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Vol. 45.

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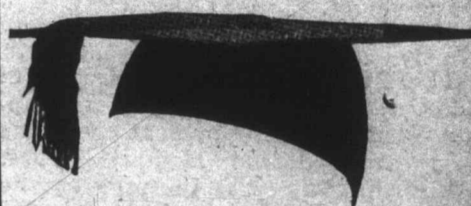
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Personal & General

The election to Rhodes Scholarships at Oxford University has been postponed until after the war.

Dr. Renison, Rector of the Church of the Ascension, Hamilton, is at present doing Chaplain's duty at Witley Camp, in Surrey.

The Synod of the Diocese of Quebec has been summoned to meet on Tuesday, June 4th. The special preacher at the Synod service will be the Bishop of Fredericton.

The Bishop of Ontario has appointed Rev. Joseph Cantrell Bancroft to the Mission of Shannonville, and Rev. T. H. Hall, Rector of Newboro', to the Mission of Madoc and Queensboro'.

The Rev. William Henry Davis, of Edmonton, who is serving as a Chaplain overseas at the present time, has been awarded the Military Cross. Whilst fighting was in progress he organized parties searching in No Man's Land under heavy shell fire in full view of the enemy.

During his brief visit to Eastern Canada the Right Rev. J. R. Lucas, Bishop of Mackenzie River, has secured two men for his diocese. The Rev. Mr. Reid, of Montreal, will take Archdeacon Whittaker's place at Fort McPherson, and the Rev. Mr. Gibson, of Toronto, will be stationed at Fort Chipewyan.

The Synod of the Diocese of Toronto will meet on Tuesday, June 4th. The Bishop of Huron will be the special preacher at the service in St. Alban's Cathedral on Tuesday evening, and Archdeacon Ingles will conduct the devotional service, to be held in St. James' Cathedral at 10 o'clock that forenoon, prior to the opening of the business sessions of the Synod.

Captain the Rev. T. Hudson Stewart, another of our Chaplains serving overseas, has been awarded the Military Cross. The official report says: "He assisted in bringing in the wounded all day under heavy fire, and led stretcher-bearers into No Man's Land, his courage and determination undoubtedly saving many lives." Captain Stewart is a son-in-law of the Rev. Canon F. E. Howitt, of Hamilton. He has recently returned to Canada from the front.

Lieut.-Col. R. W. Leonard, of St. Catharines, has founded "The Leonard Foundation" at the Royal Military College, Kingston, Ont., the foundation fund consisting of securities to the value of one hundred thousand dollars. The object of the foundation is to assist in the education of the sons of clergymen, non-commissioned officers or men of the permanent British or Canadian army or navy, or of veterans who have taken part in any of the British Empire's wars.

The Rev. S. E. McKegney, of Brantford, who is at present acting as a Chaplain overseas, visited Belfast recently and preached to large congregations in St. Donard's, Belfast, and in Christ Church, Belfast. Captain McKegney, prior to going to Canada, was assistant to Mr. John H. Storey, B.A., General Secretary of the Church of Ireland Young Men's Society, Belfast. He was also Honorary Secretary of the Young Men's Theological Society connected with the C.I.Y.M.S. He received a cordial welcome from many of his Belfast

friends, who were pleased to see him in such good health.

The Knights Templar of Toronto will attend divine service in St. Alban's Cathedral on Ascension Day, May 9th. Not for many years have the members of the Order of the Knights Templar appeared in public in full Templar uniform, but on this occasion it is expected that over 200 will take part in a revival of an ancient custom of the Order. The Bishop of the diocese having granted the use of the Cathedral, it has been arranged that the service will be conducted by Rev. Dr. Ribourg, who is a Knight Templar, and special music will be rendered by the Cathedral choir.

The Rev. A. J. Vale left Toronto on Thursday evening, May 2nd, for Calgary, where he will meet Mrs. Vale and rest for a couple of weeks before proceeding to his northern Mission Station at Hay River. During his furlough Mr. Vale has secured offers of service from seven ladies: one from Calgary diocese, one from Huron, one from Ottawa, and four from Toronto. Three of these have been rejected for physical reasons, two have applied for training, one has since been appointed a V.A.D. nurse for overseas, and the seventh, Miss Austin, of the G.F.S. in Toronto, and a member of St. Thomas' Church, will accompany Mr. and Mrs. Vale to Hay River.

Lieut.-Col. the Right Rev. A. V. de Pencier, D.D., the Bishop of New Westminster, arrived in his See city from the front on the morning of April 25th, and he was given a hearty welcome home again at the C.P.R. railway station by a number of his Vancouver friends. On the evening of the same day the Bishop was tendered a public reception in the Church Hall, which was largely attended. Sir C. H. Tupper presided. The Bishop gave an interesting address on the war conditions in France and Flanders. This is the second time that the Bishop has returned to Vancouver since he went to the front as an Army Chaplain, and he is not certain whether he will return to France.

Word was received by cable recently from the War Office that Lieut. Arthur Cayley, the elder son of Rev. E. C. Cayley, D.D., Rector of St. Simon's Church, Toronto, has been missing since April 9th. Lieut. Cayley is nineteen years of age, and he went to the front with the Imperial forces. He received his education in the University Schools, and went to the Royal Military College in the autumn of 1916. After his course there was completed, he went overseas last September with the R.M.C. graduates, who joined the Imperial army. Lieut. Cayley crossed to France in December with the garrison artillery, and was stationed in the northern part of the British line, where the second drive in the great German offensive took place.

The Most Rev. Dr. Cosmo Gordon Lang, D.D., Archbishop of York, has arrived safely back again in England from his visit to the United States and Canada, and in an interview published by the "Yorkshire Post," his Grace tells of his visit to the United States. The welcome he received, he says, was overwhelming in warmth. He had been greatly impressed by the eager and intense determination of the people of all classes to press forward the fulfilment of their promises. "Whatever disappointment may have at times been felt as to the rapidity with which these great schemes of co-operation can be carried out," said the Archbishop, "is now merged in the common determination to press forward with the utmost speed every effort which the United States can make for the common cause."

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Canadian Churchman

Toronto, May 9th, 1918.

The Christian Year

Whit Sunday, May 19th, 1918.

This is the day of God the Holy Spirit, a day which should have a prominent place in our Calendar, for we have great need to keep prominently in view the Work and Office of the great and glorious Person Whom we call the Spirit. He is the Giver of life and light, and to Him the Church must be ever returning for power, guidance and illumination. Of the many messages in to-day's Collect, Epistle and Gospel let us take three.

(1) The Holy Spirit is the Source of Order. Over the formless deep the Spirit brooded in the beginning, drawing form, beauty and order out of the abyss. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." And what He did with material things He can do with the spiritual confusions and problems of the world and the Church in these days. It is His function to give form and meaning to that which, without Him, seems to have none. He is the Interpreter of problems, the One Who alone can shed light into dark places. In His light we can see deep into the baffling and confused issues which confront the Church at all times. And so the Church teaches us to pray, "Grant us by the same Spirit to have a right judgment in all things."

(2) The Holy Spirit is the Source of Strength. The contemplation of our own strength and resources makes us realize how incapable we are of meeting the difficulties which are before us. It is, indeed, all beyond our powers, whether as a Church or as individuals. The Apostles had to face the gigantic task of planting the Church in the midst of the ancient world. How completely out of the question! How hopeless! How futile! But they set themselves to that task with serene confidence. Why? Because they were filled with the strength of Him Whose symbols are fire and wind. Fire and wind! What thoughts of mighty strength, of complete cleansing, of overcoming force are conjured up by those words! "And suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting." And it is in the strength of that overcoming Wind and Fire we are to meet our problems and shoulder our tasks.

(3) The Holy Spirit is the Source of Joy. Our Lord says in to-day's Gospel, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." The sense of the abiding presence of God means joy. The Holy Spirit is the God within Who speaks of a peace and joy which the world cannot assail. And again, it is the Holy Spirit's function to take of things of Christ and show them to us. He makes spiritual things real, and for the man to whom the spiritual is real there is a joy deeper and more lasting than anything this world can give.

One of the great needs of the Church and the individual member of the Church is the need of waiting on God the Holy Ghost for a right judgment for power and for a deeper sense of spiritual realities. We need to lean upon Him more and upon ourselves less. We need to call upon Him for wisdom, and power, and joy.

"Come, Lord, come Wisdom, Love and Power,
Open our ears to hear;
Let us not miss the accepted hour,
Save, Lord, by love and fear."

Editorial

STAGNATION OR LIFE?

Mr. Justice Hodgins in his letters of last week and this has raised a most important point. The work of Synods is becoming more and more a routine of receiving and passing on the reports of committees and, as we have emphasized more than once in these columns, for the average delegate it is more like a Chinese puzzle than an inspiration for future effort. The picture drawn by Mr. West in his story "Priests or Profits" struck a responsive note in many a mind and it is time that the leaders in the Church, clerical and lay, set to work to seek for a solution of the difficulty.

We are not depreciating in any sense the work of the various committees or the value of their reports. These are necessary and most valuable, but we do regret that there does not seem to be time to discuss more informally various matters, some connected with these reports and many outside them, that are of vital concern. Those who visited the Canadian Church Congress held at Halifax in the year 1910, came away with the conviction that the Church needed more such gatherings. It would not, of course, be possible to assemble such an array of talent every time as on that occasion, but the principle is one that is capable of widespread application. There is an inspiration to be gained from such meetings that the average business meeting lacks and they would form a fitting prelude to the proper transaction of more technical matters.

The present plan is to attempt to combine the conference idea with the business sessions but we are doubtful if this can ever be made successful. The two should, however, be closely related and the subjects discussed in the conference should have, in the main, a bearing on the matters dealt with in the business sessions. Men cannot approach the finances of the Church in the right spirit if they are not brought into living contact with the problems of life in the various types of parishes to be dealt with. Nor can any discussion be of great practical value if it does not head up towards the regular machinery of the Church. An annual diocesan conference at which the attendance of delegates is voluntary, with a programme that is not overloaded with subjects, that gives plenty of time for informal discussion without dragging, that deals with live issues and is not afraid to launch out into unbeaten paths, we are convinced, could be made most valuable. We are quite aware that there are difficulties in the way, that efforts have been made in the past and have failed, that many men will not give the necessary time, etc., etc., and if we are willing to be discouraged by such objections we shall continue to stumble along as at present. The present situation is not satisfactory and it is our clear duty to seek for a remedy. Compulsory attendance at any such conference would be fatal but even if the attendance is not large at first, and even if mistakes are made, we shall never make progress unless we make the effort. Too often some one must make himself a nuisance, and be looked upon as a "crank" or a "knocker" before those who are contented to let things drift along can be stirred out of their ruts. We do not presume to have arrived at an ideal solution of the situation but we are quite willing to seek further light on the subject even if mistakes are made during the process. Stagnation is

deadening. Life, even with its blunders, is infinitely better.

* * * * *

The city of Montreal is demonstrating that the methods of the Laymen's Missionary Movement are still effective. A decidedly successful campaign has been carried out in that city during the last few weeks beginning with an Intercession Service on April 15th. Various parishes have already reported a large increase in contributions through the envelope system over previous years, one parish having doubled its giving to both parochial and extra-parochial objects. Nor are the financial results the only effect of such a campaign. Information is disseminated, and new interest in Church work generally is aroused. Such campaigns, when conducted in the right spirit, should prove of tremendous value to the Church.

* * * * *

That the budget idea is growing in favour in the Church of England in Canada is evident to those who are in close touch with the work in the various diocesan centres. There has been a gradual movement in this direction ever since the Laymen's Missionary Movement came into existence and the increasing demand for efficiency as well as the increasing number of objects asking for support is making it apparent that some such plan must be adopted if each of these objects is to receive the attention that it deserves. The contributors are, moreover, demanding that the whole amount required shall be placed before them in one sum together with the proportion that each object requires. With proper safeguards, there seems no real reason why such a system should not be adopted.

* * * * *

One cannot help wondering how much of the opposition on the part of some of the farmers of Ontario to the latest orders of the Government re military service is pure patriotism and how much is pure unadulterated selfishness. Class distinctions of any kind lead to trouble and it is well that all such should, so far as possible, be wiped out. We realize fully that there are cases where real hardship will result if the law is enforced for all alike, but these cases will probably be adjusted. Even if this is not done, though, it must be borne in mind that there have been scores of cases in our cities and towns where just as great hardship has been suffered. Man power is needed badly and it is no time for patriots to be holding back.

* * * * *

Special services for prayer and intercession have been held recently in several of our cities and the attendance in each case has been most encouraging. In Toronto, St. James' Cathedral was filled to the doors with men, and Holy Trinity Church with women, on several occasions, while in Hamilton each Thursday evening for the past three weeks at united services, conducted in each case by the rector of the Church where the service was held, the audience has been limited only by the size of the building. The character and length of the service, the place where it is held, and the time, have much to do with the size of the audience. We realize that such conditions are doubtless given too much importance, but we must also realize that we must take men and women as we find them, and that it is much better to take advantage of such interest as they already possess and lead them on to something better, than to attempt to drive them.

The Mission of Religious Journalism and How to Make it Effective

By "FORWARD"

IT is purposed in this essay to state what is conceived to be the mission of religious journalism, and by an examination of the journalistic methods used by secular movements, missionary societies and Churches to endeavour to discover how religious journalism can be made effective in Canada at the present time. The field is limited to Canada in order to keep the discussion more definite.

The mission of religious journalism is, in general, to assist in the strengthening and extension of the Kingdom of God, and, in particular, to deepen the spiritual life and increase the number of those calling themselves Christian, and to promote righteousness in the earth by means of the printed page. The printed page has not the enthusiasm, not the magnetism of the spoken word, but its appeal can reach a wider audience, and can reach it at more times and for longer periods of time. Many people will read a written argument who will not go into an assembly to hear a spoken exposition. The written word can be sent into places where the number of people is too small to permit of sending a preacher. It is peculiarly the mission of religious journalism to present to that part of the world only nominally Christian, as well as to that part outside Christianity, what Christianity thinks of the problems of the day, and to indicate what is the Christian line of action in seeking a solution for those problems.

This age is essentially a reading age. The world is filled with publications of the most diverse kinds. Error is being propagated from a hundred centres by means of printing, and so presented by skilful writers as to make it appear as eternal truth; and it is the work of religious journalism not only to skilfully combat this teaching, but also to assist the authorized teachers of the Church to lay a solid foundation of organized, related and understood truth in the minds of Christians, in order that the teaching of error will be counteracted and a positive force be created which shall steadily operate to extend the Kingdom of God.

THE PROBLEM.

In order that the number of Christians may be increased, Christianity must hold all the people it has and add more. No one who can contemplate with equanimity a future in which Christianity barely holds its own, or gradually declines, can be accepted as a prophet and leader. When it is said that non-Christians must be won to Christianity, the exact meaning is expressed in the words. There are thousands of intelligent people in Canada to-day who are doing of set purpose everything they can to destroy Christianity, and there are many more thousands to whom Christianity means no more than does Mohammedanism or Confucianism. The problem is large and difficult. It cannot be solved for the Church, but must be solved by the whole Church in action, by every member doing his, and her, part.

Christianity, on its material side, is in the same position as a reform movement. Its business is to win men over, and so permeate the world with belief in its principles that these principles may be applied to every department of life—personal, domestic, national and international. The present war has not shown that Christianity is a failure for the reason that as a world-scheme Christianity has never been tried.

SURVEY OF METHODS.

Secular Movements.—The question to be considered here is how a political party or reform movement employs its journalistic forces, and whether these methods can be applied to religious journalism. Both the Church and the Party have speakers and propagandist literature. The Church has the better equipment and better distribution of speakers, and the Party has the better journalistic organization. Political propaganda is carried on by daily newspapers, which, by means of brief comments and hortatory and argumentative editorial articles, ever press their cause upon the attention of the reader. In the smaller centres weekly newspapers take their cue from the dailies, and are furnished with articles written by experienced journalists and sent out from a central bureau.

In addition to this, political parties send out a large amount of free literature of a popular character. At times of special activity there is sent out a limited quantity of carefully prepared and carefully guarded literature for the use of speakers. The object of secrecy is to have something fresh for speakers and to keep the matter from the opposite side.

In the last forty years in Canada no secular movement has been carried on without a newspaper organization of some kind. Many of these newspapers do not meet expenses, and in the case of some it was never intended that they should, it being held that the financial loss was counterbalanced by the good work done for the cause.

Missionary Societies.—Missionary societies, which constitute one of the best-organized departments of Christian work, lay stress on their journalistic work. Generally, they have three classes of publications: the journal for leaders and speakers, the popular magazine, with stories of heroism and success for the general body of supporters, and the children's paper. One feature of these publications is the effort to make the reader feel that he is a member of a family, not a customer. In this they probably surpass all other publications except those of the fraternal societies and of the newer and smaller reform movements.

Religious and Secular Corporations.—Governments, societies and companies, in their corporate capacity, issue publications free or for a very low price. Under this head come the "Labour Gazette," "Agricultural Gazette," the journals of the fraternal and benevolent societies, the publications of some religious denominations, the house organs of publishing, insurance and other companies, and the many bulletins issued by Dominion and Provincial Governments. Most of these publications are prepared by men and women who are experts in their particular field, and they serve an immensely important purpose.

DISCUSSION OF METHODS.

The Daily Newspaper.—Some religious bodies own and conduct daily newspapers as their organs. While these have had a certain measure of success, an examination of results does not lead to a recommendation of the method. These organs are too expensive to maintain, they each cover too small a territory in a country of great distances, such as Canada, and the more successful they are, the more they tend to create a line of cleavage between the denomination represented and the other religious bodies of the country.

Daily newspapers are such expensive engines to operate that there is a natural tendency on the part of the management to seek an alliance with some party or interest (if, indeed, the newspaper has not been created by a party or interest) which shall tide it over periods of financial difficulty. When a manager has to provide, say, one thousand dollars a day to keep his establishment going he is

apt to choose the safe financial paths and to avoid experiments. Hence it happens that many of the reforms of modern times have been propagated until the movement has become popular and the cause practically won, not by large dailies, but by struggling, daring weekly journals.

Here arises the question as to whether religious journalism could employ the machinery of the secular press by securing space in a number of newspapers without owning any of them. Some leaders in reform movements take the ground that it is better to make use of existing newspapers than to establish a journal to propagate the reform. They argue that the reform can grow only by getting converts from the outside world, and that these outsiders will not subscribe for, or even read, a journal which avowedly exists to propagate the movement. The information about the movement, say these leaders, must be brought before outsiders in the newspapers they already read. There is truth here, but not all the truth, and for that reason the method cannot be used as the sole vehicle for religious journalism. To so use it would mean that space would have to be begged or purchased in at least two newspapers in each chief centre in the country. The expense would be very great, and there would be no direct revenue to help to sustain the work. The articles would be too brief; there would be no sustained thought or reasoned argument; no enthusiasm would be aroused for united effort, and the Church would appear at times to be putting the seal of approval upon newspapers which were opposed to Christianity.

The House Organ.—Some denominations issue from the Church press, and pay for out of Church funds, missionary, Sunday School and young people's periodicals, and even the religious journal of the denomination—and, with the exception of the last-named journal, this work is done exceedingly well. Generally speaking, the Church organ cannot criticize the policy of the Church. From time to time strong men arise who deal faithfully with the faults of the institution which gives them bread, but the tendency is, and must be, for the editor to support the existing Church government. It seems inevitable that the journal which is to spur the Church on to its best efforts must be controlled by some other body than the Church in its corporate capacity.

It must be added that a great part of the field of religious journalism lies in the Church-owned publications of the informative kind. Great ignorance exists all through the Church about its work, and if the members are only told what is being done, this knowledge creates an enthusiasm that is of the greatest importance in forwarding Church work. It is significant that the denomination which, in Canada, does the most for missions circulates its missionary journal not by the individual copy, but by sending 100, 200 or 300 copies to each congregation, to be paid for by the congregation and distributed in whatever way the executive committee of the congregation thinks best. It is not only that the large circulation, the reduced cost of mailing and the reduced cost of collecting subscriptions permits the issue of these publications at a very low price, but also that this method results in getting information about Church plans and Church aims into homes which but for this plan would never see a religious journal. If such a journal is conducted with even moderate skill, its circulation throughout every parish must result in developing a great force of loyalty and enthusiasm. In denominations which adopt this method of circulation there is some distribution of religious literature in every parish. In the Church of England in Canada there are hundreds of parishes into which no religious journal goes, except, per-

(Continued on page 305.)

Third
Chaplains' Conference
(Somewhere in France.)
By JOSEPH FREEMAN TUPPER

VI.

AT 9.30 o'clock on the evening of the first day, a devotional service was conducted in the chapel by Hon. Lt.-Col. A. H. McGreer, M.C., who is the A.D.C.S. of the Canadian Corps. He delivered a well thought out and helpful address in which he reminded his hearers that it was the wish of our Saviour that labourers in the Divine vineyard should come apart and rest awhile. To the soldier in France a short rest means a period during which preparations are made for further service. The Chaplains' Conference was held in order that the Chaplains might be rested in body, enlightened in mind and refreshed in soul, and so be better fitted to follow their Master and promote His glory.

It will be encouraging to your readers to know that the leaders of religious work in England are planning to "pull together" in future much more than they have attempted to do in the past. A significant pamphlet prepared by the leaders of English workers "in the field," was distributed at the conference. It concerns England but what concerns England concerns the Church at large, and it is worth while reading what these gentlemen hope for. Following is what the pamphlet says:—

Victory and After . . . ?

"During the past three and a half years those of us who, for want of a better name, may be called the 'official religious workers,' have been brought into much closer touch with you all. Barriers between us have been removed. Is it too much to hope that these removed barriers will never again be put up?

"We are working together out here to defeat the enemy and to win peace for the world. We simply must go on working together after the war is over if we are really to secure the things for which we have been fighting. Our Country needs to be made a better and a happier Country, and if this is to be done we must set to work to think out together what are the things which we desire to see. These are some of them:—

"1. A new spirit of goodwill and co-operation in our Industrial Life, so that the worker may have the chance of a full human life, and may give of his best in work

"2. The possibility for every man who wants it to live an honourable life on the land. More open spaces in the towns, with better housing and cheap facilities for travelling.

"3. A drastic change in our Educational System such as will prevent children being sent out into the world before they are sufficiently equipped in knowledge, in body, or in self-control. A system which will also give technical training to the age of 16 or 18, and an educational ladder from the homes of the Nation to the Universities.

"4. Such an Ideal of home as will make present day dreams a reality; homes where every boy and girl may learn the sanctities of sex, the nobility of work, and the shame of idleness and waste.

"5. Clean entertainment for the people under their own control. And not least, a public-house which is not a mere drinking shop, but a people's house and a social centre for the workers.

"6. A fuller appreciation of the responsibility and opportunities of citizenship, beginning with a deepened realization of our national heritage, and the glory of our Empire's part in the world's history. With all her mistakes, it remains true for all time that the Empire has stood for justice and liberty more powerfully than any other; has kept the peace between four hundred millions of her people; has stood for self-government within her borders; and in conjunction with her Allies holds out the surest hope of an abiding peace.

"For these things we stand. Are they not the things for which you stand too? Then go one step further, and ask yourselves: 'How can we win them together?'

"We are fighting to lay the foundations for peace. No hope of future liberty is possible until the victory is won, but amongst the blood and tears of war, we have learnt our lesson. Love alone—the love which shows itself in the spirit of service and good faith, in justice and goodwill—can achieve those ends for which we are fighting.

"And if these are the Ideals which inspire us all—Soldiers and Padres, and Hut Workers, alike—then we need each other's help. For make no mistake about it—your spirit which is stirring us is not mere social righteousness; not even patriotism; it is the Spirit of God Himself. God longs for these things more than we. And in fighting for these things we shall not only be striving for a happier England, but for a far more splendid thing than that—nothing less than that the Lord's Prayer shall at last be answered, and the Kingdom of God come upon earth.

"Your Comrades in service, Harry W. Blackburne, Asst. Chaplain-General, Church of England; Frank W. Stewart, Dep. Asst. Principal Chaplain, Presbyterian; W. H. Sarchet, Dep. Asst. Principal Chaplain, Wesleyan; John A. Patten, Asst. to A.P.C., United Board; John H. Hunt, District Secretary, Y.M.C.A., with the B.E.F.; J. Carden, Asst. Principal Chaplain, Roman Catholic; J. C. V. Durell, Church Army."

* * * *

If the gentlemen whose signatures appear above, who occupy important representative positions, hope and plan for such splendid co-operation amongst religious workers in Old England, is it too much to expect a strong united effort on the part of the various branches of the Church in Canada?

France, March 18, 1918.

* * *

The Hungry Summer

Contributed to The "Canadian Churchman"
by JUDGE McDONALD, Brockville, Ontario.

THE matter of food production and food raising is at present a burning question in Canada. It may be of interest to recall a time when there was a famine in Upper Canada (now Ontario). It has been described by historians as "The Hungry Summer," and the time was between 1786 and 1790. In Leavitt's "History of the United Counties of Leeds and Grenville," pages 22-23, it is given as 1787-1788, while in Dr. Egerton Ryerson's, "The Loyalists of America and Their Times," it is placed by Mrs. Elizabeth Bowman Spohn, in a letter to Dr. Ryerson, as having happened in 1789. Mrs. Spohn's father had settled in the township of Stamford, not far from Niagara Falls.

Mr. Leavitt's description is as follows:—

The Hungry Summer.

In the year 1787, the universal cry that arose from Upper Canada was "bread! bread! bread!" though the height of the famine was not reached until the summer of 1788. The sad condition of the Province was brought about by the failure of the crops, and by the Government ceasing to grant the usual supplies to new settlers, who came into the country totally unprovided for, and, unable to raise crops, were reduced to the greatest straits, and in many instances experienced all the horrors of a famine. In the vicinity of Maitland there was raised a field of wheat, which escaped the frost and came to maturity at an early period in the summer. The people flocked to the field in large numbers, even before the wheat ripened, taking the milk-like heads and boiling them into a kind of gruel. Half-starved children haunted the banks of the river, begging sea-biscuit from the passing boatmen. It is related that one gentleman, who was en route from the lower Province, was so touched with the plaintive appeals that he gave up his last crust and had not a mouthful for himself for three days. Money was sent to Montreal and Quebec for flour, but the answer came back, "We have none to spare." Salt rose in some localities to the enormous price of one dollar a quart. Indian cabbage, or kale, ground nuts, and even the young buds of trees, were eagerly devoured. Fish and game, when caught, were frequently roasted in the woods, and eaten without pepper or salt. Families existed for months on oat porridge, beef bones were boiled again and again, boiled bran was a luxury, farms were offered for a few pounds of flour. Fish were caught with a hook from the backbone of the pike and speared in the small creeks with a crotched pole. In the Province, five individuals were found dead, including one poor woman with a live infant at her breast. The infant was carried away and protected.

Deacon Obediah Reed, who resided in the Township of Augusta, found that he must obtain supplies from a distance, and, for that purpose, started on a journey, by boat, to the western portion of the Province, where he had friends. He left be-

hind him a wife and two small children, with provisions for two weeks. Owing to an unforeseen delay, he was not able to reach home until the ninth day after the provisions were exhausted. The patient wife, with her babes, portioned out the supply so as to make it last as long as possible; but, alas, the night came when the last crust was exhausted, and starvation stared the family in the face. After offering up a fervent prayer for succour, she retired. In the morning, what was her surprise, to find that the cat had caught a fat rabbit during the night, and was waiting at the door of the log cabin, when the hungry and anxious mother arose. For eight nights in succession, the feline provider was equally successful, having a rabbit each morning with which to supply the larder. On the ninth day her husband returned, bringing with him a supply of provisions. Strange to relate, from that time, the cat was never known to catch a rabbit. Mrs. Reed frequently related the circumstances; and, it is needless to say, that the pious lady was, during the remainder of her life, a firm believer in "special Providence," knowing from experience that:—

"God moves in a mysterious way
His wonders to perform."

In consequence of the price and scarcity of tea, the early settlers considered it a great luxury, to be used only on state occasions. Various substitutes were in use—Sassafras, hemlock and a wild herb called the tea-plant. One Methodist minister was highly popular with the ladies in this section, because he always brought with him a supply for "the cup which cheers, but not inebriates."

The following are extracts from Mrs. Spohn's letter:—

"My father settled on his land near the fort; he drew an axe and a hoe from Government. He bought a yoke of yearling steers; this was the amount of his farming utensils. Mother had a cow, bed, six plates, three knives and a few other articles. It was the scarce year, on account of the rush of Loyalists from the States, who had heard that Canada was a good country, where they could live under their own loved institutions, and enjoy the protection of England.

"The amount of grain that the U.E. Loyalists had raised was hardly sufficient for themselves; still they divided with the newcomers, as all were alike destitute. After planting corn and potatoes, they had nothing left. My father cleared two acres, on which he planted corn, potatoes, oats and flax; his calves were not able to work, and he had to carry all the rails on his shoulders until the skin was worn off them both. This was the way he made his first fence. In the beginning of May (1789), their provisions failed; none to be had; Government promised assistance, still none came. All eyes turned toward their harvest, which was more than three months away; their only resource was the leaves of trees. Some hunted ground nuts; many lived on herbs; those that were near the river, on fish. My father used to work until near sun-down, then walk three miles to the river, get light wood, fish all night, in the morning divide the fish, carry his share home on his back, which they ate without bread or salt. This he did twice a week, until the middle of June, when the moss became so thick in the river that they could not see a fish; still they worked on, and hoped on every day. My father chopped the logs and they had milk for their breakfast, then went to work until noon; took their dinner on milk; to work again till night, and supped on milk. I have frequently heard my mother say she never was discouraged or discontented; thankful they were that they could eat their morsel in peace.

"The Government found seed to sow and plant the first year; they gave them axes and hoes, and promised them provisions. How far that promise was fulfilled, you well know; they got very little; they soon found that they had to provide for themselves.

"As soon as the wheat was large enough to rub out, they boiled it, which to them was a great treat. Providence favoured them with an early harvest; their sufferings were over, and not one had starved to death. They now had enough, and they were thankful. Heaven smiled, and in a few years they had an abundance for themselves and others.

"I have no memorandum to refer to. I have just related the tale I have often heard my parents tell, without any exaggeration, but with many omissions.

"Such were some of the sufferings of my forefathers for supremacy. They have gone to their reward. Peace be to their ashes.

"Yours respectfully,
Elizabeth Bowman Spohn.

"Dr. E. Ryerson."

NEW BOOKS

Mount of Vision: A Study of Life in Terms of the Whole.

By Charles M. Brent, Bishop of the Philippine Islands. New York, Longmans & Co., 1918. (150 pp.; \$1.00 net.)

A refreshing departure from the ordinary Lenten book. A knowledge of self that lends to humiliation and so to improvement is the text of most devotional manuals. A knowledge of God that leads to fellowship and so to improvement is the Bishop's method, and it is truer to psychology. Developing the idea, which he enunciated some years ago in a little book called "Presence," that man's unique and highest faculty is fellowship with God, he shows that our conception of God is the strength and weakness of all our world of thought and action. We need the whole conception of God or a conception of a whole God. Christendom is divided because of diverse and static conceptions of God. The groundwork of God's character is the Cross. That is found in the Old Testament as well as the New. Self-giving is the motive and character of God. But self-giving as it comes to our life and as it is in God's is not waste, but sacrifice. Nothing is more demoralizing than careless giving. Self-love is wrong only so far as it is incomplete or exclusive or disproportionate. And so on. Dr. Brent's book has the admirable feature of combining deep thought with devotion. It has a strong vein of mysticism, and well repays careful study.

The Valley of Decision.

By Rev. E. A. Burroughs, Honorary Chaplain to H.M. the King. New York, Longmans & Co. (396 pp.; \$1.75 net.)

This arresting book is a challenge to the times. It uncovers some fundamental fallacies of English life and thought, and points the way to the solution. Mr. Burroughs' two previous works on the war: "A Faith for the Firing Line" and "The Fight for the Future," showed that he had something to say worth hearing, and the fact that this book has gone through five impressions in twelve months, shows his worth is recognized. Mr. Burroughs takes up three general lines: (1) Philosophies in practice (2) Man's extremity, God's opportunity; (3) Via Crucis, Via Pacis. Under each heading he has eight chapters or more. Mr. Burroughs has his finger on the pulse of the times, and that is what makes his criticism so telling and penetrating. He scores the policy of "muddling through," and shows how the present war is, to some extent, the result of it. He makes no bones about pointing out our practical atheism, and in exposing the moral insanity of Germany, he reminds us that we are not "compos mentis." The conclusion of Part I. is a good statement of how modern theism is inevitably Christian. The working philosophy of life is in the Gospel of which the Cross is the essential note. In Part II. he gives such a trenchant and humiliating review of national and private sins, that if the English "censor" had been made in Germany, the book would have never seen the light. "Our past and its penalties," and "the Failure of the Churches," are wholesome, if distressing words. In Part III., Mr. Burroughs makes a splendid appeal for the wholeness of Christian living. He speaks out regarding the obligation of the Christian to this world. "Mere other-worldliness" is un-Christian. It cannot ignore or despise a world-order which is shot through and through with spiritual values. Mr. Burroughs' book is well worth the time spent on a careful reading. It does not belong to the class of tonic literature which relies for results on the heat of the appeal. But it has a backing of solid thinking which will repay everyone who will make the mental effort to digest it. There is room for more of such expositions of our religion which show the fundamentals of Christianity and its applications.

A MEMORIAL HIGHWAY

The present western battle front, running from the North Sea coast of Belgium to the Swiss border, is to be made into a great international memorial highway, 400 miles in length, if plans which are said to have the indorsement of the governments involved, are carried out after the war. Here, about the countless graves of the men who have fallen in battle, forests will be planted, and the appalling desolation of No Man's Land will be transformed into carefully kept public grounds bordering the highway on either side. It is proposed also, to allow many of the ruined villages to stand for a time just as they are—grim reminders to coming generations of the horrors and heroism of this war.—"Popular Mechanics."

The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Whit-Sunday, May 19th, 1918.

Subject: The Gift of the Holy Spirit.—Acts 2: 1-11

THERE were three great Jewish festivals, the Passover, Pentecost and the feast of Tabernacles. The feast of Pentecost was kept on the fiftieth day after the Passover Sabbath. That is, after seven complete weeks. It is, therefore, also called the "feast of weeks." At the feast of Pentecost great multitudes came to Jerusalem. It was the popular Harvest Festival. The outpouring of the Holy Spirit upon the Apostles at that time gave them the opportunity of speaking with power to great numbers of people who came up for the observance of the feast.

1. **The promise of the Gift.** It will be remembered that before His Ascension our Lord told the Apostles to remain in Jerusalem until they were endued with power from on high. They were obedient to that command and were waiting in expectation of the gift which the Lord had promised. When the Holy Spirit came they were all together in one place.

2. **Outward signs.** The Spirit's presence was manifested by outward signs. There was the sound like the rushing of a mighty wind. It is thought by some that this was heard throughout the city and that the multitudes came together because they were able to trace the sound to that place where the Apostles dwelt. Then there was the appearance of cloven tongues like as of fire. This appearance is not called fire, but is said to be like fire, just as the sound came not from wind, although it sounded like wind. The flame-like tongues distributed themselves among those who were assembled with the Apostles, as well as among the Apostles themselves. These were the outward manifestations of the Holy Spirit's presence.

3. **The inward Gift.** This was the "gift of tongues," or the power of speaking languages which the Apostles had not learned. It must be regarded as a miraculous gift and was meant for a special important period in the work of the Church. It, evidently, continued in the early Church for a time, but was not intended as a perpetual gift. Strikingly wonderful as this gift was, it must not be regarded the most important work of the Holy Spirit. There were other gifts bestowed by Him and many graces produced in the life of the Church by His Holy Presence.

4. **The immediate result.** The multitudes who came from various parts of the world spoke the languages of the lands from which they came. These people were all Jews or those who were attracted to the Jewish religion, but many of them had been born and reared in foreign lands. Now they heard in their own languages the "wonderful works of God," spoken by the men who had been with Jesus in the time of His earthly ministry. The result was that the Gospel was at once carried to many parts of the world. It is probably on this account that we hear of Christians at Damascus, Rome, etc., before any record is given us of Apostles visiting these places.

5. **A new dispensation begins.** The dispensation of God the Holy Spirit begins with that day of Pentecost. That dispensation still continues. We are living in it ourselves. This is the age in which the Holy Spirit is doing His work in the world. "By referring to the 16th Chapter of St. John we learn that the Holy Spirit has a two-fold work. His work in regard to the world is to convict the world of Sin, Righteousness and Judgment. His work for the Church is to guide, comfort and to impart power. This was especially shown in the preaching of the day of Pentecost, when great numbers were brought to the knowledge of Christ by the preaching of the Apostles and by the convicting power of the Holy Spirit.

6. **"Come Holy Spirit."** Our aim should be to have the Holy Spirit's power in our own life: We are not to think of Him in an impersonal way, as we think of what we call "the spirit of the age." The Holy Spirit is a Divine living Being, the Third Person of the Eternal Trinity, Who is near to us and Who will be with us to help and bless. Let us seek His aid as One Who will "stand by" us as Jesus promised.

Listen not to a tale-bearer or slanderer, for he tells thee nothing out of good-will; but as he discovereth of the secrets of others, so he will of thine in turn. Socrates.

FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

THE need of a propaganda to really lift our people into the atmosphere of war, the duties and consequences of war, the sacrifices and inconveniences that are associated with war, have been made pathetically apparent in the past few weeks. With the British and French lines backed up by the enemy to the utmost limit of retirement, with a surging mass of men and guns thrown at them with endless persistence, with our own Canadian army holding on to their position by an eyelash, with possible disaster hanging over us, the government has called out young men of a certain age to fill the ranks and do their part to stay the flood that a few thousand men might turn aside at a vital point, and what do we find? The Capital is inundated with citizens of all sorts endeavouring to secure exemptions for this or that class even in the presence of the known danger. They are all anxious that the enemy should be stopped, driven back and crushed, but they want somebody else to do it. If exemption is granted in one direction it is almost impossible to refuse it in others. We will soon be back in the old position of the extraordinary tribunals. It may be hard to order men to face the enemy, but it is infinitely harder to hold men at the front who have been facing the enemy for three years and now fear lest the fruits of their service may be of no avail. Still we say don't forget that we are loyal to the core, but don't ask us for this kind of loyalty. The spirit is unwilling and the flesh is weak. It is a new spirit that is needed. We need to be born again, cleansed, purified and ennobled by the blood of our forty thousand slain, and by the fate that awaits us if we are unfaithful. Why should not men of substance be ashamed to go to Ottawa to plead the exclusion of this or that class of men from military service? Why should letters by the ream be written to an over-worked cabinet or the representatives of constituencies on the same subject and for the same purpose without a tremor or a pang of conscience? Is there not underneath it all the assumption that those who are not affected in this case will do the same when their turn comes? Is it not taking for granted that loyalty and idealism are all conditioned by selfishness. When will the place of danger be regarded as the place of honour when truth and country are threatened? When will those who remain at home live on crusts, work for what will keep body and soul together, cheerfully bear grinding taxation, forget profits in order that the world may be saved from destruction? Every phase of life must be touched and experience a change of heart. We are all responsible for the spirit that pervades our country. When men rushed voluntarily to the colours we felt that our spirit was excellent and boasted of it, but the real trial had not come. To-day we are disposed to keep quiet. It is the spirit of the nation that needs arousing and that spirit cannot be moved too quickly or too deeply.

* * * *

The case of the war-widow of Toronto who has been left with nine children brings the Pension Board face to face with a very serious problem. Thousands of men will return from this war without wounds or apparent physical defects. They will return to their civil duties apparently in excellent condition, but will break down utterly in one, two or five years. Will the country recognize any financial obligation towards these men? It is almost impossible to imagine that any man can come through the hardships of a two or three years' campaign under present war conditions and fail to have his health seriously undermined. If the physical strain does not make itself manifest at the time of his discharge is it fair for the people who have received the benefit of his services to say that "we have no further interest in your case." The writer does not think that any such cavalier disposal of a soldier will do justice to the soldier or express the desires of the people. It will be said that if the case of a discharged soldier is reopened there will be no end of the claims upon our pension funds. Why should there be an end so long as a just claim remains to be met? These men have delivered the goods and we have profited thereby. We have accepted nothing but the very best of our physical manhood for service in the army, if the results of the hardships they endured do not appear for some time after they are mustered out, shall we say that our tax bill is already high enough and no more may be

added? It is manifest that cases of this kind will have to be handled with judgment as well as justice. If, however, a breakdown or disease is traceable to war hardships, it seems plain that the people of Canada owe such a man generous consideration.

The Irish situation seems to be the most incomprehensible problem of the war. If the Irish disapprove of any measure proposed by the British parliament they immediately take down their guns and dare the whole authority of the realm to enforce it, and they seem to be invariably successful. The leader of a revolt a few years ago was taken into the cabinet and now there is another faction in arms and it will be interesting to know what promotion awaits the leaders. In the meantime Irishmen may enlist or decline to enlist, they may eat much or little, they may produce or let their land run fallow, they may talk treason or loyalty, it is all the same. Civilization may fall to pieces but some old prejudice that has been handed on from generation to generation is the dominant interest to guard. If any suggestion is made to alter things, down come the guns and out on the parade ground men rush to drill for the coming fray. The government says very well, it isn't worth quarreling about, so things run on as usual. When a people have learned that the rattle of the sword is all that is necessary to enforce their arguments the rattling will become very general. It ought not, however, to be necessary to show special respect and confidence in the men who lead in the rattling. The day must come, sooner or later, when the law of the land will be a matter for obedience and not defiance.

"Spectator."

THE PRIMATE OF ALL IRELAND AND HOME RULE.

Archbishop Crozier, the Primate of All Ireland, commenting upon the relations between Roman Catholics and Protestants in that country and upon the "No Popery" cry in England, said recently:—

"I do not attribute the present situation in the slightest degree to the agency of the Vatican. There is enough to account for it here in Ireland without going so far afield. The vast majority of Irish Protestants favour conscription; the vast majority of Catholics oppose it. From that the transition of religious warfare is easy.

"The manner in which the conscription proposal was brought forward was calculated to produce anything but the desired result. Upon the subject of Home Rule, I am one with Cardinal Logue in standing for an ideal, or 'all Ireland from Cape Clear to the Giant's Causeway.' My heart's desire is to find some means which will gratify the legitimate aspirations of the Irish party, allay the fears of the Southern Unionists and win even the reluctant consent of northern Ulster."

QUEEN MARY'S MESSAGE TO FORCES ON BEHALF OF WOMEN OF BRITAIN.

Queen Mary has sent the following message to the army, navy and air forces:—

"I send this message to tell every man how much we, the women of the British Empire, at home watch and pray for you during the long hours of these days of stress and endurance.

"Our pride in you is immeasurable, our hope is unbounded and our trust is absolute. You are fighting in the cause of righteousness and freedom; fighting to defend the children and women of our land from the horrors that have overtaken other countries; fighting for our very existence as a people at home and across the seas—you are offering your all, you hold back nothing and day by day you have shown a love so great that no man could have greater.

"We on our part send forth with full hearts and unflinching will the lives we hold most dear. We, too, are striving in all ways possible to make the war victorious. I know that I am expressing what is felt by thousands of wives and mothers when I say that we are determined to help one another in keeping your homes ready against your glad home-coming. In God's name, we bless you and by His help we, too, will do our best."

There's nothing but what's bearable so long as a man can work.—George Eliot.

A Day in the Life of an Artillery Chaplain

"Visiting Guns and Waggon Lines"
JOHN J. CALLAN.

IN the Chaplains' Department of the Canadian Corps there stands a rule, excellent enough in its way, that, on every Monday morning, the Chaplain shall send in a report of his work for the past week. Excellent enough in its way, for it is impossible for the Chaplain to make a complete record of his various activities, and, if he could, no one at Headquarters would have time to read it. I look at the record lying before me, and see: "Monday. . . . Visiting guns and waggon lines." That is all, and this is the day:—

Immediately after breakfast my horse was brought to the tent, and, accompanied by a horse holder, I left the lines. My objectives were some distance off, and our path lay through the fields which stretch to the edge of the actual fighting area. Little as I know about farming, it was plain, even to my uneducated eye, that the old men and women toiling in the fields, within easy reach of the enemy guns, were extracting the last ounce from the soil they tended. No doubt familiarity breeds contempt, but it may be something finer than dulled perceptions which makes these peasants labour away as they do, as soon as our armies have wrested them from the hand of the Boche. We have finished with "heroics," for experience has taught us that human nature is almost universally heroic, but we have not yet ceased to thrill at the sight of these old men and women, accompanied by little children, who, in the face of such great danger, chase away the frown which a hell of shells has pitted on the face of nature, and replace it by the smile of golden grain. Some day a poet will sing of them, and another Millet will picture them. Peace, following in the wake of the armies.

A ride of about half an hour brought us to the first waggon lines. I alighted, and strolled through, to see the men who were busy cleaning harness, grooming horses and clearing the horse-standings.

The Padre represents the Church, and, if he interests himself in the men's work, it is as if, in some way, the Church had taken account of their labour. The mere fact that the Chaplain does not live a life different or apart from his flock, is a great advantage. He is interested in the things in which his men are interested. Horses and harness concern him, so does mud, the non-arrival of the mail, the shell that Fritz dropped into the camp last night. An army is a body. What affects one member affects others also. In civilian life, almost every parson feels that there is a lack of "touch" between him and a number of his people, due to the fact that there is no connecting interest. In the army, the Padre labours under no such handicap.

"Pretty muddy around here," I remarked to a gang of men, rather vainly endeavoring to fill in the hoof-trampled and rain-filled hollows in the stables.

"Yes, sir. Not much dust, is there? We were having a little argument just before you came up, and decided to ask you about it."

"What is it?"

"Well, when we enlisted, everybody told us that this was a righteous war, and that we were fighting on the side of God. We believed it then. But if it's God's war, why does He send rain up north, and spoil the show?"

This is the kind of question which is being continually hurled at the Chaplain, and he must be careful in his replies, for in some matters no Delphic oracle was held in higher respect than is he. So I sparred for time.

"That's like the Orangeman who said that God couldn't be a Protestant, because it rained so often on the 12th of July."

They laughed. "Yes, but it seems queer, that just when we had everything ready, and the show started, the rain should come along and put the whole thing on the blink. Why, the fellows up there were up to their necks in mud; so were we on the Somme, and at Vimy. If it's God's war, why doesn't He send good weather and let us have a decent smack at the Boche?"

"There may be several reasons," I replied. "For one thing, we don't know how far God interferes with natural laws on our behalf, and, for another, you are assuming that we would have gone straight through. Now, if fine weather had prevailed, and we had gone on, it is at least possible that all might not have turned out as we

expected. The Hun might be stronger than we think, and if we had gone on, and walked into a defeat, you would be coming to me and saying: 'If this is God's war, why didn't He send rain, and stop the attack?' You see, we don't know how things are going to pan out, and so we cannot say whether it is a good or a bad thing for us that the rain came when it did." This appeared to satisfy them, to some extent, at least, and we began to talk of other things.

After a time I went to the next field and saw the officers. Chaplains, it has been said, may be divided into four classes: (1) Those who get on with the officers, and not with the men. (2) Those who get on with the men, and not with the officers. (3) Those who get on with both officers and men. (4) Another class. Happy is he in class three.

At the office I was given several little messages and commissions for the gun-line. The telephone wire was cut, and there was some difficulty in getting into communication. The fact of my going there saved them a great deal of time and inconvenience. In such little ways the Chaplain may be of great service. He is to some extent a free-lance, and may be used in a hundred and one ways for which another officer could not be spared. There is no need for him to go into the front line and handle rifle or bomb; if he wants to do that he may go as a combatant, and it may well be questioned whether any Chaplain should take part in direct fighting, whilst afforded the protection given to a non-combatant; but in many other ways he may contribute to the smoother working of the machine, and the more successful prosecution of the war. My stay at the waggon lines had taken more than half an hour, and that, indeed, was all too short, but other troops demanded attention, so we rode away.

It was past 11 o'clock before the second lines were left behind, and we set off along the road to an ammunition dump, where shells, etc., are stored, ready for immediate despatch to the guns. It quite often happens that, with the exception of the teams which come to draw munitions, the men at the dump see no outside people at all, and so a visit is welcomed. The position and disguising of the dump was a work of art. No hostile aeroplane above could imagine that this waste place, with its heaps of refuse, old tin cans and broken boards, concealed tons and tons of ammunition. As we approached, waggons on a rush order were being filled. In the distance could be heard the unmistakable reports of anti-aircraft firing, and we knew that a Hun machine was being potted by our guns. Was he coming our way? Anxious eyes scanned the heavens for a glimpse of the elusive bird.

"There he is!" and half-a-dozen fingers pointed. The Hun plane is very hard to see against the sky. The delicate silver wings blend perfectly with the dome above, and if there is a cloud for a background, they are practically invisible. The gunners on our left saw him also, and sent a barrage of shells whistling through the air. Nothing daunted, he came on, and soon would be spotting the waggons being filled. A sharp whistle blew, and, in a moment, the store had become a smudge of waste land, and the waggons were toiling peacefully along the road.

Few people at home have any idea of the difficulty involved in bringing down an attacking aeroplane. Many seem to think that all that there is to do is to point a gun, fire it, and the machine falls. In reality this is far from the case. There are a thousand and one complexities of time, range and fuse, added to a swiftly moving and tiny target, to be taken into account. Although, from time to time one may see an enemy plane come hurtling to the ground, such things do not happen every time a barrage is put up. The general idea seems to be to put a screen of bullets in front of the invader, past which he dare not come, and so compel him to return to his own lines, with the chance of being winged on the way. To-day, the sky was filled with soft, delicate white clouds, into which the airman flew, and so escaped.

I dismounted, handed my horse to the groom, and walked along the winding trail which led to the quarters. One of the officers came out to meet me. "Hullo, Padre. Staying for lunch? I haven't seen a soul for a week." We stooped to enter the shanty built into the side of the hill. Dull thuds sounded on the gravel behind us, we turned, and there were the bullets from the anti-aircraft shells falling to the ground. "That's an archie bullet," said the subaltern. "Those things have to come down somewhere, and I wonder how many fellows they get. Do you remember poor old Metcalfe? He was with us up in the Salient. He had just got his leave, and was walking down Abelee Road when a Heiney came over, and our guns got after him. A bit of shell came down and caught him square on the top of the head and went into

the brain. That was tough luck, wasn't it? Never even got his leave."

"Killed him, I suppose."

"Straight off. He never spoke."

We wandered round the dump, and I strolled up to the filling party.

"You work at all hours, I suppose."

"Yes, day or night. We weren't expecting any orders in to-day, as we were sending up stuff all of last night, but they put on a big retaliation, and used up all their ammunition, so we have to keep 'em supplied. Still, we're better off than they are further up, so there's nothing to grumble at."

If I was going to carry out my plans for the day, it was obvious that haste was necessary, so, declining to stay, we departed, and soon came to a ruined and deserted village. The place has figured largely in the war, and many little crosses here and there convey some slight idea of what it must have cost to wrest it from the enemy. In other days it had a population of a few thousand, and, like most villages in this part of the country, straggled out for miles and miles, its condition now was pitiable. Mere heaps of rubbish marked the site of once prosperous homes; bent, battered and rusty ironwork, the position of once busy factories. I remember first going through it, and asking the sentry where the village was. "You're in it," he answered, and such was the fact, but the effect of shell-fire had been so great that practically every building was level with the ground, and I found it almost impossible to believe that these heaps of debris were all that remained of a once flourishing town.

As we passed through, I could see that nature, as usual, had been endeavouring to cover man's devastating handiwork, and was clothing the ruins with gorgeous flowers, so that the shambles was becoming a sort of wild Eden. Just outside the village was a raile-off plot. Within it stood a white cross with the simple inscription: "Madame Z. Shot by the Germans." That was all, that and the date, but enough to set high heaven in a rage.

A few hundred yards on, I handed over my horse, took my steel helmet, and proceeded on foot, alone. A horse is an awkward thing to have when shells are falling, and, if he happens to take alarm in a heavily wired country, thick with trenches, the results may be disastrous. I walked along, when, without the slightest warning, a roar like thunder shook the air, and our heavies beside me were sending shell after shell across the plain and into the enemy line. One's ear-drums will not stand too much of that, so I quickened my pace and left them behind.

(To be Continued.)

Funeral of the Late Canon Worrell

The funeral of the late Canon Worrell took place on Monday, April 29th, from St. Jude's Church, Oakville, Ont. In the absence of the Bishop of Niagara, who was suffering from an attack of neuritis, the Bishop of Toronto was present and assisted in the service. Other clergy present from Toronto were the Ven. Archdeacon Ingles, Revs. Dr. Macklem, T. G. Wallace, a former Rector of Oakville, and the Rev. L. R. Sherman. The Ven. Archdeacon Forneret, of Hamilton, represented the Bishop of Niagara. The Sentences were taken by the Rev. T. G. Wallace, the Lesson by Provost Macklem, the prayers in the church and the final Collect and the blessing at the grave, by the Bishop of Toronto, and the Committal at the grave by Archdeacon Forneret. The late Canon Worrell was in his 90th year.

The Soldiers' Confession

(A Story of Camp Valcartier)

IN the month of July, 1916, I was asked to go for a fortnight to the Canadian soldiers, who were encamped at the Camp at Valcartier, not many miles from Quebec. It was a beautiful spot. Along the left the sparkling waters of a little river ran gurgling by. To the right a small height of land arose where ten thousand soldiers could easily manoeuvre. To the north the lower hills of the great Laurentian Mountains, made famous forever in science by that great Canadian, Sir William Dawson, rose in slowly gradient heights. On either side for miles of the central asphalted road, lay the white tents of from 12,000 to 20,000 soldiers, and day in and day out motors were dashing, bugles sounding, regiments marching. It was a scene of everlasting movement; the restless preparation of men preparing to fight for their country in the far-flung battle line across the sea. And then, after the heated days, when the shades of night fell cool, and the lights went out, one could hear with an indescribable pathos from regiment after regiment, the rising and falling Vesper notes of the "Last Post." Whoever could forget it, who heard it in that scene of romantic beauty? It made one think of Tennyson's words:—

"Blow, bugle; blow, set the wild echoes flying;
Blow, bugle; answer, echoes, dying,
dying, dying."

And as the notes died in the summer sky and grew faint on held and river, they seemed to tell of the valour of heroes, and the echoes of their deathless cause, that would roll from soul to soul, and grow forever and forever. Well, one night—I shall never forget it, it was the last night but one—I spoke in the Y.M.C.A. tent to a body of men soon to pass over the ocean, and many of them, alas, soon to pass into the world beyond. Picture to yourself a crowded tent, and a mass of eager faces, seated on long rough, wooden benches, line upon line, the closely packed soldiers in khaki, strong serious men, singing as only such men can sing, "Fight the Good Fight," "Onward, Christian Soldiers," "What a Friend we have in Jesus," "I need Thee every hour," "Yield not to temptation," and rolling out the standard hymns of the English-speaking race, "Abide with me," "Jesus Lover of my Soul," "Stand up, stand up for Jesus." It was, as I said, my last night but one, and as I pleaded with those dear fellows to give their hearts to the Saviour, and not to be ashamed of Him who died for them, I suddenly remembered something I heard the Rev. Sydney Selwyn tell in a quiet little seaside church in England many years ago. Men! I said, with an eager look at the mass of soldiers that sat and stood in front of me, Men! I want you to do something for me. There was an instant hush. Every face looked up with curious interest. Now look here! I am going to repeat to you five letters; and I want you to repeat to me five words. You understand? As I say the letter, you all answer with a loud voice, the word. Now here are the letters and here are the words: J — Jesus! E — Exactly! S — Suits! U — Us! S — Sinners! Then, lifting up my hand I said: Now I will say the letters and you say the words. It was really wonderful to hear the volume of voices that came resounding from those soldier throats:—

J Jesus.
E Exactly.
S Suits.
U Us.
S Sinners.

The atmosphere had all at once become indescribably tense. The strident voices told of hearts beneath the khaki that quivered with secret joy.

The deep of man's eternal need was answering to the deep of God's eternal satisfaction. Eyes all around were moist with unexpressible emotion, and here and there tears dropped silently. They were no longer heroes. They were no longer soldiers of romance. The glamour of war had vanished. They were just hungry souls, just needy souls, just yearning souls. Just souls for whom Christ died. Never, never, never, will I forget those faces at that wistful moment. All else was forgotten as they were lost in the satisfying and wonderful thought that came to them, as they repeated them softly for the second time: JESUS EXACTLY SUITS US SINNERS.

Well! the next night was my last. It was Wednesday, the 2nd of August, 1916. The great canvass auditorium was crowded with soldiers, Protestant and Catholic, English-speaking and French, Canadians all, and I told them once more of Christ the Living King, ever able to save and keep, and then, as I ended my fortnight's campaign, of preaching Christ and His Gospel, I reminded them of the words that I had given them the night before. Now men, I said, I want you to do one thing more for me. It's the last thing I shall ever ask you to do. As I say the five letters I want you to repeat after me the five words which I shall give you. Now! I said, and, lifting up my hand for a signal I gave them this: J — Jesus! E — Eternally! S — Saves! U — Us! S — Sinners! Now, altogether! And altogether, as I repeated each letter, in a tumultuous antiphony, their voices answered mine:—

J Jesus.
E Eternally.
S Saves.
U Us.
S Sinners.

And as the words rang out, I said: Louder! Louder! They repeated each word after each letter of mine once more with ringing voices. Now, I said, once again, Louder! Louder still! And far, far away over the parade ground, and the tented spaces of the adjacent camps, men must have strained their ears, and wondered, as they heard in the night air the words rolling out in triumphant unison: JESUS ETERNALLY SAVES US SINNERS.

Valcartier's camp of 1916 is gone. That city of white beneath the Laurentian heights has vanished. The men who tented there that summer have long since crossed the ocean, and in many cases their lifeless bodies lie where:—

"In Flanders' field the poppies grow,
Between the crosses, row on row!"

The silent stars look down to-night upon Valcartier's deserted plateau, and the babbling stream. But never, never to his life end will the writer forget the quiver of buoyant hope that passed through that mass of Canadian soldiers, soon to go forth in the deathless cause of Liberty and Right, as those dear souls professed with passionate voice and heart of faith and love their personal creed:—

JESUS ETERNALLY SAVES US SINNERS.

DYSON HAGUE.

"Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it. It is the cry of faith to the ear of mercy."

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Rupert's Land Notes

His Grace the Archbishop visited Brandon for the first time since the coming of the Rev. E. A. Anderson to St. Matthew's Church, and confirmed a class of 28 candidates at the morning service on Sunday, April 21st. His Grace took the opportunity to extend his good wishes to the new Rector, wishing every blessing upon his work in the parish. In the evening a class of six candidates was presented to the Archbishop in St. Mary's Church by the Rector, Rev. J. A. Maggah. Monday the Archbishop moved over to Manson, and in the evening confirmed a class of seven.

The Executive Committee of the diocese had a knotty problem to deal with at its last regular meeting in April. The special committee appointed to investigate the affairs and prospects of the Elkhorn Industrial School, brought in a full and exhaustive report, but recommended no course of action. The matter was very fully and carefully considered, and it was finally agreed that the financial responsibility involved in assuming diocesan management of the school was too great to warrant the committee taking over the institution. Representations will be made to the Government that the shortness of the notice given regarding the closing of the school, did not permit of Church action, and an appeal to delay the threatened closing for at least a year was forwarded to the department.

The Rev. Canon W. Jno. Garton concluded a splendid ten-year ministry at St. Philip's Church, Norwood, on Sunday, April 28. At the evening service his Grace the Archbishop confirmed a class of 16 candidates, and before giving his Confirmation address, paid a very warm tribute to the work which Canon Garton accomplished in the parish while Rector. Referring to the Canon's leaving, he said, "When, some weeks ago, I arranged to visit your parish it had not struck me that this would be the last Sunday of the rectorship of my good friend, Canon Garton. In joining the congregation in saying farewell to him, I desire to bear testimony to the excellent work which he has accomplished in St. Philip's. When I recall the financial prospects of the parish when he took charge and compare them with its condition to-day, I feel that not only St. Philip's Church, but the whole Church of the diocese owes a great debt of gratitude to Canon Garton for what he has done. Then there was what seemed to be a hopelessly large debt on the property and a very considerable degree of depression in the spirit of the congregation. To-day, your debt is comparatively insignificant and you have in addition to your church a very substantial and comfortable rectory. All this change, I feel, is due to the hopeful and efficient leadership of the retiring Rector and the co-operation of a loyal band of workers in the congregation. To-night, therefore, I desire that you thank God for what He has done for you and also that you thank Canon Garton for his part in it all and for his devoted labours among you." The congregation gave Canon Garton and his family many tangible tokens of the esteem in which they have been held. The Canon was informally presented, with a purse of gold and an illuminated address by the parishioners. The W.A. held a tea in honour of Mrs. Garton, at which in the absence through illness of Mrs. Halpenny, the oldest member of the W.A., Miss Tweeny presented her with a purse of gold. The Girls' Auxiliary also presented the Misses Garton with silver mounted umbrellas, in recognition of their splendid services. Canon Garton will be engaged in other work in the city for some time.

The Synod offices will shortly be removed from the Canada Building to more convenient and airy quarters in the Somerset Block.

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Correspondence

"THE COMMON CUP."

Sir,—How often it has happened! Science speaks. The Church replies with dogmatic denial, or with abuse and insult. Science waits, and education spreads. Finally the Church yields, outflanked, discredited, having shown more anxiety to retain her customs than to promote truth, and then, in a pre-eminently scientific, truth-loving age, she is surprised to find men slipping from her fold.

Dr. Hastings has warned us of the danger of our practice. His high position guarantees his statement, which, as we know, is corroborated by the whole profession. There is probably not a single qualified practitioner in Canada who, over his own signature, could contradict Toronto's M.H.O. What is the result? The first correspondent tells him with scant courtesy that his letter is "about the limit," and that he is guilty of "grave indiscretion"; informing him that God is omniscient and must know all about bacteriology, and that a Bishop's Charge has met all possible objections. Another correspondent tells him that to change our method would involve a complete loss of the symbolism of the service, and that, in any case, as doctors have agreed, the risk is infinitesimal. Another frequent statement is that God will protect those who obey the commands of our Saviour.

And yet: (1) Is it quite so certain that Christ knew all about bacteriology? It is a commonplace of modern theology that the "selfemptying" of the Incarnation (Phil. 2: 7), involved the "limitation of Omniscience" (see Hastings' Dictionary of the Bible, Article "Kenosis"), and quotations could easily be given from Gore, Lock, Plummer, Sanday and others to this effect. Those who sneer at others for wanting to be "up-to-date," should remember Christ's words: "They put new wine into new bottles."

(2) Those who use individual cups in other communions assure us that they lose nothing essential in the service. It is hard to believe that, when we had become accustomed to the change, the service would lose any of its intrinsic beauty or power. Dean Stanley has shown us in his "Christian Institutions," what endless varieties of "use" there have been in connection with the Holy Communion, and it is dangerous to tie or limit the grace of the sacrament to any particular method of administration.

(3) Assuming, as we are told, that with the use of purificators (which are by no means universal), the risk is

infinitesimal. Can we really believe that Christ would have us continue a practice which is ever dangerous to life or health? In the face of a heathen, non-believing world, can we afford to have such a thing said about our most sacred rite?

(4) Those who say that we cannot prove that infection has ever actually taken place through the use of the common cup, forget that the whole burden of the proof rests with them to show that it does not. If, as we are assured, a similar act elsewhere is known to be dangerous, those who deny it at the Holy Communion, are really claiming that God works a miracle, because of the sacredness of the service or the high motive of the communicant. And yet it is quite certain that such miracles are not worked elsewhere. The missionary and the rum-trader fall equally victims to swamp-fever in West Africa. Livingstone is not protected from disease because he is Livingstone. Nowhere else does God protect us by a special miracle, from the consequences of our ignorance or folly. The claim that He protects us in the Holy Communion is, at least, a claim not proven, and all experience elsewhere is against it.

I plead not for anything radical or revolutionary. We Anglicans are conservative and cling passionately to what we have been accustomed to. But I do plead that the clergy should not treat the matter as they generally treat it, with indifference at the best, and contempt at the worst. Considering how strong and decided is the voice of science, have we not a right to ask that at least occasional services should be provided—possibly at separate times—when the members of our Church can communicate without fear of infection, as is done at Sanitaria, and places where there is known to be tubercular disease. The habit once begun would probably grow, and though such a tentative remedy would still leave us liable to grave charges, it would show that we are not altogether indifferent to the warnings of science, and that we are not so tied to ancient custom that we cannot move till compelled by law to do so. That, let us remember, is what might happen at any moment.

Communicant.

Sir,—Some three years ago, at a convention of men, one thousand six hundred of them received the Communion together. There were three Bishops and twenty-two clergymen; three tables were used and many cups, but they were common cups, symbolizing communion, not individual glasses. I suppose it would have been impossible to have communicated such a large number with individual glasses in a reasonable time, that would be my reply to the question, if two cups, why not twenty cups? (if there were twenty communicants, I suppose). There are many Presbyterians and Methodists who still have the same dislike as I have for the individual cup. In time, of course, their dislike will wear away, and if we do not follow suit it will become another of our differences. In the case of the sick I communicate a sick person from the common cup by means of a small spoon. Some time ago I was reading a lecture trying to show that the breaking of the bread, the pouring out of a little wine, and their exhibition on the Lord's Table should suffice for spiritually minded people. I suppose thousands are reading the short essays of J. Brierley: "Our City of God," "Ourselves and the Universe," etc. In his "Sidelights of Religion," he says: "There are scholars of the first rank who hold George Fox right, and that Jesus in presiding at the supper had no thought of its perpetuation beyond the circle of those He then addressed." This seems the view of the "Encyclopædia Biblica," in its treatment of the texts on the subject from the three Gospels.

This class of writers—for I have made it my business to read through all Brierley's books and many others of the same tone—will only acknowledge a very few sure sayings of our Saviour as of any real authority; St. Paul, with his ideas on sacrifice, crude, Semetic ideas, is relegated to the same position as the Christian fathers. They have a way of telling us that "the Word is always becoming flesh," as an excuse for any new fad, forgetting that the Gospel says no such thing. St. John's "became" is not "the becoming" of these gentlemen. St. John was certainly thinking and writing in the Aorist tense not in the imperfect. I am one of a very large number of clergy and laymen in the Church of England, who are not necessarily soaked in ignorance because we have a decided dislike of the use of individual glasses in Holy Communion. We would much rather see this difficulty, if it is pressed, solved in what we consider a more reverent way.

Wm. Bevan.

Niagara Falls, Ont., April 25, 1918.

Sir,—Dr. Hastings has written a most satisfactory letter against the use of the "common cup," and also nearly a dozen of the best of our Anglican clergy have already verbally backed me up in my opinion against its use. The latter would, I have no doubt, if free to follow their own views, take a much stronger stand against it did it personally affect them, but they partake of the sacrament before the congregation do so, and it is optional for them to drink or leave what remains in the cup. Even some communicants hurry up in order to use the cup before many have gone ahead of them. This is what I know, because some have told me so. If the clergy were directed to take the bread and wine after the members of their congregation had partaken of them, I have no doubt they would change their minds regarding the "common cup," which was the case with me and others that I know of. Further, I knew one gentleman who was for months taking the sacrament before he or his relations knew that he had a very bad cancer in his throat from which he died. Moreover, there was a clever lawyer in the city of Ottawa who would not take the sacrament because if he tasted the delicious wine it created in him such a strong desire for more that he could not resist it. And yet it is contended that intoxicating wine is the proper wine to use instead of the unfermented. It is because it causes no temptation to drink more than the other churches use it, and God bless them for so doing, as it would be better to die of disease than become a drunkard. If my opponents still say that the use of the common cup is necessary, what about the thousands of people who use the individual cup and the unfermented wine? Are they all doomed not to enjoy our dear Saviour's love and blessing?

Common Sense.

GENERAL SYNOD CONFERENCE.

Sir,—It is suggested that the meeting of the General Synod in September be "called off." To do this would be to lose, for the Church, a great opportunity. Not so much because the business of the Church would suffer, but because the men of the Church need that stimulation and encouragement which come from gathering together. Almost every secular society has carried on and has found thereby new courage to face its work and fresh ability to take up its burdens.

The General Synod forms the only way of bringing together the leading men of the Church. And can anyone say that the Church does not need to

Progress of the War

April 29th.—Monday—Fierce assaults of Germans checked by British and French in effort to reach Ypres and Allies retake Locre.

May 1st.—Wednesday—British advance in Palestine, east of Jordan, and in Mesopotamia towards Mosul.

May 3rd.—Friday—Germans claim to have conquered Finland and taken 20,000 prisoners.

May 4th.—Saturday—Austrians prepare to attack in Italy.

take counsel as to its present-day problems and future difficulties.

Let me quote from a book just issued, "As Tommy Sees Us," by Rev. Herbert Gray, Chaplain to the 16th and 17th Battalions, Highland Light Infantry, at the front:—

"To see the Church and ministers with the eyes of the ordinary man is not a pleasant experience for the servant of the Church. . . . From our pulpits the highest and purest moral principles have been enunciated. Christ has been preached in words. But as a community we have compromised His principles daily in actual life and learnt to reconcile ourselves to a world that defies Him. . . . We love sermons, but stop short of the Christian conflict; we like to have our sons soothed by comforting services, but the cross of a life spent in resisting social, industrial and commercial evils we have never put upon our shoulders."

Bishop Richardson in speaking of the impressions he has gained at the front as to the failure of the Church adequately to present its message, says:—

"If there has come to us a warning to consider our ways and to examine anew the conditions under which the Church is doing its work, it speaks not to the priesthood only but also to the laity."

It is high time to give some heed to that warning. There has been as yet no effort made by our Church to deal with the conditions created by the war affecting the returned soldiers and those still at the front. The necessity for understanding their point of view, and how far it can be met is most pressing. And above all whether it means any fundamental change in our services or in our attitude towards social or industrial questions or in our method of thought and action.

Instead of postponing our General Synod, it ought to be held so as to ensure the presence of our leading clergy and laity. But emphatically it ought to be preceded by a congress or conference so that we can align ourselves with the new spirit of service and direct our activities into the most effective channels.

No effort should be made to finally formulate our Prayer Book until after we have examined the ground on which we stand, and determined whether we can adapt it, as well as ourselves, to new conditions.

Frank E. Hodgins.

May 2nd, 1918.

THE CHURCH SHOULD LEAD.

Sir,—During the last few weeks it seems to have dawned upon Canadians that something like a final war crisis has arrived. Men everywhere seem to be realizing that the very existence of the Empire is hanging in the balance. In the Old Land and in Canada there has been manifested an extraordinary disposition to pray. And never, in Canada, as far as one can judge, have there been so many evidences of the desire for concerted prayer. The calls to prayer have gone

out from every quarter, and the responses have been cheering and inspiring. Those great congregations of kneeling men and women in St. James' Cathedral, and Trinity Church, and that magnificent gathering in the Queen's Park last Sunday, are manifestations of an unusual development of the longing for the help and blessing of God. No one who participated in these solemn services could help but feel that the spirit of God is at work in a remarkable degree. Surely, therefore, in view of these remarkable dispositions to increased prayer, the immediate duty of the hour is not to concoct visionary programmes for the probable or improbable future, but to energetically organize the spiritual forces of the present for the spiritual needs of to-day. The question is not what our Church or any other church is going to do when the war is ended, but at once to mobilize the spiritual forces of Canada to-day. The Church with the lead will always have a following, and we plead that our Church should come to the lead in this great national Christian movement, and that in every church in every parish, in country, village, town or city, from ocean to ocean, daily services for prayer and intercession be arranged at the time most convenient in that parish. For the present let every other thing be put aside, organizations, committees, gatherings, in order that our people may "climb the stairs to the upper room, and wait upon God for a new baptism from on high." In the writer's church, daily services of intercession have been carried on from the opening of the war unceasingly, and often the preciousness of the promise in Matt. 18:20, has been joyously realized. We believe, too, that where it is not possible to have Christ's minimum quorum of two or three, that it would have a fine effect upon the whole district, if the church bell were rung daily to let people know that something is being done in this hour of national need that is of overwhelming value.

The challenge, is of course, primarily to the clergy. In His name and for His sake it can be done, and we Churchmen ought to do it. Let Canada know to-day our Church's faith in its spiritual resources, and prove to the world that it does place supreme reliance upon prayer. Only the Church that is spiritual, that is full of Christ and the Gospel, that is not side-tracked to minor activities, will be the Church that will lead.

Dyson Hague.
Toronto, May 2nd, 1918.

PRAYER BOOK STUDIES.

Sir,—You have been giving your readers now for some time, from the pen of Canon Hague, articles on the Prayer Book. For fear you may be under the delusion that these articles have a value for all of us in proportion to their length, I, for one, would like to make a protest against their general tenor, and this not because I am in any way what would be called a "High Churchman," but merely a human being.

Canon Hague in these contributions makes the attempt to bind down our religion both in its content and its expression to what some of us think must have been in the minds of the worthy men who compiled our Prayer Book some hundreds of years ago. As the attempt is based upon a mechanical, inhuman interpretation of life it is doomed to failure. Life is movement and growth, stagnant things are dead. We laymen are not worrying about anybody's interpretation of the Prayer Book, we have even lost an interest in the opinions of John Knox, Martin Luther, King Charles I. and Archbishop Laud, but we are looking eagerly for any light that Christianity can throw upon the value

in this life and the destiny in the life to come of the human personality. Canon Hague seems to forget that our Lord was a prophet and His apostles were inspired laymen, and that the offense with the Church authorities of their day of teacher and disciples was that they threw overboard the vast mass of cramping interpretations heaped up through the ages over the Word of God, by the different schools of priests, and delivered a living message to thirsty men.

To illustrate, let us take the "Communion of Saints." Now at a time when the stricken hearts of men and women are seeking, as never before, the comfort of this article of our Creed we are asked to empty it of all its content. "Communion," if it means anything, is a helpful interchange of life, the saints helping us and we helping them, as here on earth God helps us and needs our help; for although we are all "in the hands of God," yet we are "fellow-workers with Him," for each is his brother's keeper, and, such is the reality of our freedom, God depends upon us men for the realization of His Kingdom. Is our freedom and our responsibility likely to be curtailed as we draw nearer and nearer to God, and must the souls of men be deprived of this mutually helpful communion by the hand of Death—the Death which Christ has "destroyed"?

In God there are no rigid dividing lines. His work in Heaven is one with his work on earth, and where God works there all the hosts of heaven and the souls of men are working, too.

It may be well, sir, for our rigid teachers to know that in these days there are thousands of good Anglicans who are not only praying for our dear ones departed, but praying God to send them and all the hosts of heaven amongst us to help us, and even, "in Christ Jesus," making direct appeal to them to help us in our desperate need, as we know they would wish to help us were they with us in the flesh. If this teaching is not in the Prayer Book then so much the worse for the Prayer Book.

Anglican Layman.

CO-OPERATION OF THE LAITY.

Sir,—Your article on the lack of lay co-operation in the Church is all very well, but I desire to say that in many cases the reason the laity do not co-operate more is because the clergy do not want co-operation. The Church of Rome has one infallible Pope but we have a thousand Popes, every one infallible. Why, in some cases the situation is pitiable. Laymen who handle big business institutions come to committee meetings and find that they who handle ten thousand dollars a month are not expected to make a suggestion as to the raising of a fund of a hundred dollars a month. I remember one parish where one of the leading laymen was in such fear of the parson that he would not venture to suggest the changing of the position of a chandelier that was ruining the eyesight of the people who had to sit in that part of the church. In another case I could not get a book-rack moved a few inches because it was necessary to get the Rector's consent. In other cases business men come to meetings to select church officers of various kinds or to make changes in church properties only to find that they are expected to be rubber stamps and to approve off-hand of a programme cut and dried by the Rector. Of course the result is that men of spirit stay away, and busy men are too busy to act as dummy vestrymen. I do not want to see a clergyman afraid of his congregation, and in his own sphere I would give him plenty of latitude, but in too many parishes the danger is all the other way.

Co-operator.

The Churchwoman

First West Indian W.A. Branch.

Mrs. Dunn, wife of the Bishop of British Honduras, writes that she has formed the first Branch of the W.A. in the West Indies at Barbados and hopes to form more throughout the diocese.

Annual Meeting, Niagara Diocesan W.A.

The thirty-second annual meeting of the Niagara Diocesan Board of the Woman's Auxiliary was held in the Parish Hall of Christ Church Cathedral on April 23rd, 24th and 25th. It was most successful, both in point of numbers and in the keen interest shown in the two sides of the work. For the W.A. has the devotional side as well as the practical. The junior meeting was held on Saturday, April 20th. The chair was taken by the Rev. E. H. Bowden-Taylor. Miss Moody, Junior secretary-treasurer, gave the report of the splendid work done by the Juniors during the year. Mrs. Trivett, of Honan, China, gave a very interesting illustrated talk on "Our Work in China." On Tuesday the Holy Communion was celebrated by Lord Bishop of the diocese, assisted by the Very Rev. Dean Owen, Ven. Archdeacon Forneret, Rev. W. P. Robertson, and Rev. E. H. Bowden-Taylor. There were 337 communicants. The sermon was preached by Rev. W. P. Robertson, who took his text from St. Luke 5:5. He spoke of the "need of patience," and was most inspiring and helpful to all present. The meeting opened with special prayers and intercessions read by the Bishop, who then gave an accounting of the \$600 which the Board had given him for work in the diocese. A very pleasant incident was the presentation by the Bishop of a General Life Membership to Mrs. Hobson, the diocesan treasurer, and a Diocesan Life Membership to Mrs. Ida Bull, editor of "Leaflet." Mrs. Webster, of Toronto, a former diocesan treasurer, was a very welcome visitor. Greetings were read from the several Diocesan Boards and General Board officers. The address of welcome was given by Mrs. Clark, and replied to by Mrs. Carson, of Stoney Creek. The secretaries reports were all most encouraging. There are 102 Branches, 78 Seniors and 24 Girls, Seniors number 2,595, Girls 354, a total of 2,949. Although a decrease in numbers of 134, it was found during the meetings, that the work had kept up to the usual standard, and that there was, if anything, a greater interest taken in all departments of the work of the W.A. A new Branch at Rothsay has been organized and a Girls Branch at Fort Erie. Two Girls Branches have been reorganized at St. Luke's and St. John's, Hamilton, and a Junior at Milton. The Juniors number 1,063, with 33 Branches. Receipts, \$435.98; expenditures, \$301.73. Two Branches have taken prayer partners. 1,807 "Leaflets" are taken, an increase of 50 for the year. The "Leaflet" is placed in the Hamilton Public Library, the Y.W.C.A., the Girls' Club of the I.O.D.E., and Central Rooms. The reports of the Board meeting are sent to the city papers and the "Canadian Churchman," as well as to the "Leaflet." Mrs. P. L. Spencer, the librarian, gave a report of the library. Many splendid books are to be had as well as most interesting magazines. Under Mrs. Spencer the Library is taking its proper place in the W.A. Miss Woolverton, secretary-treasurer of the literature committee, reported a greater interest being taken in Mission study. The sale of literature being nearly double this year. The Japanese curios were bought with the proceeds of the sale of the first thousand Christ-

mas cards. Miss Carrie Smith gave "personally conducted" visits to a Japanese house, during the luncheon hour each day. The text book for the coming year will be Jesus Christ and the World's Religions. The following were the winners in the competitions:—1st, Milton; 2nd, Thomas' Girls; 3rd, Milton; 4th, Winona; 5th, St. Thomas' Girls. Miss Woolverton also reported that nearly all the prayer partners have been arranged for. The Babies number 1,250. Their receipts of \$340 being divided as follows:—Japanese kindergartens, \$100; children in Honan, \$50; children in Kangra, \$50; hospital comforts for children in Mackenzie River diocese, \$50; Sunday Schools on the prairies, \$50; fonts for the North-West, \$40. The Dorcas Department:—104 bales have been sent out, including 32 bales and 14 parcels repacked at Central Room, also two Christmas bales which were sent to Sarcee Home and to Dynevor, Man. 30 boys and 29 girls were provided for. Total receipts for bales, church furnishings, groceries, boots and shoes; freight, \$3,308.77. Miss Halson, the General Dorcas Secretary, who is as well a life member of Niagara, was present throughout the meetings, and gave a most instructive talk on her visit to the Indian schools, and also led the conference on Dorcas work, where all the trials and tribulations of that department were brought out and explained to every one's satisfaction. The Extra-Cent-a-Day Fund which is used for emergency appeals, showed receipts, \$780; expenditures, \$759. Mrs. S. C. Scott, the secretary-treasurer, expressed her pleasure at the growing interest shown in the fund and also in the Thank-offering, which at the present time amounts to \$1,121.32. The diocesan treasurer's receipts are \$11,177.03, expenditures \$12,833.33, which includes the Thank-offering of \$3,105, presented at the General Board meeting in Ottawa last October. Miss Slater reported for the candidates committee. There is one candidate and three others in correspondence. All the officers and committees were re-elected. The Diocesan Constitution and By-laws as well as the Seniors' and Juniors' were slightly changed and brought up-to-date. The conferences on the Junior, Literature, Dorcas and Treasurer's Work, were very instructive. Many members took advantage of the privilege to ask questions about the work, and to hear of other Branches' difficulties and ways of coping with them. The monies of the Mary McLaren Memorial Fund, \$420.51; the Life Membership, \$500; E.C.D.F., \$330, and the undesignated money and offerings during the meetings of \$121.50, which total \$1,372.06 were divided as follows:—Chaplain at Gravenhurst Sanatorium, \$150; house for Archdeacon Sims, \$200; work among the Eskimo, \$70.51; native agents in Japan, \$100; women and children in Kangra, \$50; medical mission, Honan, Rev. Mr. Trivett, \$50; North End Mission in Hamilton, \$200; Rev. Mr. Walton, Moosonee, \$150; furnishing hospital at Albany, \$100; travelling expenses of missionaries, \$100; delegates travelling fund, \$50; rebuilding burnt church, Qu'Appelle, \$51.55; house for Mrs. Brown, \$50. The devotional addresses were especially helpful. Given by Rev. C. E. Riley, of Dundas, on the "Source of Patience"; by Canon Broughall, of St. George's, St. Catharines, on the "Work of Patience," and by the Bishop on the "Reward of Patience." The leading thought of all being, that in spite of trials and failures we must hold on to patience and never fail to carry on God's work given to us to do. The evening meetings were very well attended. The addresses on "Chaplains' Work at the Front," by Rev. Capt. T. Hudson Stewart and Rev. Capt. C. E. Jenkins, were wonderful word pictures of the life of the men and their bravery. The address of Rev. L. Ralph Sherman, of Tor-

Church News

East-End War-Prayer Services.

Onto, on "Some Problems of Our Day," was a well-timed warning for the Church to be more prepared, more real, and more ready. Mr. Trivett, of Honan, China, gave an account of his work and of the great change that is coming over the people, which was very interesting as well as instructive and helpful to a better idea of conditions in China. Mrs. Earp, of Kanton; Miss Cooke, of Nagoya, Japan, and Miss Naftel, of Carcross, Yukon, gave splendid talks on their work during the meetings. Resolutions of sympathy to the family of Mrs. Fletcher, to Mrs. Kennedy, and to Mrs. Whitehead, were carried standing. A hearty vote of thanks was tendered to all those who had helped to make the annual meeting the unqualified success that it was.

THE LATE MRS. BODDY.

With the death of Mrs. S. J. Boddy, 21 Winchester St., Toronto, the city has lost a real friend, and the Anglican Church one of its best workers. Her husband, the late Archdeacon Boddy, was Rector of St. Peter's Church, Carlton St., and although some of us do not remember him, we have heard from old members how much his wife helped him with the difficult work of that parish. Of late years Mrs. Boddy was also interested in St. James' Cathedral and in St. Augustine's Church. She was also one of the Governors of the Industrial Schools' Association; a life member of the W.A.; director of the Humane Society; president of the Girls' Home; Governor of the Patriotic League; president of the Bible Medical Mission. She managed also to teach a large class of young women in St. Augustine's Sunday School, and to care for many poor people in various parts of the city.

From all parts of the city, beautiful flowers and wreaths were sent to the bereaved home. Among the many friends who came to sympathize with her daughter, Mrs. Laplane, were throngs of poor people, whom her mother had so often befriended. The touching scenes in the death-chamber were sad, but eloquent tributes of their affection for the late Mrs. Boddy. We, too, have lost a dear friend! The full bitterness of the loss came home to us at the funeral. As Bishop Sweeny led the procession from the darkened room chanting, "Lord, now lettest Thou thy servant depart in peace," personally we felt a quickness of breathing and a throbbing in the throat we had never felt before.

About the grave the growing throb of spring was in the air. Just as the Rev. Canon Plumtre uttered the last words of the burial service, a robin began to sing from among the swelling buds of a near-by tree. Then, for an instant, we seemed on the selva of time, and to feel from beyond, some one was whispering to us: "She hath done what she could."

As we left St. James' Cemetery, a friend said: "She recommended Christianity to me; her memory will linger in this city; if there ever was a person with the heart of a child, the mind of a scholar, and the character of a saint, it was Mrs. Boddy."

Preferments, Appointments and Inductions.

Maxwell, Rev. M. Paul, of the Diocese of Fredericton, to be Rector of Christ Church, Sydney, N.S. (Diocese of Nova Scotia.)

"One really in earnest about seeking God will give the invitation to others."

late soldier enlisted at the outbreak of the war. He was a member of St. Paul's choir, a prominent business man and a Master of the Masonic Lodge. The ceremony of unveiling was performed by Corporal Hewitt, who went "over the top" with Corporal Furby, and has been invalided home. The Rector officiated at the dedication. The tablet is the artistic work of the Pritchard-Andrews Co., of Ottawa, and bears the following inscription: "To the glory of God and in loving memory of Lance-Corporal Hubert Furby. Born in England. Enlisted in 90 Winnipeg Regiment, C.E.F., 1914, and was killed in action in the battle of the Somme, France, Sept. 16, 1916. Aged 35 years. 'Servant of God, well done! Thy glorious warfare past. The battle's fought, the victory won, And thou art home at last.'"

St. John's, Port Arthur, Notes.

The annual Easter vestry meeting of this parish, held Monday, April 8th, produced some very glowing reports of the wonderful progress which this parish has made during the past year, particularly during the past six months. The crowded congregations, healthy condition of the parish, enthusiasm amongst the men, activity of all the various church societies and organizations, can be traced entirely to the splendid work of the priest-in-charge, Rev. John Leigh, who, with his eloquence, tact, geniality and winning personality, has endeared himself to every citizen of Port Arthur, of whatever class, creed or sect. Seldom is it that a public man can reside in a place for any length of time without some criticism or other being levelled against him, but there is yet to be heard a single derogatory word against Mr. Leigh. The wardens' report showed that all outstanding and current liabilities had been met; in the case of the missionary apportionment the arrears from 1916 have been paid, the 1917 apportionment—none of which had been previously paid—has been met, and, in addition, one-half of the 1918 apportionment has been covered. The 1917 wardens, Dr. C. N. Laurie (Rector's) and Mr. A. P. Freed (people's) are the wardens for

1918. Rev. John Leigh submitted an exhaustive report of the work accomplished, showing the vast percentage increase of church attendance, the lively condition of the parochial organizations and optimism for the future. A large number of sidesmen were appointed, a feature being the number of quite young men placed upon the list, the idea being to encourage their church attendance and interest them in other ways. The financial report showed that during the past year over \$9,000 has been raised in this parish for church purposes. The usual votes of thanks to church officers and other workers concluded the meeting. The new fald stool and Litany desk, presented by Mr. F. H. Tool, is now in place, having been accepted and dedicated by the Rev. John Leigh, Easter Day morning, at the 8 o'clock celebration. The memorial tablet placed in the church by Mrs. J. E. Richardson, in memory of her husband, the late J. E. Richardson, and her son, Private Harold K. Richardson, who was killed at Vimy Ridge, was unveiled at the 11 o'clock service on the same day, Major H. A. Ruttan, officer commanding the draft at the armories, performing the ceremony. The tablet is a very handsome addition to the ornaments of the church, and will serve to keep in lasting memory two faithful worshippers. The fald stool, designed, patterned and made by Mr. Tool personally, who is an expert pattern-maker, is of quarter-cut oak, matching the Hedley memorial pulpit, and is a work of art, made as it is in true ecclesiastical style, the front being ornamented with fleur-de-lis. Ven. Archdeacon Davidson, formerly Rector of Guelph and Rector-designate of St. Paul's, Regina, spent the second Sunday after Easter at the head of the lakes and preached very acceptably in St. John's, Port Arthur, in the morning, taking "Prayer" for his subject. His Grace the Archbishop of Algoma preached in St. John's last Sunday morning, and confirmed 24 candidates. The visit of his Grace caused great pleasure to this congregation. Commencing April 28th, the time of the evening service has been changed back to 7 o'clock from 7.30. The change was made at a time when it was hoped that the later hour would enable more to attend church, but now that the problem is to find seating accommodation for those who come, rather than to do anything to bring people out, it has been thought advisable to revert back to the old time. Over 90 per cent of the congregation, who have so far expressed themselves, are in favour of the change.

On Tuesday, April 16th, a service of prayer for victory, under the auspices of the National Council of Women, was held in St. John's Church, from the hours of 4 to 5, the sacred edifice being packed to the doors. Special hymns, prayers and intercessions formed the items of the impressive service. On Sunday afternoon, April 21st, a memorial service for those who fell at the battle of St. Julien and subsequent engagements in the closing days of April, 1915, was held in the church. Scores were unable to obtain admission. Members of the Great War Veterans, the soldiers at present in training here, the Lake Superior veterans, and a large representation from the Sons of England, attended. The Port Arthur city band played the opening voluntary and led the music in the hymns. At the close the band gave an impressive rendering of the "Dead March" in "Saul." Rev. John Leigh preached a very eloquent sermon from the words, "A little while, and ye shall see Me, and again a little while, and ye shall not see Me." Mr. H. S. H. Goodier, organist and choirmaster, presided at the organ, and while the congregation was assembling played Batiste's "Andante in G," and as a postlude, while the congregation was dispersing and until the parade formed up, Mendelssohn's "War March of the Priests."

Bishop of Toronto's Engagements.

Saturday, May 4th, Confirmation, Mercer Reformatory. Sunday, May 5th, Confirmation, Grace Church, Toronto, in morning and St. Saviour's in evening. Monday, May 6th, memorial service, Newcastle, Ont. Thursday (Ascension Day), Confirmation, St. Michael and All Angels', Toronto. Friday, May 10th, induction at Streetsville, Ont.

Tablet Unveiled in St. Paul's, North Battleford.

A beautiful brass tablet was recently dedicated in memory of Lance-Corporal Hubert Furby, who was killed in action on September 16, 1916.

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The offertory was handed over to the Great War Veterans' Association. Special seats were reserved for the widows and relatives of men who had fallen in April, 1915. St. John's Church is now becoming accustomed to having large crowds of people under its roof, but on Tuesday afternoon, April 23rd, an enormous crowd foregathered to do honor to the mortal remains of Lance-Corporal W. J. Burrows, son of Mr. and Mrs. George Burrows, of Port Arthur, who died April 10th, in the Orthopaedic Hospital, Toronto. The young soldier enlisted in Colonel Machin's battalion, and on reaching Halifax contracted measles. He was left behind there, and followed his regiment to Shorncliffe as soon as he was able to travel, but spinal trouble overtook him in England, and he was in hospital there 11 months, finally being returned to Canada, where he lay in the Orthopaedic Hospital, Toronto, in an iron cast, for 11 more months, until death mercifully ended his sufferings. Large numbers of veterans, men from the Keefer Convalescent Home, and soldiers at the Armouries, attended the funeral. The pall-bearers were all returned soldiers, and the firing party, under Sergeant Williams, was furnished by the courtesy of Major Ruttan, O.C. at the Armouries. Bugler Mills sounded "The Last Post" at the grave. Rev. John Leigh conducted the services.

Father and Son Banquet at the Church of the Ascension, Hamilton.

In accordance with the programme of "Father and Son" Week, a supper for the fathers and sons of the Ascension Church, Hamilton, was held in the schoolroom of the church. The W.A. of the congregation provided a most excellent wartime supper, and waited on the boys and their dads. There was a large attendance, and the following excellent programme was arranged by Rev. Henry Roche. Rev. George W. Tebbs presided and proposed the toast to "The King." The toast to "Canada," was proposed by Master Cecil Strong in a very clever speech. It was responded to by Mr. Adam Brown who made a delightful address to the boys and their fathers. Mr. F. R. Smith then proposed the toast to "Our Rector and the Lads Overseas," which was replied to by Mr. F. Smye. Kenneth Fidler gave the toast to "Our Dads," and Mr. H. E. McClaren responded. Mr. J. E. P. Aldous proposed the toast to "Our Sons," and this was replied to by Alan Williams in a very neat little speech. Mr. Sinclair, of the Y.M.C.A. also spoke, and Mr. Olivare, the American Consul, was present. Recitations were given by L. Williams, Maurice Tebbs and B. Strong. The Rogers Orchestra played during the supper and their programme of excellent music was greatly enjoyed. During the evening the Y.M.C.A. Circus and Meyers Minstrels entertained the guests of the evening, and Mr. Barnes, of Begg and Co., distributed buttons to the lads. A most enjoyable evening was brought to a close by the singing of the National Anthem. On the following afternoon at 4.30 p.m., a mass meeting of fathers and sons was held in the church, at which an address was given by Mr. J. W. Ward, secretary of the Y.M.C.A., and Mr. F. Wickson, of West Toronto. The church was tastefully decorated for the occasion by the kindness of Mr. Lennox. The Rev. G. W. Tebbs, was chairman of the mass meeting.

St. Peter's, Cobourg, will Celebrate its 100th Anniversary.

St. Peter's Church, Cobourg, will soon celebrate the 100th anniversary of the parish. It is proposed to join the church and parish house, so as to provide greater space for the increasing work of the parish. Plans have been prepared for the building and 11 parishioners in Cobourg have made a good beginning by subscriptions amounting to \$2,600.

Sermons on the Lord's Supper.

At Trinity Church, Beauharnois, a course of 23 sermons on the Lord's Supper has just been completed. The subject was dealt with from the historical, doctrinal, liturgical and devotional standpoints, and involved going over the entire service in the Prayer Book, with explanations of rubrics, prayers and ceremonies. This course was undertaken in the belief that there is a crying need for simple, definite teaching on orthodox lines about the mysteries of the Christian life, and an effort was made to bring out the strong, practical bond that links together belief, worship and conduct. There must be numbers, even among the learned, who (like Apollos) need to have the way of God expounded to them more carefully.

Athabasca Notes.

The Bishop of Athabasca visited St. John's Mission, Wabasca, in March, arriving on the 1st and leaving on the 4th. He was accompanied by the Rev. Dr. Gould, secretary of the M.S.C.C., who was visiting the Indian Missions in the diocese, on behalf of the Board. Dr. Gould examined the school, which has an attendance this year of 40; of these 32 are boarders. The children have made very good progress during the past year under the able tuition of Miss Collins. The Bishop preached on Sunday at the morning service, his address being interpreted by Archdeacon White. At this service two candidates were presented for Confirmation. At the afternoon service Dr. Gould gave a most interesting address on Palestine and some of his experiences in the work there. The Bishop also brought with him Miss Truelove, of Toronto, who comes to take the place of Mrs. Schofield, who, after two years' faithful service, is returning to Winnipeg.

The attendance at the Indian Boarding School has increased again this year. The ages of the scholars are from 5 to 16, and it is with great thankfulness to Almighty God that we have to report good health, good conduct and good progress among the children. We are entirely dependent upon the W.A. for the clothing of these children and their bedding. The staff wish to thank all those branches

of the W.A. that have so generously helped the school this year by sending clothes, etc., and so making it possible to carry on the work efficiently in this department.

St. Matthew's, Ottawa.

The Right Rev. Dr. Roper, Bishop of Ottawa, recently confirmed 57 candidates in St. Matthew's, 12 of whom were adults, one of the candidates being 65 years of age. The children were confirmed on Sunday morning, April 14th, and made their first Communion at that service. The adults were confirmed on Wednesday 24th, at 8 p.m. At both services his Lordship delivered most earnest, plain, instructive and helpful addresses to the candidates and their friends. Five hundred and fifty-eight candidates have been presented for confirmation in this parish during the past four years. During the week beginning April 14th, special services of intercession were held in the church at the following hours: 7.30 and 9 a.m. and 12.30, 3 and 6 p.m. At these services Litanies and special prayers were used, and the names on the roll of honour, about 175, were read aloud, all the congregation kneeling. These services were fairly well attended, as many as 60 or more being present at one of the 3 o'clock intercessions, but if our people had stronger faith in God and in the power of prayer, there would be larger numbers present, when we assembled to lift up our hearts, our voices and our hands on behalf of our brethren who are fighting our battles. See Ex. 17.

Anglican S.S. Meet.

The annual meeting of the Winnipeg Anglican Sunday School Association was held at St. Matthew's Church, Winnipeg, on the evening of April 25th, for the consideration of reports and election of officers, Rev. W. M. Loucks, M.A., presiding. Rev. Canon R. B. McElheran delivered an inspiring address to the teachers, his theme being the importance of faithfulness in all spheres of activity, particularly Sunday School work. The following officers were elected for the season 1918-19: President (ex-officio), the Archbishop of Rupert's Land; vice-presidents, Rev. W. M. Loucks, M.A., W. A. Cowperthwaite; secretary, C. W. Skeet; treasurer, Miss M. Johnston; executive committee, Revs. Canon W. B. Heeney, P. Heywood, H. Martin, J. A. Shirley and A. S. Wiley, Messrs. W. B. Anderson and J. E. Sparrow, Mrs. W. Anderson, Mrs. J. W. Matheson, Mrs. Turnbull; representatives on Diocesan S.S. committee of management, Revs. Canon Gill and A. S. Wiley, Miss M. Johnston, L. A. H. Warner.

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News from the Diocese of Nova Scotia

The Archbishop of Nova Scotia, accompanied by Mrs. Worrell, is now in Bermuda on a Confirmation tour. He is expected back in Halifax on May 3. The half-yearly meeting of the Diocesan Mission Board takes place on May 15th.

The Synod of the diocese will meet in Halifax on June 4th. Rev. Edwin Jukes has been appointed to the parish of Gunning Cove.

Rev. J. G. Markham will assist Rev. J. W. Godfrey at Truro. A surplised choir was introduced at St. Luke's Church, Annapolis Royal, on Easter Day, and was unanimously regarded as adding greatly to the reverence of the service. We regret to hear of the illness of Ven. Archdeacon Martell, and trust before long to hear of his complete recovery.

Rev. T. H. Perry will take three months' vacation in Ontario. His Sunday work at St. Matthias' will be looked after by Rev. Prof. Kingston, of King's College. Rev. Prof. A. W. M. Harley will take charge, during the summer, of the parish of Conquerall.

Rev. J. L. S. Foster and Mrs. Foster have gone to California for a three months' visit. Rev. A. F. Dentith was operated upon recently for appendicitis, but we are pleased to say that he has now completely recovered.

New Rector of Christ Church, Sydney, N.S.

The Rev. M. Paul Maxwell has been unanimously elected Rector of the above parish. Mr. Maxwell had, previous to the terrible disaster which befell the city of Halifax last December, been elected as assistant to the Rev. N. Lemoine in the parish of St. Mark's. Arrangements, however, were made whereby he was released from his engagement with St. Mark's and left free to continue the work he had been doing with much acceptance in Sydney for a couple of months as locum tenens. Mr. Maxwell has proved himself well equipped to take up and carry on the good work so successfully performed by his predecessor, the Rev. J. W. Godfrey.

Brome—A Presentation.

The members of the congregation bade farewell to the Rev. W. G. and Mrs. Walsh on April 24th, upon the eve of their departure for Montreal. Mr. Walsh having been appointed to the charge of St. Aidan's in that city. Mr. G. F. Hall, the Rector's warden, presided, and after making a few appropriate remarks, he presented Mr. Walsh with a substantial purse of money, which Mr. Walsh suitably acknowledged. Canon Carmichael, the Rector of Knowlton, also spoke. Mr. Walsh has been for four years at Brome.

Windsor, N.S., King's College.

The annual Encenia of King's College was held on Thursday, May 2nd. Canon R. A. Armstrong, Rector of Trinity Church, St. John, N.B.,

A WOMAN'S WILL

Nowadays it is just as important that Women should make Wills as Men. Every Woman who owns property should have her Will carefully drawn by a Solicitor and, above all, she should appoint an Executor who is competent and dependable.

This Corporation, with thirty-six years' experience in the management and care of Estates of every nature, combines all the necessary qualifications of a satisfactory Executor and Trustee.

The Officers of the Corporation will be pleased at any time to discuss this important matter with you.

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preached the Enconia sermon. Subscriptions to the King's College Advance Movement amount to nearly \$60,000, which is just about half of the amount which is needed to be secured.

Chatham, N.B.

At the annual vestry meeting of St. Paul's and St. Mary's, Archdeacon Forsyth presided. Wardens, Hon. J. P. Burchill and F. E. Neale. Delegates to Diocesan Synod, Hon. J. P. Burchill, F. E. Neale, G. Stead; substitutes, W. H. Baldwin, Shep. Frost, D. T. Johnstone. The finances of the churches were found to be in a very satisfactory condition, the income from voluntary contributions has increased during the year; there is an adverse balance, accounted for by the expense of providing supply, during the illness of the Archdeacon last year, and the expense of installing a new furnace in St. Mary's Church. Apportionments for missionary purposes were more than met, a generous amount sent to the Bishop Medley Memorial Fund, and over \$1,200 has already been promised for King's College Increased Endowment Fund, of which about \$750 has been paid in cash.

Deanery of Amherst Meets.

The 141st session of this Rural Deanery Chapter met recently at Amherst. The Rev. T. M. C. Wilson, of Springhill, presided at the Deanery service, which was held at Christ Church. His text was St. John 17:11. The next meeting of the Deanery will be held (D.V.) at Stewiacke on the last Tuesday and Wednesday in June.

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NIAGARA VESTRIES.

Port Colborne.—St. James'.—A large number of members were present at the annual vestry meeting. The total receipts for the year were \$19,400. The balance on hand was \$1,700. The Rev. Canon Davis was unanimously voted a gift of \$200. Wardens elected were Mr. J. Cook and Mr. E. Milliken. The lay delegates were Messrs. D. Burt, E. Milliken and D. Bell. The A.Y.P.A. served lunch.

Fort Erie.—St. Paul's.—On Sunday, April 28th, a tablet erected to the memory of the late Pte. H. Gear was unveiled. The returned soldiers to the number of 60 accompanied by the Niagara Falls band paraded to the church. The Rev. Canon Smith, in his sermon described the battle of St. Julien. There were 827 persons in the church and about 150 on the lawn. At the annual vestry meeting the stipend of the Rev. Canon Smith was increased by \$200. Mr. R. Land gave notice that at the next annual vestry meeting he would bring in a motion to make all the pews free.

MONTREAL VESTRIES.

Granby.—St. George's.—Wardens, A. C. Smith, F. W. West. Delegates to Synod, W. H. Robinson, J. Bruce Payne. An excellent financial report was presented. It was reported that the late Mrs. W. H. Robinson had left the sum of \$3,000 for the erection of a new pipe organ, a much-appreciated gift.

West Shefford.—St. John's.—Wardens, W. J. Taylor, H. E. Booth. Delegates to Synod, Dr. E. E. Hayes and Mr. W. E. Jones. A new departure in parochial finance was decided upon. A resolution was unanimously carried to suggest to the Woman's Guild that there should be a parochial finance committee composed of the president and the treasurer of the Guild with the two wardens and the incumbent. It was felt that this would give the women of the Guild a voice in the financial work of the congregation.

Knowlton.—St. Paul's.—Wardens, J. E. Fay, L. H. Pibus. Delegates to Synod, Senator Foster and F. A. Knowlton. State of finances satisfactory.

Sutton.—Grace Church.—Wardens, H. C. Reid, J. E. Hoskins. Delegates to Synod, H. C. Reid, L. E. Dyer. Total receipts, \$2,725.50.

Brome.—St. John the Evangelist.—Wardens, E. S. Chapman, G. F. Hall. Delegates to Synod, Professor Armstrong, H. Bracey.

Waterloo.—St. Luke's.—Wardens, G. E. Jones, C. Slack. The meeting was adjourned until the first week in May.

Lachute.—St. Simeon's.—Wardens, H. Sutton, W. Duffy. Delegates to Synod, G. Y. Deacon, W. Elliott. Finances satisfactory.

Grenville.—Meeting adjourned to the first Tuesday in June.

Shawville.—Wardens, R. Wilson, J. G. Elliott. Delegates to Synod, Dr. Clarence Powles and W. Hodgins. All reports presented at the meeting were of a satisfactory nature. The Women's Guild have the sum of \$1,100 to their credit in the bank.

Grace Church.—At the Easter vestry Mr. Thomas Kinsella was appointed Rector's warden and Mr. Arthur E. Dancy, people's warden; Mr. W. H. Botting, missionary secretary; Mr. Fred. Thomas, vestry clerk; delegates to Synod, Dr. Carmichael and Mr. Robert Noel; Layman's Missionary Movement, Dr. H. B. Carmichael. The reports showed the church in all its branches to be in a most satisfactory condition. The last payment on the Archdeacon Ker memorial organ was wiped out before the end of the year. The church stepped into 1918 free of debt. The men of the congregation have worked faithfully during

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the winter cleaning and painting the walls of the church and basement thus saving an expenditure of \$1,000. The year was one of the best in the history of the church, with an increase in attendance of 1,000 during the Holy Week services, and the largest attendance and number of communicants at Easter yet recorded. A special vote of thanks to the Ladies' Aid was passed, to the members of which was attributed a large share of the credit for the splendid showing for the year. A new honour roll, containing 500 names, has been presented to the church and will shortly be unveiled. The Bishop has visited the parish three times in 11 months for Confirmations, the pleasing feature being the large number of adults who have presented themselves for the Laying on of Hands. The church has adopted the plan of printing on the Easter statement a summary of all work performed by the different societies and guilds, thus giving to the people a memorandum of the total business for the year.

would be the religious journal, independent of ecclesiastical or commercial interests in their corporate capacity. Such a journal, with a constituency built up by the Church-owned periodicals and with sufficient funds to carry

**Could Not
Recuperate**

**Nervous Exhaustion So Complete
There Seemed Nothing to Build
On—But When Doctors Had
Given Up the Great Food
Cure Was Used With
Splendid Results.**

Cornwall, Ont., May 9th, 1918.—Great interest has been aroused in this town by the many cures which are being effected by Dr. Chase's Nerve Food. Perhaps no case is more remarkable than that of Mrs. Geo. Ross, whose letter appears below.

Mrs. Ross had nervous prostration and in spite of all treatment secured from doctors, she became weaker and weaker, suffered from terrible headaches and was very much discouraged. Many similar cures have been effected and local druggists are having a great demand for the great food cure.

Mrs. George Ross, Augusta St., Cornwall, Ont., writes:—"Some two years ago I was attacked with nervous prostration. I doctored with different doctors without any good results, and even took a trip to a distant city to see if I could not recuperate. But on returning I found I was no better—in fact, I kept getting worse all the time. I had no appetite, could not sleep, and had to be helped-up and down stairs. I also had terrible headaches. One day a book was left at the door telling about Dr. Chase's Nerve Food, and I decided to try it. My folks derided the idea, but I went ahead and secured a box, and before finishing that first box I could see that I was getting better. You may be sure I was delighted to find a remedy that would give me relief. I continued taking them, and recovered so thoroughly that I was able to help with the housecleaning that spring. During my nervous collapse I had failed from 115 pounds to 90, and since my recovery have weighed as much as 110 pounds.

"I still keep Dr. Chase's Nerve Food in the house, and use them when I feel the need of them. I have recommended them to a great many people around Cornwall, as I feel that I cannot speak too highly of them."

Dr. Chase's Nerve Food, 50 cents a box, a full treatment of 6 boxes for \$2.75, at all dealers, or Edmanson, Bates & Co., Limited, Toronto. Do not be talked into accepting a substitute. Imitations only disappoint.

**THE MISSION OF RELIGIOUS
JOURNALISM AND HOW TO
MAKE IT EFFECTIVE.**

(Continued from page 296.)


haps, into the parsonage, from one year's end to another. The success of the Woman's Auxiliary has been largely due to the skill, judgment and persistence with which a monthly journal, packed with information, the "Letter Leaflet," has been circulated to the extent of nearly twenty thousand copies in this bulk fashion among the branches at a cost of twenty-five cents per year to the individual member. Stress is laid upon this matter, because the wide circulation of a well-arranged series of children's, youths' and missionary publications will build up a well-informed and enthusiastic body of members which will be the basis for further advances. The difference in the per capita givings, to apply only one test, in those denominations which adopt this method of circulating literature and those which do not is most instructive. Men who have organized reform movements which have to find or create a constituency have no hesitation in saying that if a missionary society could not get circulation in any other way, it would pay the society in actual money returns to issue a cheap, bright, popular monthly magazine for free distribution to every Church family. The circulation of literature of this kind in this way would not render an aggressive religious journal for mature minds unnecessary, but would, in fact, greatly increase the circulation and usefulness of such a journal.

The independently-owned Journal.—With an organization of informative periodicals covering the whole Church, the coping-stone of this structure

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ON EVERY 3 YARDS

on a steady press bureau campaign among, and in co-operation with, the secular newspapers, if directed with brains and energy, must be an immense power in the land. This journal, under present conditions, would be issued weekly.

THE WEEKLY RELIGIOUS JOURNAL.

Ownership.—Since by the line of reasoning here followed the aggressive and progressive religious journal cannot be owned by the whole Church, it must be owned by a private individual (or corporation) or by an association. Further, since properties owned by individuals or corporations are primarily managed for profit, the religious journal ought to be owned by an association, and by as large an association of persons of the same general trend of thought as possible. This association should be organized for the purpose of publishing the journal as a missionary and religious enterprise. Any deficits arising out of this work should be met out of the annual dues, and in order that this should not press unduly upon a few, the association membership should be

large. The members of the association would, as in the case of similar organizations, receive their reward in the consciousness of good work accomplished. Reform movement newspapers, especially religious newspapers, that must make profits, fall into many temptations. In the past decade newspapers all over Canada and the United States have been sold to the subscriber at less than the cost of the white paper. The larger the circulation, therefore, the greater the deficit on the side of the business. This loss had to be offset by money extracted from the advertiser, and, as the advertiser knew he paid the piper, he was more and more asserting his right to call the tune. While, many, probably the majority, of the newspapers resisted this temptation, yet all over the continent leading editors sounded the warning that the interests of the subscriber were being sacrificed to those of the advertiser. The recent increase in the price of newspapers is not all due to the increased cost of production, and it has been welcomed by both editors and subscribers, because it tends to again make the interest of the subscribers the

paramount one in newspaper publishing. In keeping with this, a growing number of secular newspapers refuse certain classes of advertising, but the poverty of our religious journals, as a whole, has been such that advertisements of these classes appear in increasing numbers in the very columns from which, in the natural order of things, they should be first excluded. It is for these reasons—that the religious journal may not fear the financial threat of any interest—that it should be owned by an association.

The management of a religious journal will, of course, always endeavour to reach a point where the income will equal expenditure, but any surplus above that should be used to improve the journal and to extend its influence, both by direct increase of circulation and through the news bureau, and by issuing for propagandist purposes articles reprinted from its pages and presented in handy pamphlet form.

Circulation.—In the case of Church-owned journals, the ministers are expected to aid in circulating it through their parishes. In some cases the profits of the publication are applied to the Clergy Superannuation Fund. In spite of this and the obvious advantage of circulating a Church paper in the parish, this work is often entirely neglected. The independently-owned journal can make no such appeal. It must depend for its circulation upon the interest which men take in those things which bring them gain—material or spiritual—and in those causes for which they are making sacrifices. These interests operate upon clergy and laity alike, but, if the Kingdom of God is to be extended at the rate it should be, the laity must take a much larger part in the work than they have in the past, and this applies to that part of the work done by the religious journal. When a man becomes interested in some economic reform he talks to his neighbours at every opportunity and makes good use of the literature of the reform, particularly the organ of the movement. The religious journal could be used in this way, with the result of aiding the cause of religion and of permanently increasing the circulation of the journal. This fact has a direct bearing on the size and cost of the journal. The publishers of magazines for profit would say that the way to get people to subscribe for a periodical is to make it popular with sensational articles and "snappy" stories, with plenty of illustrations, with glossy-coated paper and with bright covers, but a survey of North America will show that the journals which are doing the most effective propagandist work and making the people think are small and cheap, and, if illustrated at all, give illustrations a very secondary place. In some movements making rapid headway individual members subscribe for five or ten copies of the organ, and every week place these where they will do the most good. Imagine anyone trying to pass around five or ten copies of a popular illustrated weekly, which weighs nearly half a pound and costs from five to ten cents! It seems evident that the way of the religious journalist cannot be that of the popular publisher. The combination most effective seems to be plain printing and high thinking.

In connection with this matter of circulation, it should never be overlooked that the way to circulate a newspaper is to circulate it. As the Bible is its own best advertisement, so a newspaper that has something to say makes a place for itself and gains friends, if it is only persistently sent out by way of sample copies to an ever-widening circle of non-subscribers, as the circle of subscribers increases. To supply the names and the means for this would be one of the functions of the association.

(To be Continued.)




GILLETT'S
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MADE IN CANADA
GILLETT'S
LYE
CLEANS—DISINFECTS—USED FOR SOFTENING WATER—FOR MAKING HARD AND SOFT SOAP—FULL DIRECTIONS WITH EACH CAN.

Boys and Girls

Dear Cousins,—Three weeks and no letter! You might well wonder what has become of me. I've been wondering myself lately, and, though I have thought lots about you, I don't seem to have found the time to tell you so. But as I saw your envelopes come in and in and in, till I thought they'd never stop I knew that all across the Dominion there were small cousins thinking about me, and doubtless wishing to goodness I'd hurry up and look over those texts. Well, I have, and the result is down below. It was rather an easy set this time. There weren't so many little catches, though I did manage to rap a few of you, and I chuckled all to myself when that happened. I am so glad to see that when one of you starts in one place, one or two other cousins get the idea and have a try also, and that's what I want. I have had letters this week from Saskatchewan and Manitoba in the west, and Nova Scotia in the east, and I know I have correspondents in Alberta and Quebec while once in a long while I get a letter from British Columbia. When I open all these, I feel as if I'd had a trip right across the country from coast to coast.

I have several new cousins, I find boys and girls, and I'm awfully glad to meet them. Awdry Bryan tells me he comes from Japan. I know several people from Japan, Awdry—some of them there now and some in Toronto. One of them is a boy about your age who goes to a school not very far out of Toronto. It would be fun if you met, wouldn't it?

All the letters I get tell me about the birds which have come back, and



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