.

The French and Ruthinian effort to get separate schools in their own language, should be strongly resisted if we are ever to have one language and one people in the West.

(To be continued.)

WINDOWS

A Column of Illustrations

ANSWERS TO PRAYER.

Erskine of Linlathen wrote: "Nothing can give us such a living sense of the personality of God as His answering our secret desires." Yet how often prayer is our last resource instead of our first instinct when we are faced by some sudden crisis! How frequently, too, we make our decisions before praying to be guided aright! We should be amazed at a traveller entering a train before asking anyone in what direction it was going. Yet that is sometimes the blind, unguided way in which men take decisions and act on them, without a single thought of God. He longs to help us, and is ever ready to answer our secret desires.

GIFTS BESTOWED MUST BE USED OR LOST.

"In the domestic duck the bones of the wing weigh less and the bones of the leg more, in proportion to the whole skeleton, than do the same bones in the wild duck. This change may be safely attributed to the domestic duck flying much less, and walking more, than its wild parent. . . . Not a single domestic animal can be named which has not in some country drooping ears; and the view suggested by some authors, that the drooping is due to the disuse of the muscles of the ear, from the animal not being much alarmed by danger, seems probable."

THE POWER OF THE UNSEEN.

Our modern battleships and cruisers have many advantages over the old type of vessel. In order to assist the control of fire, on which it is held victory in a naval action would largely depend, platforms known as fighting tops are placed high up the mast. These are in communication with the barbettes and the batteries and gunners, with the range finders by their side below the gunnery. Officers, observing the enemy from a commanding height, will direct the fire of the weapons below so as to obtain the best results. Great as is the part which the man behind the gun will take in a battle at sea, there is a greater than he, "the man above the gun." So with Joseph. His confidence was in God, and God would direct and empower him with the gift of understanding.

CAPTAIN SCOTT.

The mother of Lieutenant Bowers, one of Captain Scott's brave companions, thus writes of her son:—"With all his strenuousness he was always bright, and this I know to be the result of a sure and certain hope in Christ." Mrs. Bowers, in a message to schoolboys, adds:—"Boys, never think that religion makes people cowardly; my son's manliness and his attention to duty were the carrying out of his religion in everyday life. His life on earth is ended, but I trust and pray that the death of those few brave men lying amid the snows may be a great influence for good amongst the young men and boys of our day."

"I AM A CHILD."

In a recent record of a service for children which was undertaken by a lady after much misgiving it is mentioned that she was helped to go forward by reading what Jeremiah said, "Ah! Lord God, behold I cannot speak, for I am a child." The Lord's answer to the prophet brought courage:—"Say not I am a child, for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak; be not afraid, for I am with thee." On the very first day of the service being held, over one hundred children assembled for the service, and, thus cheered by God's promise and its fulfilment, the work has prospered to this day.

DOWN THE SASKATCHEWAN

BY THE REV. PRINCIPAL LLOYD, M.A.

Through the kindness of Principal Lloyd we hope to print at least five additional accounts of the interesting and instructive journeyings of his party.

THE journey has been planned at the request of the Colonial and Continental Church Society of London—the Society which has done so much during the last ten years, to help forward the planting of the Church of England in the West. It was known that a very large percentage of the immigration was foreign, and the C.C.C.S. wished to have the latest information as to what was being done—by schools to Canadianize, and by Missions to Christianize, these newcomers. In order to really find out what was going on, hundreds of miles must be travelled, over widely-scattered settlements, spreading over an enormous area, reached by the newest trails, fording streams and skirting sloughs. Those of our Canadian readers who would like to read the details of the journey, can do so by writing to the Secretary of the C.C.C.S., 9 Serjeant's Inn, London, for the full story, because space in the "Canadian Churchman" will not permit.

When the project was first mooted, many suggested the use of a motor car, urging that three months was not long for visiting such large tracts of country. Quite so, but many of the districts to be visited are quite impossible for a car. The next suggestion was the old-time way of buckboard and ponies with box of provisions and tent. The argument was—where the canvas-covered wagon of the settler has gone there the buckboard could easily follow. This, of course, was true, but a more careful study of the map issued by the Government each year in order to indicate the homesteads taken up, showed that for three or four years the Saskatchewan had formed a barrier to the incoming settler, and it is only within the last five years that the tide has rolled beyond it.

The suggestion at once came to mind, Why not go back to the still older time way of the early settlers and the Hudson Bay, and make the river the highway, seeing the settlements on either side? A "guide" canoe was ordered from Fredericton and this proving too small for the party and baggage, a sponson canoe was also purchased and with 1,200 lbs. of baggage and men on board, the journey began at Edmonton, on Friday, June 19th. The party consisted of Principal Lloyd, of Emmanuel College, Saskatoon, his second son, who is an expert canoe-man, a young Englishman, just out, who is secretary to the College, and we are to pick up the Principal's third son a few miles down the river.

DANGER OF BOOMS.

We had considerable trouble with the booms before we left Edmonton—not the "real estate," nor yet the "oil" booms, but that which is a standing menace to navigation at Edmonton—the lumber booms. Nothing else anywhere on the river is half as dangerous, and we suffered in our baggage before we got clear of them.

By gentle padding we soon passed under the fine high bridge of the Grand Trunk Railway, and then we looked with envious eyes at the many seams of coal lining the banks of the river. The coal is too soft for the ordinary furnace work of large buildings, but it is a very valuable asset to Edmonton.

Fort Saskatchewan was the first place of any importance and it is very much like other towns of 800 people. Formerly it was an important post of the Mounted Police, but that glory has departed and a provincial jail has taken its place. There are four churches in sight, of which the Roman Catholic, being brick, looks the most prosperous, the Methodist is the second, and the Presbyterian and Anglican appear to be running a race for the third place. For a town of the age and size of Fort Saskatchewan, the Church of England building is not a very creditable affair, but as it is the last of our own of which we shall either see or hear for many a long mile down the Saskatchewan, we are very thankful to see even that. For mile after mile we shall get "yah," "yeh," "ough," "oui," but we shall be well out of the Alberta diocese before we hear "yes." Russian, French, Galician, Ruthinian, Buchavarian and Indian, with a few Americans, but not a Britisher of any kind, Canadian, English, Irish or Scotch, until we have travelled as far as the border of the diocese of Saskatchewan.

At Ipsas, they told us in broken English, "Yah, Austrian forty mile south to Vegreville, thirty mile east and thirty mile nord and away, away west forty-fifty mile all Galician or Buchavarian." One needs to enquire carefully to find out what Church these people adhere to. They answer at once "Katolik"; a little more pressing gets "Grek," but one man brought out the title deeds of his Church to show me Buchavarian, "no Roman," but "Orthodox Greek Catholic," owing allegiance to the Patriarch of Kieff. On the other hand, the Galicians seem to belong to the Greek Catholic—i.e., those who were formerly Greek Orthodox, but now owe allegiance to the Roman Pontiff.

NEVER TO RETURN.

The Buchavarians seem to be a better class than the Galicians—thoroughly Austrian in appearance—eager to learn English and anxious never to return to their own country. Two men just out told me, through an eleven-year resident, that peasants over there were dying of hunger. "Could not leave the country between 18 and 38 years of age. Had to do soldier. And it rain all the time." A bag of flour of 50 lbs. cost \$10, so people starve or come out here. And these two men by the side of their Canadian brethren certainly looked what they said, starved. One man told me he had made \$60 from half an acre in potatoes. They send money home to bring their friends and the whole country for miles and miles is being filled with them. A postmaster showed me dozens of their letters

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NOTES FROM ENGLAND

By THE REV. W. H. GRIFFITH THOMAS, D.D.

THE sudden and tragic death of Bishop Tucker, formerly of Uganda, which took place at Westminster, on June 15, is a great loss to the missionary work in our Church. Although he had retired from active service his position gave him great prominence in connection with all consultation and advice, and it has been said with great truth that he was the greatest missionary statesman of our time. Certainly few men had a clearer conception of the duty and opportunity of the Church in Africa. His work in Uganda is one of the marvels of the present age. Some months ago he wrote very definitely to the "Times" in support of the present Bishop of Uganda in regard to Kikuyu, and his death just when the enquiry by the Lambeth Consultative Committee is about to take place is all the more serious. It has been rightly regarded as a token of the important place Bishop Tucker occupied in the life of our Church that the Archbishop of Canterbury gave an address at the memorial service and spoke of the real greatness of the late Bishop.

An article of great importance has just appeared in the "Spectator" on the question of a parishioner's right to attend Holy Communion in the Church of England. The writer is described as "one of the ablest and most experienced of ecclesiastical lawyers," and the point is that no one can be repelled from Holy Communion even though he is not confirmed or desirous of being confirmed unless, according to the Rubric, he is a "notorious evil liver." The bearing of this opinion not only upon the Kikuyu problem, but also on Canadian topics, is of course of very great value, for, as the "Record" says, if no moral-living parishioner, whatever his status, can be refused in the Home Church, it is clearly impossible to refuse spiritually-minded Nonconformists in the Mission field. The article will no doubt reopen the whole subject and will be necessarily considered by the forthcoming Consultative Committee.

The Prince of Wales entered public life last week by taking part in the religious ceremony of laying the foundation stone of a new church in South London, where he has a large number of tenants. The Prince's reply to the address was very simple and touching, and it included the expression of a prayer "that it may please God to pour His blessings on all who shall worship in this place, and to prosper the work of those who now and hereafter shall be called on to minister in this parish." The Prince is manifesting the keenest and warmest interest in all aspects of social and religious work, and there is every assurance that he is endeavouring to fit himself in the highest and best ways for his great duties. It has also been noted with interest and pleasure that he quoted the motto of Edward the Black Prince, "My help cometh even from the Lord."

The Roman Catholic Church has placed the works of the great French philosopher, Bergson, on the Index, and this is all the more significant because among the many books now being issued on Bergson's philosophy, by far the most interesting and important is by Professor Leroy, one of the philosophical leaders of French Modernism. But while all the other leaders of Modernism were condemned one after the other, Leroy's personal orthodoxy was so unimpeachable that Rome was prevailed upon not to condemn him on condition that he should not reissue his book and that he should abstain from all controversies in connection with it. But Rome cannot restore peace by imposing silence, and a new outlet for the spirit of Modernism was seen in Bergson. Professor Leroy thought that Bergsonism might be utilized in order to give the Roman Catholic Church its philosophical foundation, and there seems no doubt that Leroy's book has had a great deal to do with the success of Bergson among intellectual Romanists. The success was such that Rome at last became uneasy, and owing to the increasing popularity of Bergson in Roman Catholic seminaries the decree of the Index has been issued mainly to protect the orthodoxy of the younger Roman Catholic priests. Henceforth, Roman Catholics all over the country are warned that Bergsonism is one Creed and Roman Catholicism another. It is perfectly true that philosophically and theologically there is a great gulf

between the essential aspects of Roman Catholicism and the conceptions of Bergson, and all the ingenuity of Leroy could not possibly bridge it, so that the condemnation of Bergson will certainly be of some use in putting an end to the vague and impossible interpretations of well-intentioned Roman Catholic followers of the brilliant philosopher. But apart from this the Index will once again prove its inherent futility.

The suggestion has recently been made that a Parents' Department in the Sunday School should be the next step, especially in the light of the good results accruing from this method in the United States. An English Sunday School paper has endeavoured to test the feeling in this country on the matter, and leading representatives are all in favour of the idea, though they feel that it will be difficult to work in practice owing to the fact that in England, at any rate, the Sunday School has been traditionally associated with children only. One thing, however, is perfectly clear, that neither in England nor elsewhere will religious education ever be as it ought to be and as it can be until there is wise, sympathetic co-operation between the Church, the school, and the home.

In the course of a remarkably interesting address to a company of booksellers, Sir William Robertson Nicoll, the editor of the "British Weekly" and the "Expositor," one of the leading if not the leading literary critic of the day, referred to the way in which Scotland treated her greatest genius, Robert Burns, and also to the terrible abuse heaped upon John Keats. The speaker also urged that care should be taken to make no such mistakes in the future, and instead to give the warmest welcome to everything which bears the touch of genius and originality. Then Sir William expressed the personal opinion that he would rather make a thousand mistakes in the way of over-praising and over-reading a new author than make one mistake in disparaging, discouraging, and denouncing a budding genius.

The Bishop of Liverpool inhibited a London clergyman from preaching in a Liverpool church last week in connection with a proposed festival service for Corpus Christi Day. The Vicar of the church was told by the Bishop that the service would not be interfered with on the undertaking that a service should be used composed entirely of prayers taken from the Prayer Book and Scripture, and one Collect already sanctioned; that he would use no other hymns than those found in one of the Church Hymn books, and that in future this service, if repeated, should not be identified with Corpus Christi Day, but be held at some other time of the year. The Vicar accepted the first two conditions, but refused the third, and the result was that the service was not held. Such episcopal action is a practical expression of the view taken by the Bishop of Oxford in his recent "Open Letter," in which he deplored the way in which some of the clergy in the Church of England simply copy Roman Catholic observances. It is of course well known that the Festival of Corpus Christi finds no place in the Prayer Book, and was distinctly repudiated by those who were responsible for the compilation of the book in the 16th century.

Among the stories told at the recent May Meetings was one of a poor old woman in a slum room, who said to one of the lady visitors something like the following:—"I've four mercies at least, Sister—four mercies. 'What are they?' Why, there's the Mission-hall, it makes one feel almost a 'born lady' to have so many kind folks comin' and shakin' hands and saying: 'How are ye goin' on?' And there's the Sisters comin' to see one; why it makes me feel quite young again, back in the country where the flowers are a-bloomin' all round!" And the third mercy is my dear old black cat; and my fourth is a mercy I ain't got—I haven't a man to keep!"

Why not make good pocket money during the holidays? Write The Canadian Churchman for particulars.

The Recognition of a Prophetic Ministry

By the Rev. W. M. WASHINGTON, Ph.D.

This article is reproduced for our readers from the New York Churchman as giving an unusual view point and contribution to the discussion of Church work and its associate problems.

THE subject of the relationship of the Episcopal Church to other Churches becomes daily a more vital one. Also, the proposal for a nation-wide preaching mission raises the question whether the Episcopal Church is ministering to America according to the needs of the Nation and in accordance with the divine plan.

I venture to point out that no plan of reunion of the Churches has as yet been suggested which will maintain the proper and independent emphasis of preaching and sacraments in a united Church. This it would seem is the very thing which needs to be done.

Note certain of the differing characteristics of these two forms of religion in ancient Judaism where prophet and priest had each his place and duties. (1) The priesthood had an "Apostolic succession" the "Sons of Aaron"; the prophets had none, and could not have from the nature of their office. (2) The utter unconventionality of the prophetic method of bearing witness to God, as contrasted with the commonplace conventionality of the priesthood. Mr. Sunday and General Booth were no more conventional than Isaiah, Jeremiah and Ezekiel were, according to their own stories. (3) The priest and prophet as ministers had no more to do with each other than a Roman priest has to do with the Methodist exhorter, beyond the (from our standpoint) astonishing fact that they ministered to the same people.

The question, therefore, arises, if Judaism succeeded in maintaining a united Church with two independent sets of ministers, why should not we? I think facts will bear me out that this is a true description of some of the *differentia* of these forms of Jewish religion. And if that be so, it must at once occur to us that Episcopalianism as distinguished from other forms of Protestantism is a form of priestly religion, and that modern Protestantism is a prophetic religion. Moreover, we have to recognize that those forms of religion which to-day call themselves Catholic have, as now organized, no place for a true prophetic ministry. Yet Jesus Himself was a prophet in the eyes of men, and can anyone doubt that the Church He founded had a prophetic ministry?

What became of this ministry? The question is of such importance that I quote at some length from Professor A. V. G. Allen: "The prophets," in the early years of the second century, "were still seen performing their peculiar work and were held in the highest honour. It is the characteristic of the highest and most precious of divine gifts and endowments that they are most easily depraved and stand nearest, as it were, to the brink of failure. Even in St. Paul's time when the prophets are mentioned, cautions are given against the abuses which wait so closely upon their order. As time went on these evils had not diminished, counterfeits were current in the churches which called for special diligence in their detection." Then, after a description of conditions in the Church and of the struggles in which the prophet was worsted, he concludes: "Under these melancholy circumstances the last vestiges of the ancient and divine order of the prophets disappeared from the Catholic Church."

Now the question I raise is, Did the abuse of his office, and the second century necessity for close organization, demand and justify the entire suppression of the prophet and the abolition of his office? And must the action of the Church be accepted as final and binding for all time? Does not the very existence of Protestantism answer no to this question, and may we not predict that the restoration of the prophet will be Protestantism's contribution to the Church that is to be? After 400 years of Protestantism would it not be as hazardous for any body of men representing a priestly religion to declare that Protestantism has no valid ministry as it would have been for the priests in Jerusalem, if they had tried unitedly to persuade Hezekiah that Isaiah should not be regarded because he was not of the tribe of Levi?

The prophetic order was abolished. Twelve hundred years later came the Reformation. But the Church of England did not undo the destructive work. More, she added to it by abolishing the monastic orders, which for a thousand years had been the fount of such manifestations of the prophetic spirit as had occurred. This is an astounding fact. For the first time in the his-

tory of revealed religion an historic and national Church had no place for individualistic, subjective, prophetic religion. The logical result was the establishment of Nonconformity, an inevitable result when it is considered that the appetite for informal religion is as fundamental as is that for the conventional type.

We have our preachers; but our recognition of their work has come, has it not, as a concession to Puritanism and Wesleyanism? But it does not go to the root of the matter to recognize the importance of preaching. What right has the priest to claim an exclusive monopoly on prophesying? Why must the preacher first be a priest? This is the question Protestantism is asking, and in the light of history and of Scripture, Protestantism is right in demanding the entire emancipation of the prophet from subordination to the priest.

To-day, so far are we from recognizing our need of a prophetic ministry that when a clergyman in Philadelphia recently made a plea for the recognition of the prophetic character of the Protestant ministry a Church newspaper which prides itself upon the accuracy of its terminology called it a plea for the Open Pulpit. The Open Pulpit might follow the re-establishment of a prophetic ministry, but the two things are not the same. Another of our clergy called the plea for the recognition of the prophetic office of the clergy of other Churches an effort to get those ministers into the Episcopal Church "by the back door." Perhaps what is needed first is the Open Mind, and add to that a little knowledge.

It is very well for us to ask if Protestantism wishes the priesthood. But considering that the priesthood 1,500 years ago calmly assumed to itself the functions of the prophet, the previous question is, do we desire the prophetic order, in

its rightful place, independent of the priesthood? Are we ready to cry, "I have sinned," concerning this offence against the divine constitution of the Church?

As regards conferences on Faith and Order, no one need imagine that we are going to give up our Orders. But does anyone imagine that Protestantism is going to give up its blood-bought liberty of prophesying? I would point out that it was this very effort to limit the prophet's freedom which resulted in the establishment of the great Orthodox denominations, as well as such wild heresies as cannot in any sense be called Christian at all; that these same denominations are well established, that their peculiar gifts are an asset of our civilization and enjoyed as such by our own people from time to time, that they will never give up the right for which they have fought of worshipping God in their own way—at least it is to be hoped they will never give up—and that they will not consider reunion on any other basis than that of the recognition of the validity of the prophetic ministry.

The primary consideration for us is one prior even to the question of the Reunion of the Churches: whether the Episcopal Church is not under obligation to restore the prophet's office in order to be true to the constitution of the Catholic Church?

Protestantism, according to this position, has no valid orders, for a prophetic ministry needs no orders and knows nothing of orders. Protestantism has a valid ministry, for her ministers have a right, a duty, to prophesy. And must not the Episcopal Church, to fit herself for a place in the Catholic Church of the future, prepare to recognize the validity of Protestant ministries as prophetic ministries?—The New York Churchman.

SUNDAY SCHOOL COMMISSION

Teacher Training Examination Results.

Out of 212 candidates who wrote on the first standard course, no less than 78 obtained a first-class standing, and only 10 failed to qualify for their certificates.

A comparison of the results in the different dioceses shows that Miss Lillian Bowen, of the parish of All Saints', Montreal, leads in the first examination of the three-year course with an average of 99 per cent.; Miss Edna M. Smith, of the parish of St. Paul, Vancouver, in the second examination of the same course with an average of 94 per cent.; and Miss E. Louise Howard, of Trinity Church, St. John, N.B., in the final examination of the three-year course with an average of 92.5 per cent.

In the two-year course the honour of receiving first place in the first examination belongs to Miss Margaret Oakley, of St. Thomas' Church, Toronto, who obtained 92.6 per cent., and in the final examination of the same course to Miss E. Pearl Ludlam, of St. Matthew's Church, Winnipeg, whose average was 96 per cent.

Seven candidates wrote on the whole course, Miss Augusta J. Huston, of St. Paul's Church, Halifax, taking first place with an average of 84.5 per cent.

As a result of these examinations the number of those who have completed the first standard course and are entitled to the diploma of the Commission is 102.

In the advanced standard course, examinations on which were held for the first time this year, 8 candidates wrote and all were successful, three obtaining a first-class. Miss Ella M. Taylor of St. Stephen's Church, Toronto, gained first place with the splendid average of 86.3 per cent., while Miss Hilda May, of St. John's Church, West Toronto, came second with 78.6 per cent.

The lists, as given below, are arranged according to the course taken and according to the general standing of the candidates. The names in each class are, however, given in alphabetical order and not in order of merit. For the benefit of those who may not be acquainted with the classification, we would point out that the standard is as follows:—First-class, 75 per cent.; second-class, 60 per cent.; third-class, 40 per cent. The Sunday School Commission extends to the successful candidates hearty congratulations. The certificates and diplomas will be forwarded to the various parishes represented as soon as they have been signed.

ONE-YEAR COURSE.

First Class.

NAME AND PARISH.

Huston, Augusta J., St. Paul's, Halifax.

Second Class.

Lupton, Albert H., St. Clement's, Verdun.
Sampson, Ralph, St. Matthew's, Ottawa.

Third Class.

Bethune, Minna P., St. Paul's, Halifax.
Eaton, Carrie, St. Paul's, Halifax.
Munro, Jessie, St. Paul's, Halifax.
Willis, Ethel L., St. Paul's, Halifax.

TWO-YEAR COURSE—FIRST EXAMINATION.

First Class.

Bishop, Nellie, Cathedral, Ottawa.
Cox, Margaret, St. Stephen's, Calgary.
Holmes, Beatrice, Cathedral, Ottawa.
Houston, Alice, Cathedral, Ottawa.
Houston, Helen, Cathedral, Ottawa.
Jones, Muriel H., Ascension, Montreal.
Oakley, Margaret, St. Thomas', Toronto.
Shore, Katharine, St. Mary's, Warwick.

Second Class.

Adcock, Amelia, St. Michael's, Calgary.
Block, Winnifred L., St. Matthew's, Ottawa.
Claxton, Elizabeth, St. Stephen's, Calgary.
Greene, William J., St. Stephen's, Calgary.
Hare, Herbert, St. Michael's, Calgary.
Houlbrook, Dorothy M., St. Stephen's, Calgary.
Lewis, Dorothy E., Fort Qu'Appelle.

Third Class.

McFarland, Mary, St. Paul's, Fort William.
Pierpont, P.N., Ascension, Montreal.
Sells, Alice M. S., Christ Church, Calgary.

TWO-YEAR COURSE—FINAL EXAMINATION.

First Class.

Bate, Lottie A., St. Matthew's, Winnipeg.
Best, Louise Hazen, Trinity, St. John.
Burton, Eva M., St. Michael's, Vancouver.
Ludlam, E. Pearl, St. Matthew's, Winnipeg.
Milton, Alice C., St. Michael's, Vancouver.
Robinson, Edith E., St. Matthew's, Winnipeg.

Second Class.

Edwards, K. M., St. Michael's, Vancouver.
Hooper, Edgar, St. Michael's, Vancouver.
LeRoy, Violet, St. Matthew's, Ottawa.
Wilson, Ellen, St. Thomas', Montreal.

Third Class.

Gwatkin, E. Beatrice, Holy Trinity, Toronto.
Hughes, Dora R. S., Somerset.
MacKenzie, Florence J., Cathedral, Fredericton.
Newell, Fred, St. Stephen's, Lachine.
Tye, Edrie, St. George's, Goderich.

THREE-YEAR COURSE—FIRST EXAMINATION.

First Class.

Archer, Mildred, St. Mary's, Warwick.
Armstrong, Ada, St. Mary's, Ferry.
Barry, Doris L., Ascension, Montreal.
Bowen, Lillian, All Saints', Montreal.
Burgess, Winifred E., St. Matthew's, Hamilton.
Cavey, Ernest, St. Clement's, Riverdale.
Chown, A. D., St. Mary the Virgin, Toronto.
Collier, John, Campbellton.
Crawford, E. Jean, Campbellton.
Ferguson, Jean, Grace Church, Montreal.
Garrett, Emily, St. Stephen's, Toronto.
Heal, Dorothy, St. Stephen's, Toronto.
Heaney, Helen A., St. Stephen's, Calgary.
Hull, Florence M., Ascension, Montreal.
Jenkins, Alford H., Grace Church, Montreal.
Jenkins, Emma M., Grace Church, Montreal.
Kelly, Bessie A., Campbellton.
Lee, William R., Christ Church, Saskatoon.
MacDermot, Dorothea, Cathedral, Montreal.
MacDonald, Ethel M., All Saints', Collingwood.
Marshall, Margerie, Ascension, Montreal.
Martin, Vera, Cathedral, Hamilton.
McDonald, Florence, Southampton.
Miles, Lillian M., St. Mary's, Ferry.
Morris, Harold, St. Matthew's, Hamilton.
Norman, Ruth, St. Mary the Virgin, Toronto.
Palmer, C. Ivy, St. James', Gravenhurst.
Stickles, Leah, St. Mary's, Ferry.
Stickles, Rebecca, St. Mary's, Ferry.
Staples, Winnifred, St. Mary's, Ferry.
Thomas, Florence I., Grace Church, Montreal.
Whittaker, Maria, St. Matthew's, Hamilton.
Wilkinson, Harold, St. Peter's, Toronto.
Wilson, Eva, Campbellton.
Wordsworth, Dorothy, St. Mary's, Warwick.

Second Class.

Armstrong, Grace, St. John's, Lancaster.
Balsam, Lily, St. Mary the Virgin, Toronto.
Bimson, Bessie, St. Clement's, Verdun.
Chinery, Alice M., St. Thomas', Toronto.
Cole, Bella M., Huntingford.
Dobson, Charles E., Wiarion.
Fowler, Alice L. E., St. Paul's, Vancouver.
Fox, Edith, St. Luke's, Montreal.
Frampton, Minnie, Grace Church, Montreal.
Hamilton, A. L., Southampton.
Hamilton, Frances R., All Saints', Collingwood.
Harper, Miriam, St. Mary the Virgin, Toronto.
Harrington, Ethel, St. John's, West Toronto.
Herbert, Mary, Christ Church, Saskatoon.
Hughes, Grace V., St. Barnabas', Winnipeg.
Kidd, Mary H., Burrill's Rapids.
Kinsella, Mary, Grace Church, Montreal.
Lee, Lillian, St. Paul's, Dauphin.
Malcolm, J. F., Southampton.
Miller, Martha W., St. Peter's, Toronto.
Moore, Stella, Ascension, Montreal.
Noad, Christina, Ascension, Montreal.
Randall, Eva M., Christ Church, Saskatoon.
Robinson, Evelyn, St. Paul's, Fort William.
Stephenson, Violet C., Ascension, Montreal.
Tranter, Lionel, Southampton.
Wakefield Walter, St. Clement's, Verdun.

Third Class.

Adams, W., St. Mary the Virgin, Toronto.
Balsam, E., St. Mary the Virgin, Toronto.
Barnes, Nellie, St. Mary's, Warwick.
Brown, Daisy A., St. Mary the Virgin, Toronto.
Cuthiss, James V., St. Matthew's, Hamilton.
Dodd, Elizabeth, Epiphany, Scarborough.
Fitzsimmons, Kathleen, Ascension, Hamilton.
Hinchcliffe, M. E., Grace Church, Montreal.
Johnston, S. A. G., St. Matthew's, Hamilton.
Jones, Gertrude, Fort Qu'Appelle.
Keating, Helen, St. John's, Lancaster.
Ken, Mrs. Fred, Trinity, Brantford.
Kingerley, Letitia, Trinity, Brantford.
Lee, Mrs. A., Grace Church, Montreal.
Marlow, Jessie S., St. George's, Saskatoon.
Marshall, Dora S., Ascension, Montreal.
McCausland, Sarah, St. Mary's, Warwick.
Myers, Nellie, St. Mary's, Warwick.
Newell, Anna, St. Mary's, Warwick.
Nichols, Lucy, Ascension, Hamilton.
Raven, Nellie, St. John's, West Toronto.
Slight, Daisy, St. James', Toronto.
Smith, Alice N., Ascension, Hamilton.
Shasdall, Lillian E., Cathedral, Montreal.
Stoker, Mary A., Christ Church, Saskatoon.
Turner, Doris, St. Clement's, Verdun.
Underwood, George J., Ascension, Montreal.
Williams, Edith, St. Matthew's, Hamilton.
Wilson, Mrs. R. M., St. George's, Saskatoon.

THREE-YEAR COURSE—SECOND EXAMINATION.**First Class.**

Anderson, Annie E., Campbellton.
Braby, Lillian M., St. Jude's, Brantford.
Colley, Kathleen, Trinity, Quebec.
Edgeley, Miriam A., Trinity, Quebec.
Hiltz, Kate M., St. John's, Truro.
Johnson, Mona, St. Paul's, Woodstock.
Kidd, Alberta R., Burritt's Rapids.
Martin, Vera, Cathedral, Hamilton.
Parrott, Josephine, St. Stephen's, Calgary.
Percival, Ada J., Burritt's Rapids.
Senn, Edith M., St. Jude's, Brantford.
Smith, Edna M., St. Paul's, Vancouver.
Venables, Frances Gordon, Ingersoll.

Second Class.

Bracken, Agnes E., St. David's, Toronto.
Bull, Harriett J., Cathedral, Hamilton.
Ellis, Violet, Cathedral, Hamilton.
Handley, Ruth, Trinity, Quebec.
Kee, Jennie A., St. James', St. John.
Lowery, Rachel M., St. John's, Port Arthur.
Morton, Grace, Ascension, Windsor.
Shotter, Mary, Cathedral, Hamilton.
Stanfield, Emma, St. John's, Truro.
Taylor, Lottie, Cathedral, Hamilton.
Thompson, Vera E., St. Matthias', Halifax.
Toms, Kathleen J., Ascension, Montreal.
Weir, Mrs. John H., Duntroon.

Third Class.

Bayley, Sarah, St. David's, Toronto.
Bradley, Gertrude, St. David's, Toronto.
Cox, Hartnett F., St. David's, Toronto.
Gilbert, Pearl, St. David's, Toronto.
Girling, G. L., Cathedral, Hamilton.
Gollmer, Louise, St. John's, Gleichen.
Gregory, Annie, St. Stephen's, Toronto.
Harley, Edna M., Cathedral, Hamilton.
Joy, Helen, St. John's, Truro.
Lay, Winnifred A., St. Barnabas', Winnipeg.
Pangburn, Louise, St. Peter's, Toronto.
Secord, Marion L., St. Peter's, Toronto.
Sylk, Alice, Trinity, Quebec.
Turner, Annie L., Ascension, Windsor.
Van Valkenburg, Edith, St. John's, Brantford.

THREE-YEAR COURSE—FINAL EXAMINATION.**First Class.**

Allen, Edith Hazen, Cathedral, Fredericton.
Backus, E. G., Ch. of the Advent, Ridgetown.
Blackie, Edith M., St. Matthias', Halifax.
Comer, Bessie M., St. James', Kingston.
Howard, Louise, Trinity, St. John.
Hayes, Katie R., St. Simon's, Toronto.
Le Souzel, Constance, St. George's, Goderich.
Millidge, Elsie L., Trinity, St. John.
Morrison, Fred E., St. John's, Brantford.
Palmer, Ada J., Holy Trinity, Dorchester.
Pelling, Laura M., St. Jude's, Brantford.
Ramsay, Jessie, St. Simon's, Toronto.
Sales, E., Church of the Advent, Ridgetown.
Senn, Jane M., St. Jude's, Brantford.
Smith, Hazel, Trinity, St. John.
Wadsworth, M. J., St. Thomas', Bracebridge.

Second Class.

Brown, Gertrude, St. Simon's, Toronto.
Davidson, E. Vera, St. Simon's, Toronto.
Gilbert, F. Leonora, St. Luke's, Burlington.
Hinch, M. J., Miss, St. Simon's, Toronto.
Le Huray, Olive H., St. Peter's, Sherbrooke.
Moore, N. A. Howard, St. Simon's, Toronto.
Peddie, Christina, St. Jude's, Brantford.
Petman, Florence E., St. Simon's, Toronto.
Whitten, Ernest A., St. Thomas', Bracebridge.

Third Class.

Gilbert, Esther A., St. Luke's, Burlington.
Weymouth, Nellie A., St. Simon's, Toronto.

ADVANCED STANDARD COURSE—FIRST EXAMINATION.

Beagley, Florence, Ascension, Montreal.
Heaps, Constance A., All Saints', Vancouver.
May, Hilda, St. John's, West Toronto.
Mountain, Grace R., Ascension, Windsor.
Rounthwaite, Jessie, Cathedral, Toronto.
Sutton, Anthony P., Christ Church, Sutton.
Taylor, Ella M., St. Stephen's, Toronto.
Wilson, Ellen, St. Thomas', Montreal.

The Churchwoman

THE MOTHERS' UNION IN CANADA.—We want every mother in Canada to realize what the Mothers' Union is and what it is doing. Branches have been started and are growing in various centres, but we feel sure that if this work were better known, every right-thinking mother would become a member. The great aims of the Mothers' Union, if carried out, reach the foundations of home and family life by seeking to uphold the sanctity of marriage, to awaken in mothers a sense of their responsibility in the training of their children and to band all together in prayer to the attainment of these objects. We are sure that every mother has at heart the highest interests and ideals for her home and her children, yet in these busy days, how difficult it is to devote any time to that side of home life—that home life on which hangs the welfare of our Empire. The necessity of an organizing secretary for the Mothers' Union work in Canada has been felt for some time past and this need was laid before the parent society in London, England. At the Central Council, London, England, held on June 18th, it was decided to appoint Mrs. Atkinson as Mothers' Union Organizing Worker of Canada. Mrs. Atkinson has been a member of the Mothers' Union for 20 years, and has been resident in Canada for over two years, during which time she has associated herself intimately with the problems of the country, and was appointed lecturer for the Women's Institutes in British Columbia last year. Besides her experience out here, she has had a wide experience of the work in the Old Country, having been secretary of the Moral Education Society of Manchester for some years, also lady visitor and probation officer to prisons for women and for some time assistant secretary to the Borstal Prison work amongst girls. Such work has helped her to realize the tremendous need of bringing home to herself and others the great responsibility and influence of the home. It is hoped that other dioceses than that of Calgary, in which Mrs. Atkinson is living, may use her services; she is prepared to travel anywhere, travelling expenses being defrayed by that branch or prospective branch to which she goes. It is felt by this means, the Mothers' Union work in Canada will receive a great impetus and will become more closely attached to the parent society and that some parishes, hitherto unable to start the work, may do so, and thus increase a band of mothers who have the welfare of their home and Empire at heart. Mrs. Atkinson, whose address is 814 36th Avenue West, Calgary, Alberta, will be very glad to hear from any one who may wish to know more of the work and to arrange dates for meetings, or the president, Mrs. Pinkham, Bishop's Court, Calgary, or the secretary of the Calgary branch, Mrs. Herschel, 2314 2nd Street West.

Church News**PREFERMENTS AND APPOINTMENTS.**

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

WARD, Rev. N. R., B.A., Incumbent of Dudswell, to assist Rev. E. M. Templeman, Magdalen Islands. (Diocese of Quebec.)

YOUNG, Rev. J. V., L.S.T., of Quebec, to the Mission of Dudswell. (Diocese of Quebec.)

HOBART, Rev. C. H., L.S.T., to the Matapedia Valley Mission, to assist Rev. G. Harding, L.S.T., Incumbent of River du Loup. (Diocese of Quebec.)

WILCOX, Rev. Noel H., M.A., of King's Collegiate School, Windsor, N.S., to be curate of All Saints' Church, Winnipeg. (Diocese of Rupert's Land.)

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

ST. JOHN.—ST. ANDREW'S.—Through the kindness of Mr. Montgomery, superintendent of St. Andrew's Sunday School, and the members of the committee in charge of St. Andrew's Sun-

day School picnic, who so thoughtfully gave the surplus stock of good things left over from their picnic to the Church of England Orphanage, Mr. Wadland was able to give the children in his care a picnic in the Bishops' Field.

QUEBEC.

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

QUEBEC.—CATHEDRAL OF HOLY TRINITY.—The Dean of Quebec is spending July and August at Ladousac. The Rev. C. R. Eardley-Wilmot and Mrs. Eardley-Wilmot have returned from a two-months' trip to England.

TRINITY.—During the Rector's absence, for the first two Sundays in July, Mr. W. Lee, a licensed lay reader officiated. Four Sunday School teachers successfully passed the 2nd year Teacher Training Examinations—Miss K. V. Colley, Miss M. Edgley, Miss R. Handley, Miss A. Sylk. Two of these took 1st-class honours.

APPOINTMENTS.—The Bishop has made the following appointments with the concurrence of the Diocesan Board:—The Rev. N. R. Ward, B.A., Incumbent of Dudswell, to assist the Rev. E. M. Templeman in the Magdalen Islands. Mr. Ward will reside at Grosse Isle. P.O. address, Leslie, Magdalen Islands; the Rev. J. V. Young, L.S.T., to the Mission of Dudswell. P.O. address, Marbleton; the Rev. Chas. H. Hobart, L.S.T., to the Matapedia Valley Mission, to assist the Rev. George Harding, L.S.T., Incumbent of River du Loup; Mr. Thomas Henry Chapman, of Marbleton, to be Lay Reader on the Labrador Coast. Mr. Chapman will probably be stationed at Tabatiere; Mr. Reginald Cooper, assistant master at Rothesay Collegiate School, to be an extra Lay Reader during the months of July and August. Mr. Cooper will be stationed at Salmon Bay.

MONTREAL.

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

CORNWALL.—TRINITY.—The members of the Junior Woman's Auxiliary of Trinity Church had a delightful outing on Tuesday, July 14. They drove up to the head of Sheik's Island and had an old-time picnic, passing an exceedingly pleasant day.

TORONTO.

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

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Rev. Canon Daw, Rector of St. John the Evangelist, Hamilton, preached at St. Alban's Cathedral at both morning and evening service last Sunday.

ALL SAINTS'.—On July 26th, at 11 a.m., an Ordination service will be conducted by Bishop Reeve in All Saints' Church. The preacher will be the Rector, Rev. W. J. Southam. W. A. H. Walker, of Wycliffe College, will be ordained deacon, to be curate at All Saints'; and Rev. A. Perry Park, also of Wycliffe, will be ordained priest. Mr. Park is expecting to go to India in the autumn, to take up work, probably amongst boys, under the Y.M.C.A.

OPEN-AIR SERVICE.—Under the care of the Rev. W. J. Southam, of All Saints' Church, services are being held on the lawn of the Deaconess and Missionary Training House every Sunday evening after the Church services are over. These meetings began in June. On July 5th Principal O'Meara spoke to nearly 1,200 persons, and on July 12th over 700 gathered to hear the Gospel preached. The hymns are thrown on a sheet by a lantern and the singing, which is most hearty, is led by a piano. The work is very encouraging.

HANLAN'S POINT.—EMMANUEL.—The Bishop preached at Hanlan's Point, Emmanuel Church, on Sunday, July 19th.

ST. PHILIP'S.—OBITUARY.—On Monday, July 6th, there passed away at her late residence, 102 St. Patrick Street, Toronto, Margaret Dean, aged 73 years, relict of the late Thomas Dean. Mrs. Dean, who was greatly beloved by a wide circle of friends, had been closely identified with the life and work of St. Philip's Church, Spa-

dina Avenue, for upwards of 35 years. During all that time she was a faithful worker and devout worshipper, contributing generously of her substance and devoting much of her time to the parochial needs as well as the missionary activities of the Church she loved so well. Hers was a life of love and prayer and its outstanding feature was simple faith in God. The services of the sanctuary had been her delight and her closing hours bore abundant testimony to the finished work of Christ. A life spent in His service here and in the service of His redeemed, affords an inspiration and an example for which we may well thank God. Mrs. Dean is survived by two step-children, Mr. Thomas Dean, of Toronto, and Mrs. Herron, of Owen Sound, and by three sons, Messrs. John G., Wm. Scott and Edwin J. Dean, all of Toronto, and two daughters, Miss Edith E., of Chicago, and Miss Hettie, at home. The funeral, which was largely attended, was held on Wednesday, the 8th inst., from St. Philip's Church, to St. James' Cemetery, and was conducted by the Rector, Rev. J. H. Teney, assisted by Rev. R. J. Moore and Rev. A. J. Arthur.

ST. STEPHEN'S.—The Garrett Bible Class of this church completes 21 years of work on Sunday, July 26th. A special service is being held at St. Stephen's at 3 o'clock, at which Mr. R. W. Allin and others will give addresses. The record of Mr. Geo. C. Garrett's work among boys is one of noteworthy success; faithfulness has characterized his life of service.

NEW TORONTO.—ST. MARGARET'S.—A garden party was held on Saturday, July 18th, on the ground of Miss McCrimmon. The band of the 35th Regiment furnished the music. An excellent general programme of sports was carried out. This church is a Mission church under the care of Canon Tremayne, and is going forward rapidly under the efforts of Mr. S. Childs, of Trinity College.

SCARBORO' JUNCTION.—CHURCH OF THE EPIPHANY.—A garden party was held on Saturday, July 18th, in aid of the Building Fund, and under the auspices of the Women's Guild. The profits were \$160. There was a splendid attendance, and the party was successful from every point of view. At present \$4,200 has been paid on the Building Fund. When completed, the church will have cost about \$5,000, not including the land, which is valued at \$1,000.

The Woman's Auxiliary and the Woman's Guild are continuing their meetings and work through the summer months. There is an active Boys' Auxiliary also in connection with the church.

MINESING.—Rev. E. J. Peck is taking duty here for a few Sundays during the absence of the Rector.

SHANTY BAY.—Owing to the illness of Mr. F. J. Foot, in charge of this parish, the Ven. Archdeacon Ingles, conducted the services on Sunday, July 12th.

GRAFTON.—ST. GEORGE'S.—Word has just reached us of the death of the Rector, Rev. Charles Henry Brooks, in Orillia, on July 17th. Mr. Brooks, who was in his 68th year, was the eldest son of the late Charles Brooks, of Lennoxville, Que.

NIAGARA.

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

HAMILTON.—ST. PHILIP'S.—Rev. C. B. Kenrick, Rector of this church, has returned from a three months' trip to Europe and during his absence visited Switzerland, England and France. He was to have sailed home by the Royal Edward, but on account of her hitting an iceberg on the way over, he was compelled to take passage by the Laurentian, of the White Star Line.

WINONA.—ST. JOHN'S.—On Sunday, July 12, 14 adults—six females and eight males—were confirmed by the Bishop of Niagara. A large congregation attended the service and the number of communicants was the largest in the history of the church.

HURON.

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

ST. THOMAS.—ST. JOHN'S.—"The fundamentals of Protestantism," was the subject of the sermon preached Sunday evening, July 12, in St. John's Church. Taking for his text 2 Chron. 20: 20, "Believe in the Lord, so shall ye be established; believe his prophets, so shall ye prosper." After picturing the trials of the church in the reign of Jehoshaphat, the preacher stated

that the Church of God is the best witness to the fact that she is Divine and not human origin. The Church's mission (1) witness to truth; (2) call out a people; (3) to evangelize the world, the fundamentals as set forth by Wycliffe, as the exponent of the free and open Bible; Luther, the exponent of the simple truth of salvation by faith in Christ; Cranmer, as the leader in simpler and more intelligent worship. The dangers of Protestantism are not only from without but from within. The neglect of the Word of God; the failure to preach the atonement; indifference to worship. To be strong within we must be pure within. The Rector concluded the sermon with an exhortation to the necessity of the Church to look within, shake off the indifference and serve God with greater devotion.

SARNIA.—ST. JOHN'S.—The most largely-attended Twelfth of July service which the Orangemen of Sarnia and vicinity have taken part in for many years took place on Sunday, July 12, at St. John's Church, Devine Street. Wor. Bro. James Cox acted as director of ceremonies for the day and soon had the brethren lined up on their march to the church. After arriving at the church, Bro. Rev. F. G. Newton, the esteemed Rector of the church, conducted the service, which was thoroughly appreciated by the brethren. The rev. gentleman took for his text 1 Corinthians 26: 13, "Watch ye, stand fast in the faith, quit you like men, be strong." He preached from this text an eloquent and inspiring discourse, paying special attention to the present critical situation in Ireland growing out of the agitation for Home Rule and the determined stand taken by the Orange body against the inclusion of Ulster in that measure, a stand which the rev. speaker fully justified, and hoped and was confident would be successful. At the conclusion of the service the brethren marched back to their hall, where a hearty vote of thanks was tendered to Bro. Rev. Newton, the organist, choir and officials of St. John's Church, for the cordial welcome given to the members of the Order and the inspiring and patriotic address delivered by the Rector.

CARTWRIGHT.—ST. STEPHEN'S.—Mr. A. W. Kelly, for some time superintendent of the Sunday School here, was recently made the recipient of a handsome leather-bound copy of the Hymn Book, on leaving here for Amherstburg. Mr. Kelly will be greatly missed, as he took a real interest in the Sunday School work. An address accompanied the presentation.

CLARKSBURG.—GREY DEANERY.—On Sunday, July 5th, the Bishop held an Ordination service at St. George's Church, Clarksburg, when Mr. Chas. Abbott was made deacon and the Rev. J. H. T. Young ordained priest. As this was the first ordination service held in Grey County, the church was filled to its utmost capacity, and many visitors were present from outside churches. The Rev. Jas. Ardill, Rector of Owen Sound, preached a sermon on the ministry, and Rural Dean Reilly said the Litany.

AYR.—CHRIST CHURCH.—The laying of the corner stone of the new Christ Church took place on July 14, on the church grounds before a large crowd. Bishop Williams officiated and gave an address congratulating the congregation. Others who were on the platform were Rev. E. Snell, Rev. D. Cornish, of Forest and Canon Ridley, of Galt. The church will be ready for occupation in a few months.

PARKHILL.—ST. JAMES'.—Parkhill Orangemen, about 60 in number, attended divine service at this church on July 12. An inspiring sermon was preached by Rev. C. Farney, Rector of the church, after which they marched, accompanied by the Parkhill band, to their lodgerooms.

MOOSONEE.

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

CHAPLEAU.—We hear that it is intended to erect a new large boarding school for Indians and that plans are prepared for it.

COCHRANE.—The payments to Indians under the treaties were made here this year for the first time, it is understood at the Government's instance. Many of the residents of this rising town saw for the first time the ancient and vanishing mode of Indian travel and were much interested in the baskets in which the children were carried. The kodaks were fully employed. The Rev. J. Prewer, Principal of the Indian Board-

ing School at Chapleau, came to Cochrane and held an early morning service for the Indians on Sunday, at which there was a large and reverent congregation and many Indian communicants.

RUPERT'S LAND.

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

SYNOD OFFICE.—Archbishop and Mrs. Matheson and Miss Matheson will leave shortly for England.

WINNIPEG.—ST. JUDE'S.—The corner-stone of the new St. Jude's Church was declared well and truly laid by Mr. J. G. Dagg on the evening of July 16th in the presence of a goodly number of the parishioners and friends. Notwithstanding the blustery and showery weather, the ceremony was successfully carried out, and a new chapter in the history of the parish opened.

The service was conducted by the Rector, Rev. G. Horrobin, to whose hard work and zeal the progress of the church is largely due. After the singing of the hymn, "O God, our Help in Ages Past," Dean Coombes delivered a short address. He said it had sometimes been charged that the Anglican Church in the city had not been sufficiently aggressive in the matter of Church extension, but that reproach could not be levelled against the Parish of St. Jude's. The parish had passed another milestone on its way, and he wished to congratulate them on recognizing the need of the neighbourhood and responding so well to it.

Before laying the stone, Mr. Dagg congratulated the members of the church on the issue of the hard work and self-sacrifice, both of the Rector and his people. He proceeded to review briefly the history of the Anglican Church in the West, from the time of the coming of Rev. John West to the banks of the Red River in 1820, when the humble schoolhouse of St. John's was sufficient to accommodate the people. Now they had in the West a large and important branch of the Anglican Church, continually crying out for more churches and clergy. Mr. Dagg went on to say that he wished to express the hope that the laying of the corner-stone would be the means of inducing greater interest in the Church in that part of the city. Alluding to the practice of laying corner-stones, Mr. Dagg said that the institution went back to the time of the Medes and Persians, and also to the Greeks and Egyptians. The symbolism of the rite was important. The stone stood for strength, security and endurance, qualities of the Christian Church. The real power of the Church lay in the fact that it was the greatest man-maker in society. In that part of the city, the new St. Jude's Church would stand for the extension of the Kingdom of God and the development of Christian character.

A silver trowel was handed to Mr. Dagg, the stone was set in position, and then Mr. Dagg said, clearly, "I declare this stone well and truly laid, in the name of the Father, Son and Holy Ghost."

After the ceremony of the stone-laying, a bright and brief address was given by Rev. W. M. Loucks, Rector of All Saints' Church. He spoke of the humble life of the saint after whom the church was named, St. Jude, of the stone, which had been wrought into shape for use, and of the corner-stone, which typified Jesus Christ, the chief corner-stone of the Christian Church. The service closed with the singing of "God Save the King." The whole ceremony occupied less than an hour.

St. Jude's is not one of the larger Anglican churches, but it has a fine record of progress since the church was commenced in June, 1906, the services at first being held in a tent. The next step in its progress was the erection of the wood structure, seating about 250 people, which is now to be replaced by the brick edifice. The new church will have a seating capacity of 500, and will cost approximately \$20,000. The old church will be retained and used for general parish purposes, such as a hall for parish meetings, social gatherings and Sunday School. The present incumbent, Rev. G. Horrobin, has been with the church from the beginning in 1906.

Rev. Noel H. Wilcox, M.A., has recently been appointed curate of All Saints' Church. He arrived in the city early this week, and was met by the Rector and wardens of the parish, and a number of the interested workers of the congregation.

Mr. Wilcox, who is a Nova Scotian by birth, was educated at King's College, Windsor, taking his B.A. degree in 1910. After a post-graduate course in divinity for two years at his Alma Mater, he went to the clergy school (Westcott House) at Cambridge for a year, and since his return has acted as one of the masters at King's

Collegiate School at Windsor. After taking his M.A. degree at the annual commencement last June, he was ordained to the Diaconate on Trinity Sunday in All Saints' Cathedral, Halifax, by the Bishop of Nova Scotia.

The Anglican Young People's Associations of the city held a union picnic in Assiniboine Park, Saturday afternoon, July 18th.



SASKATCHEWAN.

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

SASKATOON.—ST. GEORGE'S.—The treasury of this church is the richer by several hundred dollars through the two days' fete which the congregation have been holding. The evening hours spent with the several organizations of the church in the pretty Riverside Park were pleasant. The groups of tents were gay with Union Jacks and the grounds were prettily lighted. On the first evening the Salvation Army band added much to the delightfulness by their programme of music. The women who had arranged for the sale of needlework and cookery and for the suppers and afternoon teas deserve great credit for the capable and faithful way in which they carried out their very heavy duties. Rev. J. T. Tuckey assisted in many ways in making the affair still more pleasurable and successful.

CHRIST CHURCH.—A reception and short entertainment were held at Christ Church Hall on July 14, for the purpose of extending a welcome from the congregation to Rev. B. and Mrs. Pullinger, on their return from their wedding tour.

LAC LA RONGE.—ALL SAINTS' BOARDING SCHOOL.—With the arrival of Whitsuntide and the breaking up of the ice on the lake our band of Indians began to come in from their winter hunting-grounds, and tepees and tents sprang up like mushrooms, and dotted the islands and mainland around the Mission. On the Sunday the communicants numbered 58, while the offertory amounted to \$60. Many more families came in their canoes during the following week, so there was a further gathering on Trinity Sunday. There was a crowded congregation, the communicants numbering 60 and the offertory was \$65. They only take one collection a quarter, and their next special Communion service was held on July 19th, when the Indians assembled here to meet the Treaty party on its three months' "round" for their regular payments.

On Whit Saturday morning the long-looked-for new Principal and his wife, the Rev. and Mrs. A. E. Clephan, arrived just in time to get a glimpse of the children in school before they went for their holiday. Mr. Clephan lost not a minute in getting to work, for there is much to be done before the children come back. Then there is the learning of Cree, and an extension to the school building, of a laundry, new sewing-room, and a thousand and one other jobs waiting to be done.

On the Wednesday in Whit week the W.A. meeting was held in the Junior schoolroom to meet Mrs. Clephan. Eighteen Indian women were present, though many from distant places had not arrived. Archdeacon Mackay addressed them in their own language, while Mrs. Clephan, interpreted by one of the pupils, spoke on the words, "Faithful Women" in the W.A. Prayer they had just repeated together in Cree, and told them she hoped soon to be able to talk to them in their own tongue. She said how pleased she was to learn that they, as an Indian W.A. branch, had already accomplished by the sale of their pretty birch bark baskets, embroidered moccasins, etc., the stained-glass window in the chancel and the hanging-lamps for their new church, as well as a contribution towards the salary of the Rev. L. Ahenakew, their "Own Indian Missionary," and one woman, on her own initiative, brought fringed hangings of embroidered moose skin for the lectern and reading-desk. Next came the business of electing Mrs. Clephan as our new President in the place of Mrs. M. B. Edwards. Miss Davie was elected as Vice-President and Miss Stapleton as Secretary and Treasurer. The proceedings closed with afternoon tea. Miss Northwood superintends the Junior W.A., which was commenced among the older Indian girls of our school more than two years ago. Through the sale of their work they were able, the first year, to send a contribution to the mission at Cedar Lake; the second year to the "Door of Hope," in the Diocese of Honan, China, and this year, as the little fund grows, it is proposed to divide it between the "Door of Hope" and our own church.

Our church has been recently enriched by the gift of two beautiful chancel chairs from Miss Northwood. On Whitsunday two new offertory plates were used for the first time, a gift, together with the font, from the Babies' Branch of the Saskatchewan W.A.

We are losing one of the members of our staff, Miss A. Parkes, who has held the position of Girls' Matron here for the past two years and eight months and is now going to the Victoria Hospital, Prince Albert, to take a course in nursing.



NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

VANCOUVER.—DAUGHTERS OF THE KING.—Delegates from various points in the East as well as from British Columbia were present at the Convention of the Daughters of the King of the Anglican Church of Canada, which was held in Christ Church in this city on July 3, 4 and 5. On Thursday evening, Mrs. G. H. Cowan held a reception to welcome the delegates and on Friday afternoon the first business session was held, when resolutions were presented and attention given to various matters. A further session was held in the evening when Rev. MacKenzie Naughton took the chair and an address of welcome was given by Rev. C. C. Owen, while the presidential address was given by Mrs. R. A. Williams, of Toronto. Miss K. F. Sadlier, of Hamilton also spoke, taking as her subject "Power for Service." The convention was continued on Saturday afternoon, when the general secretary presented a review of activities of the past year and reports were submitted by the different chapters represented. This was followed by a paper on "Bible Study, Private and Corporate," presented by the members of St. Michael's, Vancouver, and another on "Our Self-denial Week," which came from Ascension Church, Hamilton. The session closed with a quiet hour, conducted by Rev. Archdeacon Heathcote, after which tea was served. At the evening meeting there was an address on "The Responsibility of the Daughters of the King to the Order and to Other Women," by Mrs. Cowan, and an address was also given by Rev. Principal Vance. On Sunday there was a corporate communion celebrated at 9 o'clock, and in the afternoon a mass-meeting for women and girls was conducted by Mrs. Williams and address by Miss Sadlier. It was decided to devote the self-denial offerings to the work to women and girls in South America. The president of the Canadian Council, Mrs. R. A. Williams; the general secretary, Miss Hobson; the president of the Niagara local assembly, Miss Sadlier; Miss Swain, Ascension Chapter, Hamilton; Miss Richards of the Cathedral, Hamilton; the president of St. Thomas' chapter, Chilliwack, Miss Grossman, and a representative of Nelson, B.C., attended. The officers elected for the ensuing year were:—President, Miss K. F. Sadlier, Hamilton; first vice-president, Mrs. G. H. Cowan, Vancouver; second vice-president, Mrs. L. E. Skey, Toronto; general secretary, Miss Hobson, Hamilton; general treasurer, Miss Seymour, Vancouver; editress of Royal Cross, Miss Ferguson, of All Saints' Church, Hamilton; executive, Miss Hamilton, Hamilton; Miss Burton, Vancouver; auditor, Miss Burton, Vancouver.



COLUMBIA.

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

VICTORIA.—ST. JOHN'S.—The Woman's Auxiliary of St. John's Church held another garden party on Wednesday, July 15th, at the residence of Mr. and Mrs. R. H. Walker. The proceeds will be devoted to the Mission Fund of the Auxiliary.



CALEDONIA.

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

FRASERTOWN.—ST. PAUL'S.—Bishop Du Vernet held services in this church, Frasertown, Fraser Lake, baptizing two adults, confirming four, administering Holy Communion to 11 persons and ordaining Rev. Edwin Gillman deacon. Mr. Gillman has been fulfilling Rev. W. M. Sweetman's place at Endako, but on the return of the latter from Ireland next week, he will take charge of the Nechaco Mission.

Correspondence

MOTHERS' FRESH AIR FUND.

Miss T. A. Connell, of the Church of England Deaconess House, gratefully acknowledges the further contributions to above fund:—

Previously acknowledged	\$ 47.86
A Friend, Toronto	1.00
Mrs. Stratford	10.00
B. M. Judge	1.00
Mrs. G. Harold Charles	2.00
A Widow, Nepinka	10.00
Mrs. Fuller	2.00
L. Bradley, Mortlock	5.00
A Member of St. Paul's	25.00
Mrs. Breton	1.00
Miss Edythe Stewart	1.00
Mrs. Calow	5.00

Total \$110.86

Eight operations since last November for mastoid abscess, have left poor R. . . . , at 18 years of age a physical wreck, her hearing almost gone, and utterly unfit to help her widowed mother in her hard struggle to maintain a family of four on \$5 a week. A younger sister is the recipient of this magnificent remuneration for hours of weary service in a city restaurant. Though tired and worn herself, she exclaimed delightedly when a country holiday of two weeks' duration was suggested for her sister, "Oh, it's just the very thing for her, it will do her a world of good." R. . . . herself hardly knows what to make of her good fortune. The mother has obtained some work (which just now is very scarce) and is most grateful.

[Further contributions will be of the greatest service if sent in to 179 Gerrard Street East, Toronto.—Editor, "Canadian Churchman."]

RACE POISONING.

To the Editor:

The liquor question has been looked upon mostly as a moral question until of recent years the great railroads and other employers of labor began to refuse to employ men who drank.

Of late years, however, the great scientists have thrown a light upon it that has stirred the world into great activity and that should cause every lover of his country to shudder at what is ahead of us if we don't wake up.

It began in this way: The great nations began to observe that the recruits to the armies were getting smaller and that an increasing number had to be rejected on account of some bodily infirmity. Royal Commissions were appointed to look into the cause or causes. These commissions all reported the same thing, that the principal cause of this degeneracy was the drinking habits of the people. The German report ended by saying that if the beer-drinking habits of the people were not reformed, "in a few generations there will not be Germans capable of defending the Fatherland." Recently the commission appointed by President Roosevelt, in the United States said that if this drink question was not settled inside of ten years some more virile race would write the epitaph of this republic. The German Emperor has recently said that the great battles of the future will be won by sober nations.

This is a phase of the question that is not yet fully known—that alcohol is causing degeneracy of the people who use it freely to such an extent as to threaten their extinction. It is now pretty generally conceded that it was whisky rather than the Japanese that defeated the Russians.

This view of the matter has naturally created great alarm in the old countries and most of the Governments are taking measures to spread the truth by means of handbills, posters, lectures and other ways.

That is something that has been neglected by the authorities in this country. Give the people the truth and trust them to protect themselves and their children.

H. Arnott, M.B., M.C.P.S.

HONORARY SECRETARY OF THE DIOCESE OF CALGARY.

Dear Sir,—May I be allowed to correct a small error in one of your items of news which appeared in a recent issue. It read that Mr. Sidney Houlton was appointed secretary to the diocese of Calgary. The correction is this:—At the Calgary Diocesan held June 14 to 16, Sidney Houlton, Esq., of Calgary, was voted

unanimously to the office of honorary secretary-treasurer to the diocese, with an allowance of \$750 dollars to pay for clerical aid. I am calling your attention to this matter, because it is so seldom one finds men in these days of money-making, who are willing to give of their time freely as Mr. Houlton is doing, to save the Church expense. Of late years the diocese has been paying Archdeacon Hogbin the sum of \$2,000 annually as secretary, and it was felt by the Synod of 1913 that with men and money so scarce, the Archdeacon should be free to enter upon parochial or Mission duties, and get a layman as secretary-treasurer, at a salary not exceeding \$1,200 a year. The matter was left for the executive to deal with, and consequently Mr. Houlton was approached, and consented to act if it was the wish of the Synod for him to act in an honorary capacity, but in no other way could he entertain it.

Mr. Houlton stated in a most able and delightful manner to the Synod of 1914, that if elected he would give of the best in him, but although of a retiring and modest nature, he certainly valued his services at a much higher rate than \$1,200 a year, so that the Synod must accept him as an honorary worker or not at all. Now, personally, I feel that honours should be given where honour is due, and certainly where a man is giving his services from 10 a.m. to 5 p.m., five days a week and 10 to 1 the sixth day, you can scarcely in all fairness give him any other title than that of honorary. Trusting you will kindly give this letter a place in your columns,

Yours, Mr. Editor,
One Who Likes to See Fair Play.

Books and Bookmen

"The Church of Twenty Centuries." By A. W. Harrison, B.Sc., B.D. (London, England: C. H. Kelly, 1s. net.).

An attempt to put into a single volume of less than 200 small pages a sketch of the history of the Christian Church, and although of course the treatment is necessarily brief it is never trite, and is frequently suggestive and interesting. This little manual will accomplish its purpose if it sends readers into the wider fields of Church history and biography. As it stands, it would make a valuable introduction to larger works.

"The Land of Open Doors." Letters from Western Canada. By J. Burgon Bickersteth. With Foreword by Earl Grey (London, England: Gardner, Darton and Co., 7s. 6d. net.).

Mr. Bickersteth came out to Canada for two years under the auspices of the Archbishops' Western Canada Fund, and this book represents his letters home. Earl Grey's Foreword refers to two Western pioneers, a young Presbyterian, James Robertson, and a young Roman Catholic, Father Lacombe, of both of whom he speaks with great appreciation; and then adds that, "At that time the Church of England, which appeared to be more concerned with teaching men to believe than how to act, was not conspicuous as were the Presbyterian and Roman Catholic Churches, for its missionary zeal, either among the Indians, or the pioneers of Western Canada." But now he says, "the dogmatic entrenchments . . . have been pushed into the background," and "a new virility is stirring her limbs." This is assuredly plain speaking, but whether it is true Western Churchmen must decide. Mr. Bickersteth gives some very vivid and informing pictures of his life out West, and both for Eastern Canadians and also for Englishmen a splendid idea will be derived. It is impossible to touch upon the many points of interest included in these pages, but special attention can be called to the references to loyalty to the Crown (p. 86), and to the awful isolation (p. 179). Naturally, religious questions interest us most, and the author was evidently puzzled by the breadth of view he found in the West. The one distinction he experienced was that between Roman Catholicism and Protestantism, and he plaintively adds that "this rather depressing broadmindedness is typical of Western religious life" (p. 64). To us it seems encouraging rather than depressing, because the people were evidently quick enough to see the vital difference between Roman Catholicism and Protestantism. On another occasion Mr. Bickersteth was invited to a Methodist home, and when told frankly that a good Methodist would have been preferable, he replied, "I guess you will have to make me do," to which the wife replied, "Beggars can't be choosers, any way,

and you're better than no one." These experiences must have been admirable for a young Oxford man, enabling him to realize things as they are out West and to see the vital difference between religion there and in the city of Oxford. Of course Mr. Bickersteth's idea of Church principles represents one type only, and he never seems to have conceived the possibility of a Broad Evangelical Churchmanship. We venture to think that the type of Anglicanism here represented will always have to face such difficulties as Mr. Bickersteth experienced, and if our Church is to win its way in the West it must present a very different aspect of Christianity to the matter-of-fact commonsense of the Western prairie. Mr. Bickersteth naturally felt the serious problem of overlapping and the equally serious question of the slackness of professedly Church people (p. 236). In his last chapter he deals with certain needs and experiments and we are glad that he emphasizes the necessarily temporary character of the Archbishops' Western Canada Fund, and many will echo his conviction and associate with it the hope that in a few years our Church will occupy a far stronger position than she does to-day. But we prophesy that if and when this comes about it will not be with the type of Churchmanship apparently favoured by this book. A number of photographs add to the interest of Mr. Bickersteth's chatty and attractive letters. The book will do much to reveal life as it really is in the West.

The Family

IF NEEDS BE.

(From "Flowers of the Wind," by Charlotte Manfield.)

To moisten with one's tears the other's brow,
If needs be.
To turn one's back on pleasure, maybe life,
To take and hold all troubles, burdens, strife,
If needs be.
To bind oneself with an unwritten vow,
If needs be.
To ever yield a sympathetic ear,
If needs be.
To laugh when laughter onward flies,
To laugh, though for us mirth but cries,
If needs be.
To bravely face, and show no cowardly fear,
If needs be.
To be stone deaf, when censure's in the air,
If needs be.
To lose one's wit and give no apt reply,
To seem a fool, rather than draw a sigh,
If needs be.
To yield in all thy dealings double share,
If needs be.

THE TURNSPIT.

In old books we read of dogs called turnspits. They were trained to keep the roast turning before the fire, but the need of such dogs has gone and they have disappeared. In some verses on the Turnspit the following occurs:—

The dinner must be dished at one—
Where's the vexatious Turnspit gone
Unless the skulking cur is caught,
The sirlain's spoiled, and I'm in fault.
With all the fury of a cook,
Her cooler kitchen Nan forsook,
The broomstick o'er her head she waves,
She fumes, she stamps, she puffs, she raves—
The sneaking cur before her flies,
She whistles, calls, fair speech she tries;
These nought avail, her cholera burns;
The fist and cudgel threat by turns;
With hasty step she presses near—
He slinks aloof and howls with fear.

ORGANIST AT OVER 2,000 WEDDINGS.

Never to have been late for a service for thirty-five years is the proud record of Professor J. E. Vernham, the organist and choirmaster of St. Paul's, Knightsbridge. "Not only have I never been late," he said to your correspondent recently, "but I have only once been absent through illness since the third week in April, 1879, when I took up my duties here. During that time I have played, I suppose, at seven thousand services, including more than two thousand fashionable weddings, which I think is a record. "There have been very few fluctuations in the popularity of the church for weddings, and I can-

not count the number of ladies who have become peeresses while I have sat at my organ. Among the weddings I can remember are those of the late Duke of Sutherland, the Duke of Westminster, at which King Edward was present and signed the register; the Earl of Dalkeith, the Earl of Drogheda, Earl Brassey and Sir James Reid, Queen Victoria's physician.

"There has been very little change in the fashions of weddings, except that, of course, the motor car has entirely displaced the wedding carriage and pair for driving away the bride and bridegroom. The remarkable thing is the monotonous smoothness and sameness with which weddings take place. I can remember only one in which there was any excitement. Owing to some little social unpleasantness caused by jealousy, some one had threatened to shoot the bridegroom on his wedding day, and the church was surrounded by police, and plain clothes men were scattered among the congregation. Having no ticket I myself was for a time refused admittance. Nothing untoward happened at the ceremony.

"The most appropriate anthem I ever played was when a certain peer was being married. He had kept the bride waiting for more than ten minutes, and the anthem, previously chosen by her, was 'I Waited for the Lord.'

"The Duke of Connaught, when he is in London, is a frequent attendant at service on Sunday. He likes to come in quietly, and sits in a seat in the Lady Chapel, behind the choir, just opposite the organ. I can see him in the mirror. Princess Marie Louise of Schleswig-Holstein has also been a frequent member of the congregation. I do not think we have so many titles among our seatholders nowadays. The country week-end habit seems to have taken many away, and the season during which they are in town at all is shorter, but they still come here to be married."

WHY I GO TO CHURCH ON RAINY SUNDAYS.

(From the Scottish Chronicle.)

- I attend Church on rainy Sundays because—
1. God has blessed the Lord's Day, and allowed it, making no exceptions for rainy Sundays.
 2. I expect my clergyman to be there. I should be surprised if he were to stay at home for the weather.
 3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.
 4. By staying away I lose the prayers which bring God's blessing, and the sermon which might have done me great good.
 5. My presence is more needful on days when there are few, than on those when the Church is crowded.
 6. Whatever station I hold in the Church, my example must influence others; if I stay away, why may not others?
 7. On any important business rainy weather does not keep me at home; and Church attendance is, in God's sight, very important.
 8. Among the crowds of pleasure-seekers, I see that no weather keeps delicate people from the ball, the party, or the concert.
 9. Among other blessings such weather will show me on what foundation I am building. It will prove how much I love Christ; true love rarely fails to meet an appointment.
 10. Those who stay from Church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.
 11. Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to bear that.
 12. There is a special promise, that where "two or three" meet together in God's Name, He will be in the midst of them.
 13. An avoidable absence from Church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.
 14. My faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.
 15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginable; until thousands never enter a Church, and yet think they have good reason for such neglect.
 16. By a suitable arrangement on Saturday, I shall be able to attend Church without exhaustion; otherwise, my late work on Saturday night must tend to unfit me for the Sunday enjoyment of Christian privileges.
 17. I know not how many more Sundays God may give me; and it would be a poor preparation for my first Sunday in Heaven to have slighted my last Sunday on earth.

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Egypt has a woman's educational union. Copenhagen has a domestic servants' union.

Lord Mersey has sailed for England after paying a short visit to Government House, Ottawa.

Mrs. J. C. Farthing, wife of the Bishop of Montreal, is visiting Woodstock, and going from there to Muskoka.

The Very Rev. Charles Pressley-Smith, Dean of Argyll and the Isles, and Mrs. Pressley-Smith, have sailed for England.

Rev. H. G. Wakefield, Rector of St. Paul's Church, Virginia City, Montana, is visiting Victoria, B.C., for a few days before crossing over to Vancouver.

The Bishop of Edmonton has consented to address the Boys' Mass Meeting, at the Dominion Convention of the B. of A., in Winnipeg in September.

So Cupid has been at it again. Dr. Archer, we learn, is to return to India, not alone, but with a bride. The wedding will take place in the very near future.

The Right Worshipful Rev. B. D. Steacey, of Ottawa, Past Deputy Grand Master of Ontario East, was among those who marched with Lodge Lansdowne on the 11th.

Canon Gould and Mr. L. A. Hamilton have returned from their world-tour of missions. Some interesting facts should shortly be forthcoming. All Anglicans eagerly await the news.

Word of the serious illness of Miss Dixon, sister of Canon Dixon, in England, has just been received in Toronto. Canon Dixon has hurriedly returned to the city and is awaiting a cable message before leaving for England.

Small boy (to charitable lady)—Please, mother says she's much better of the complaint wot you gives 'er quinine for; but she's awful ill of the disease wot cured by port wine and chicken broth."

The reports just to hand of the new trouble with the Hindus on the "Komagata Maru" are of a most serious nature, the authorities failing to force the steamer to leave the harbour, although 160 police are stated to have been used. Premier Borden has ordered the warship "Rainbow" to deal with the difficulty.

The Grenadier Guards Band is being brought from England for the Canadian National Exhibition this year. Of all the great bands that have visited Toronto, Dr. Williams and his Grenadier Guards have made the most friends. They are popular alike with the critics and the public, and are assured of a great reception.

The greatest marvel of modern history is the manner in which France, brought to the depths of poverty and humiliation, not once, but time after time, by revolution and war, has arisen to take her splendid place among the great nations, and the chief credit for that marvel is due, says a writer, to the women of France, by whose patient toil and thrift individually, in every home, the whole nation was preserved and restored.

In a speech recently Sir Robert Borden said: "If you could pivot Canada upon its eastern seaboard, it would cover the northern part of the Atlantic Ocean, the British Isles, Norway, Sweden, Denmark, Holland, Belgium, the northern part of France, the entire German Empire, and a considerable part of European Russia; and a man who lives in Halifax, Nova Scotia, is a thousand miles farther away from Victoria, British Columbia, than he is from London."

After an operation performed in Barrie Hospital about a week ago for appendicitis, Mr. F. J. Foot, in charge of the church at Shanty Bay, died on Sunday last. It is with the deepest regret and sincere sympathy with Mrs. Foot and her family that we record this news. It will be remembered it was at Longford during the winter that Mr. and Mrs. Foot were burned out on a 32 below zero night, losing everything they possessed. The prayerful sympathy of the whole Church will go out to the bereaved at this time.

The fining only, of the masters of the seven steamers, "Cayuga," "Chippewa," "Corona," "Kingston," "Toronto," "Rochester," and "Chicora," for the sale of intoxicating liquors on board, is inexcusable. Why is the law not enforced? And that without fear or favour. How can Hon. W. J. Hanna sanction this when the liquor license act expressly states that "liquor shall not be sold nor kept for sale in any room or any place on any such vessel." The fine was about \$200 each boat, and now they continue for the season to break the law with impunity, if our information is correct!

On the whole, our "Occasional Prayers" are worthy and dignified utterances; and the more familiar of them the General Thanksgiving, and the Prayer for All Sorts and Conditions of Men, sum up in a particularly satisfying way, and in simple and noble language the great universal topics of intercession and gratitude. Some famous names are associated with these prayers. Among their authors are Archbishop Laud, the martyr Primate; Cosin, the great Bishop of Durham; Sanderson, Bishop of Lincoln, whose life was written by Izaak Walton.

A story is being retold concerning a charity sermon preached by the predecessor of the present Primate of

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Ireland. After the service the following conversation was overheard between two Scots-Irish farmers:—"Weel, weel," said the one, "he's a wonderful man entirely. He tuk half a crown off me—all the siller I had in my pocket. It's a terrible thing to go to hear a man like thon." "Eh, man," said the other, "it's a' that. But I had heard him afore. So or e'er I ganged to the church I tuk all the money out of my Sunday breeks only ane bawbee. That's the way to work it. He's a terrible man, so he is."

The Higher Education of Women in Egypt.—Oriental women are making very rapid progress, and it is hardly surprising to find that in Egypt Moslem men as well as Moslem women are demanding better facilities for the education of the latter. The need of continuation classes for women who have married at a very early age is especially felt, and a new society, called the Women's Educational Union, has just been founded in Cairo, under the auspices of the Khedivah-Mother and the wives of the Ministers and of the chief European and native notables to provide suitable classes and lectures. The society is said to be very popular, and has already many adherents.

As he was sinking for the third time, ten-year-old Jack Flannery was saved from death by the quick action of Harry, the 18-year-old son of the

Rev. D. H. Hind, Rector of St. John's Church, Sandwich. Flannery had fallen into the water off the dock, and would have undoubtedly been drowned had not young Hind, who is an expert swimmer, happened along. Hind made a dive into 20 feet of water and brought Flannery up, but only after a terrific life and death struggle. The rescuer was in the office of the customs at the time. Hearing the cries of Flannery's companion he ran and made the plunge just in time to save life. They were almost exhausted when pulled from the water. Hind was carrying \$157 of his employer's money in an envelope at the time, which floated from his pocket in the struggle. He was told by a boy standing on the dock that he had lost the money, but Hind soon redeemed his master's money as it was floating down the river. This is not the first time young Hind has saved life in a similar way. Such heroic deeds are worthy of recognition.

The "army" worm, which has spread devastation and caused consternation in Brant county, is said to be pretty common, and authorities assert that nearly every garden has a few specimens. The climate here, however, generally militates against the country being overrun by the insects, though, should the checking factors be absent, as apparently has been the case within the past few days, a course of destruction is open-

ed up. The natural enemies of the "army" worm are numerous. They are ichneumonids of different kinds and a good many beetles. Poultry eat it sometimes, and turkeys also have a liking for the insect. Some noteworthy features of the "army" worm may be cited. Should they in their irrepressible career come to a barn or fence they will go over it rather than around it. Another remarkable thing has ere now been brought to light. In New Brunswick, for instance, they have sped their way over railroad tracks in such numbers that the trains could make no progress, the driving wheels becoming so greased that they would not "bite" the rail.

The "Montreal Star" interviewed Chancellor Davidson, D.C.L., on the newspaper talk as to Anglicans dropping "hell" in the Creed and elsewhere. Dr. Davidson replied as follows:—"There is nothing in the report. It is not even new. The proposed substitution of 'hades' for 'hell' has been mooted previously, and has been already rejected at more than one meeting of the Synod. I am confident that this change will not be made at the Vancouver meeting. Reports containing recommendations have already been prepared and forwarded, and this change is not among them. I am quite sure that no change whatever will be made in the Creed. If any changes whatever are made they will be unimportant. Yes, of course, it is quite conceivable that the change of 'hell' to 'hades' would evoke considerable controversy if it were made, but it will not be made at the general meeting in Vancouver."

British and Foreign

When the King is absent from Buckingham, Queen Mary's own flag flies over the palace.

Friends of the Rev. J. Nelson Carpenter, one of the Professors of Emmanuel College, Saskatoon, will be interested to hear that he has recently gained the coveted D.D. (London). Dr. Carpenter has had a notable career. He was late Spencer scholar at Cambridge in 1890. He went out to Lucknow as missionary under the auspices of the C.M.S. He remained in India in various capacities until 1911, but came to Canada last year as a Professor of Emmanuel College. The College, and incidentally the Church in Canada, are to be congratulated upon having so capable a trainer of candidates for Orders.

The little children who, in their zeal to miss none of the delights of the Review at Laffan's Plain in honour of the King's birthday, crawled up the legs and sat on the boots of a slim young cadet in khaki, will in years to come be able to boast that they were nursed by the Prince of Wales! In company with his brother cadets of the University of Oxford Officers Training Corps, the Prince arrived at Laffan's Plain before the Review began, and took up his position with them in a roped-off enclosure next to that apportioned to the Tommies' wives and children. The greater number of the women failed to recognize the Heir-apparent, who appeared to enjoy the joke as much as the babies did!

The fifth annual congress of the American Esperanto Society is being held in Chicago this week. The feature of the week will be the opera, "Galatea," which will be given July 23rd, in the Y.M.C.A. auditorium entirely in Esperanto. This will be the first time that such a thing has been attempted in this country. Efforts will be made to introduce Esperanto into the public school system as a substitute for Latin. This has proven to be successful in Europe. It is said that 3,500,000 people are able to read and write Esperanto. The language can be learned in about two months.

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Dr. Stephen S. Wise, rabbi of the Free Synagogue, announced the appointment of a commission which is to make a social survey of Jewish conditions in Palestine. The commission consists of Dr. Milton J. Rosenau, a sanitarian, professor of preventive medicine and hygiene in the Harvard Medical School; Dr. Boris D. Bogen, head of the Jewish charity work of Cincinnati, and Meyer Bloomfield, director of the Vocation Bureau of Boston, and professor of vocational guidance at the Boston University. The commission plans to make an intensive social survey of Jewish conditions within and without Jerusalem in September, and upon its return a report of its findings will be published.

Boys and Girls

THE LITTLE RED BOX.

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There stands before me on the shelf a little red box. I lift it and its contents jingle. I ask the question: "What mean you, little red box?" and the clatter of the copper and silver coins, which lie so close together inside, give answer. It is a far-off land, and under the eastern sky a missionary stands; before her a little, round-faced, yellow-skinned girl. "Can I take her in?" The mother of the little one lies dead; the last request upon her lips—"take Rabawbee, I give Rabawbee to the hospital lady." She knew, alas too well, from her own experience, what her little girl must bear. She had thought of the sin and the suffering, the burden

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of it all—she remembered how unwelcome the advent of the little daughter had been, and ere she passed away to be with the Good Shepherd, who in that hospital ward in Persia had sought and found His lost sheep, she pleaded with her husband—"she is only a girl, give her to the hospital lady." "But can we take her in?" The question is still unanswered. What will life in her father's home be to her with a Mohammedan step-mother, the slave and drudge, till in a few years she passes on to be the slave and drudge in another home—no hope in this life—no hope of a life to come. But can we take her in? Another mouth to feed, another one to clothe and educate! The little face looks up so pleadingly, the little hands reach out to touch the dress of the gentle-faced woman looking down upon her. Yes, we can; the little red box says so; and so Rabawbee's future is determined and the eye of faith looks down through the years, if the Lord tarry, and sees Rabawbee, grown beneath the fostering care of blind Kurshied, going forth to tell her sisters of the Saviour who loved and redeemed her.

But the jingle of the coins in the little red box will not be silenced, and seems to say, in their unmusical

clamour, Do you not hear us calling from China? And I hear the hum of women's voices studying so eagerly the Word, which is able to make them wise unto salvation. And the little red box says to me, "Do you know these are the women in the Station class who for three months have left their homes to come and learn to read and to carry back with them into those dark heathen villages the Light of Truth that will lead others home to God?"

But somehow the box seems heavier to-day. Is it a few more pennies, a few more silver bits? There comes to me again across the miles of space a vision of another little child; one of India's unloved daughters, so clean and sweet and gentle, studying day by day in the Mission School, learning useful arts, better still to know and to follow Him who said, "And other sheep I have, which are not of this fold, them also I must bring." And the voices echo back—Thank you, thank you, little red box, and thank you, too, my heart responds.

And so through all this year of 1914 the little red box will stand upon its shelf and say to me, "Freely ye have received, freely give." Have you heard its call, and will you answer?—K. F. S.



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IN ANSWERING ADVERTISEMENTS, PLEASE

FIGHTING ON THE NIAGARA FRONTIER JUST 100 YEARS AGO

Just a hundred years ago, July 4th, war raged furiously all along the Niagara frontier, and the United States was making its last attempt to bring Canada into the American Union by force of arms. That attempt, like all its predecessors, was destined to end in utter failure.

Battle-scarred Fort Erie, on the Canadian frontier near Buffalo, was the scene on July 3, 1814, of the beginning of the last act of the great drama of war. General Jacob Brown, a Pennsylvanian, was in supreme command of the American army on the Canadian frontier, and had 5,000 veterans and 4,000 New York militia with which to carry out his campaign. Buffalo, which had been burned by the British a few months before in retaliation for General McClure's wanton destruction of the Canadian village of Newark, was the starting point of the invasion. General Brown was ready to act early in July, and dispatched a part of his army, under command of General Winfield Scott, against Fort Erie.

General Scott, a gallant Virginian who was destined to be commander-in-chief of the United States army in the war with Mexico, took Fort Erie, and hastened on to Chippewa, where there was a British army under Maj.-Gen. Phineas Riall. General Scott hoped to make the battle a Fourth of July celebration, but it was not until the fifth that the issue was joined. On the morning of that day the British commander drew up in three columns on Chippewa Plain. General Scott had ordered a general parole "to keep the men in breath," and after this display he marched his men across a bridge and formed them in battle array.

The conflict began when Thomson's battery of twelve-pounders on the right opened fire. The carnage that followed was terrible. The artillery fire was so well directed that the British columns were unable to withstand it. The American infantry then charged, and, after a gallant defence, the British troops withdrew. The Americans lost 300 men, while the British loss was 515.

Like preceding attempts at the conquest of Canada, however, this one was destined to be futile. Soon after the battle of Chippewa, General Brown encamped his entire army on the field of victory, and then marched to Lundy's Lane, a mile below Niagara Falls, and not far from the hotel where Canada recently offered its hospitality to the A. B. C. mediators. Sir Gordon Drummond, administrator and commander in Upper Canada, came from Kingston with 800 men to add to General Riall's army, assumed command, and pursued the Americans to Lundy's Lane.

On July 24th the two armies encamped within three miles of each other, and prepared for battle. The impending conflict was highly important, as a decisive victory for

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the Americans would have been disastrous in the extreme for Great Britain and for Canada. On the twenty-fifth of July the battle began, and the roar of Niagara Falls and the roar of guns were joined in a mighty chorus.

The battle lasted from nine o'clock at night till midnight, and was the hardest fought of the whole war. The defenders of Canada fought with desperation, and, although outnumbered two to one, they held their position against repeated assaults. General Scott, under cover of fire by an American battalion, led his main column through into the British rear, and Gen. Riall was taken prisoner. Both Generals Brown and Scott were severely injured. Both sides fought until exhausted, and both claimed victory, but the invasion was stopped, and General Brown, who had suffered a loss of 930 men, as compared with General Drummond's loss of 850, retreated to Chippewa and thence to Fort Erie.

The British failed in an attempt to dislodge the Americans from Fort Erie, but on November 5th the invaders retired to their own side of the Niagara River for the war was over. The American invasion had failed; the treaty made at Ghent in 1814, leaving the previous status unaltered.—"Montreal Star."

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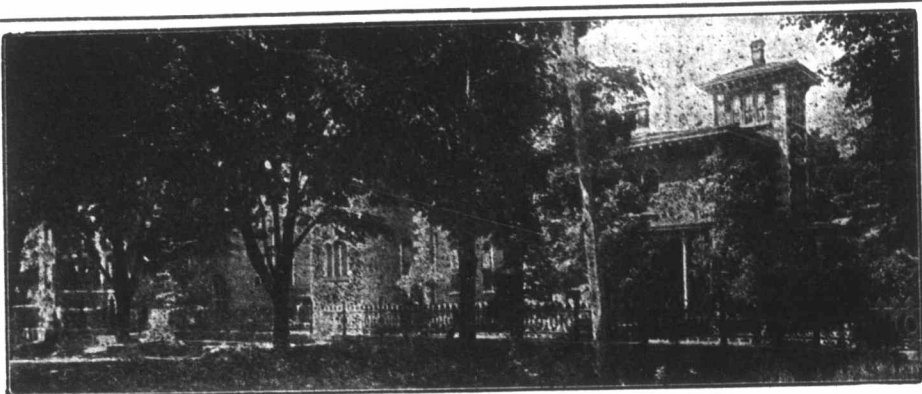
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