

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1995

The copy filmed here has been reproduced thanks to the generosity of:

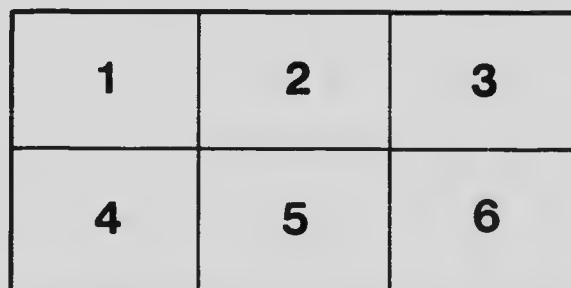
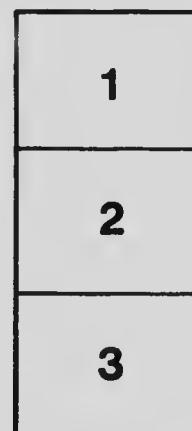
Anglican Church of Canada
General Synod Archives

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Anglican Church of Canada
General Synod Archives

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

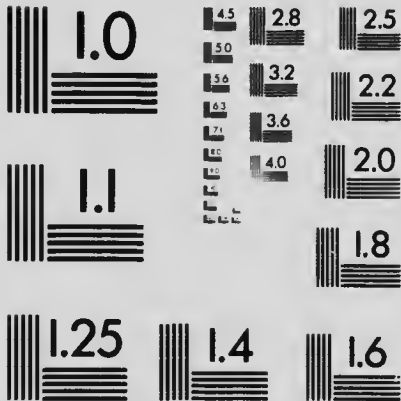
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par la seconde plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

MM 54.
2594

The
Primary Charge

OF

**RIGHT REVEREND ALEXANDER JOHN
DOULL, D. D.**

FIRST BISHOP OF KOC

**Delivered to the Synod of the Diocese of Kootenay
assembled for its**

THIRTEENTH SESSION

**in the City of Nelson
British Columbia**

on Wednesday and Thursday, June 21-22, 1916

DAILY NEWS PRINT, NELSON 18808

236

**ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES**



With the Bishop's Compliments:

The
Primary Charge

OF

THE RIGHT REVEREND ALEXANDER
JOHN DOULL, D. D.

FIRST BISHOP OF KOOTENAY

Delivered to the Synod of the Diocese of Kootenay
assembled for its

THIRTEENTH SESSION

in the City of Nelson
British Columbia

on Wednesday and Thursday, June 21-22, 1916



IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.—AMEN.

My Reverend Brethren of the Clergy,
My Brethren of the Laity:

It is with great joy and thankfulness that I welcome you, in the name of the Lord, to this Thirteenth Session of the Synod of the Diocese of Kootenay; the thirteenth in the ordinary course of sessions, the fourteenth, if the extraordinary session for the election of a Bishop held in November 1914 be counted, but emphatically the first session of the Synod under the Presidency of its own Bishop.

My first words must therefore be words of heartfelt thanks to you for the confidence you expressed in me on that memorable occasion, nineteen months ago, and for the magnificent opportunity for service which you then offered to me.

I felt then, and I feel more strongly now, my own unfitness for the high office and difficult position unto which you called me, but I could not fail to recognize in that call the voice of God; and so I responded, and so I am here, determined to try and do my duty as well and as faithfully as I can, ever looking unto Jesus, ever seeking, in all I say or do, to accomplish His will and to co-operate with Him in the glorious work of extending His Kingdom.

Great are the changes which have taken place since the 26th day of March, 1913, when the Synod last met for the discharge of ordinary business; great the changes since, on the 25th day of November, 1914, you met to elect your first Bishop. Of the thirty-four Clergymen, whose names appear on the Clergy list as printed in the "Journal of the Twelfth Session of the Synod of the Diocese of Kootenay," only sixteen are still actually at work in the Diocese; of thirty-seven on the list, when the Synod elected me as Bishop in November, 1914, only twenty-two remain. Of these one has been called to enter upon that "rest which remaineth unto the people of God."

The Reverend E. P. Flewelling.

The Reverend E. P. Flewelling was one of the best known and best loved Priests of God who have ever been called to minister to His people, and to build up His church, in this far distant portion of Western Canada. His record of service, which included important Parishes in the Dioceses of New Westminster and Yukon as well as in the

Diocese of Kootenay, is too well known to require recital on such an occasion as this. For many years he had laboured with great devotion to the spiritual needs of the town and parish of Cranbrook.

He attended my consecration in Victoria on the 24th of February, 1915, visited a married daughter on Salt Spring Island and many old friends and former parishioners in Vancouver, attended my first Executive Committee Meeting in Nelson on March 10th, and then returned to his home.

But his work on earth was finished and the Master's call came quickly to him on the 26th day of March.

He was essentially a man of God, a man full of faith and of the Holy Ghost, and as a consequence much people were added unto the Lord through, and by means of, his ministry.

We can ill afford to lose men of this type, for it is by means of such that our Province will be saved from materialism and won for Christ.

Other changes, though many and important, must be passed over with a mere word of notice. All save one, and that is the change in the Presidential Chair of this Synod.

The Bishop of New Westminster.

The Diocese of Kootenay has had to wait a great many years for the realization of those worthy hopes and aspirations, entertained almost from the beginning, but which first found definite expression in the step taken at the Synod held in the City of Nelson in the year 1899.

The long delay has been irksome and disappointing to many, but it has been, I am convinced, of real, permanent, lasting benefit to the Diocese itself. It has greatly developed a spirit of independence and responsibility amongst our faithful laity, and has secured for the Diocese an Executive Committee that is really what its name implies, a Committee which is a real help to the Bishop and relieves him from a weight of worry and responsibility, which lightens his labours more than can be adequately expressed. During this long period the Diocese has been administered by the Bishops of New Westminster. For ten years Bishop Dart continued his faithful oversight until called to his rest in the spring of 1910. From July 25th, 1910, to February 24th, 1915, the Diocese was under the care and direction of his successor, Dr. De Pencier, the present Bishop of New Westminster.

As I go round the Diocese I am filled with wonder and amazement to now how these devoted men ever found it possible to administer Kootenay in addition to caring for the huge territory comprised in the present Dioceses of New Westminster and Cariboo.

Bishop De Pencher, especially, brought to the task a wonderfully alert mind and strong physical frame, which enabled him to do a work few men would even have dared to contemplate, and the Diocese owes him a deep debt of gratitude which can never be repaid.

With characteristic responsiveness to the call of duty, the Bishop is now serving as Chaplain to His Majesty's Canadian Forces on Overseas Service, and our prayers go up to our Heavenly Father beseeching Him to take His servant into His special keeping, to protect him from all harm and danger both to body and soul, and to bring him back again to the Church in this Province in safety and in peace.

Four of the Clergy, at work in this Diocese at the date of my consecration, are absent on leave, serving with the Bishop of New Westminster as Chaplains to our troops.

They are the Revs. J. M. Comyn Ching, Christopher Reed, D. E. D. Robertson and R. G. Grice Robinson.

May God bless them! May He help them in their solemn and intensely important work! May He bring them back, in brighter and happier days, to carry on His work in our midst, strengthened by the wonderful, yet awful, experience through which they have passed!

The Reverends J. R. Colquhoun, E. Bull, M. F. Hilton, L. B. Lee, C. H. Meyrick, S. H. Phillimore, A. H. Plummer, G. H. Snel, H. Steele, W. M. Walton, W. F. Webb, J. R. Kennedy, J. C. Mitton, and J. T. Smith have all left the Diocese for work elsewhere.

The Reverends C. A. Procutier and E. A. StG Smyth have resigned from their respective parishes of Revelstoke and Trail, but are still living in the Diocese.

Appointments.

I have made the following appointments to vacant parishes:—

The Reverend W. H. Bridge, Vicar of Nakusp, to the Rectory of Cranbrook.

The Reverend A. M. Lloyd, Vicar of Rock Creek, to the Vicarage of Phoenix.

The Reverend C. P. B. Montgomery, Assistant Priest to the Arrow Lakes Mission, to the Vicarage of Lower Arrow Lake.

The Reverend H. Richard Ragg, Vicar of Fruitvale, to the Rectory of Trail.

The Reverend Maurice E. West, Priest-in-Charge of the Parish of Somenos, Diocese of British Columbia, to the Rectory of Salmon Arm.

The Reverend Edward P. Laycock, Vicar of Sandwick, Diocese of British Columbia, to the Rectory of Vernon.

In addition to these I have appointed the Reverend Fred H. Graham, Rector of Nelson, to be one of my Examining Chaplains.

The Reverend A. Hall Hall, M. A., Rector of Chevening, Kent, and Hon. Canon of Rochester, and the Reverend Charles H. Ridsdale, M. A., Canon of Gloucester, I have appointed as my Commissaries in England.

The Venerable J. Paterson Smyth, B. D., L. L. D., Litt. D., D. C. L., Archdeacon of St. Andrews, Rector of St. George's, Montreal, I have appointed as my Commissary in Eastern Canada.

To the office of Chancellor I have appointed Mr. E. A. Crease. To the office of Registrar, Mr. C. R. Hamilton.

Both gentlemen have long since proved their value, and their worth to the Church, as loyal members of this Synod.

Episcopal Acts.

The following are the principal Episcopal acts performed by myself since my consecration:—

I have confirmed..... 88 males
.....152 females

Total 240

of these, seventeen males and fifty-six females were adults, i.e. over twenty-one years of age.

May I ask the Clergy, at least ten days before the date fixed for the confirmation in their respective parishes, to be good enough to send me a clearly written, or type-written, list of the full names of all candidates, together with the date of their baptism and their ages?

The names of the candidates should be divided into two lists, male and female.

In a Diocese such as that of Kootenay, where the number of candidates is always small, I propose always to require each candidate to answer separately and individually "I do" to the solemn question, and to lay hands upon each candidate separately one at a time, except in the case of a husband and wife, or two brothers, or two sisters, or a brother and sister, who may desire to be confirmed together. Candidates should be instructed accordingly.

On Sunday, March 14th, 1915, I consecrated Christ Church, Creston.

On August 24th, 1915, I took part in the consecration, at Christ Church Cathedral, Victoria, of my dear and valued friend, Archdeacon Scriven, to the holy office of Bis-

hop in the Church of God, he having been duly elected as Bishop of British Columbia to succeed my old Diocesan, Dr. John Charles Roper, who in May of last year was enthroned as Bishop of Ottawa.

Since writing the above the news has reached me that Bishop Scriven died yesterday morning, June 26th.

The Right Reverend Augustine Scriven, D. D., was one of the pioneers of Church life and work in British Columbia.

He came to the Province over thirty years ago and worked for nearly the whole of that time as Archdeacon of Vancouver, the title by which the Archdeacon of the Diocese of British Columbia was known until six months ago.

Everyone loved Archdeacon Scriven, and everyone revered and respected him.

His name and my own were before the Synod of the Diocese of British Columbia for election to the Bishopric in 1911. Neither of us received election; but I can never forget his Christian bearing toward me during that time, and ever afterwards. He was the very ideal of a Christian gentleman.

In 1915 he was elected as Bishop, to the joy of everyone, and I had the great privilege and happiness of presenting him to the Metropolitan for consecration and of joining in the solemn act of laying hands upon him.

He was one out of ten thousand, and we shall not see his like again.

When the history of the Church in this Province is written, his name will appear as one of her founders, one of her saints.

May God, our Heavenly Father, comfort his widow in her sorrow and grief! May He be with the widowed Diocese! May He grant to His faithful servant rest and peace, and the reward of the blessed! May grace be given to us all to follow him, even as he followed Christ!

I have attended, both last year and this year, various meetings in Victoria and Vancouver in connection with the Executive of the Provincial Synod, the Board of Governors of the Anglican Theological College of British Columbia, and the Council and Corporation of St. Mark's Hall.

I attended last September in Toronto the General Synod of the Church of England in Canada and various meetings held about the same time by the House of Bishops, the Board of Management of the M. S. C. C., and the Sunday School Commission.

Earlier in 1915 I had attended meetings of the House of Bishops, the Board of Management of the M. S. C. C., and the Sunday School Commission, at Fort William.

The Diocese.

The war has of necessity greatly affected our Church life and work. Owing to it most of our parishes have become seriously depopulated, and all growth and expansion have, for the time being, come to an absolute standstill.

We rejoice at the magnificent spirit of loyalty that has constrained such large numbers to offer themselves for service on behalf of King and Country, but we, as a Church, have felt the results of their going to a greater extent than any other body, owing to the fact that of the men forming the contingents from British Columbia the vast majority were at least nominal members of the Anglican Church. But, my brethren, we who remain behind are also serving our Empire, in the great work of bringing the comfort and strength of Christ to the remnant still left, in holding the positions already won by the Church, and in the doing of our share to lead the Empire to repentance and contrition, that so it may be prepared to seek and receive the blessing of peace from the One Who alone can bestow it.

The following parishes are now vacant, served either by the Archdeacon or by the nearest Clergyman: Fernie, Michel, Fort Steele, Creston, New Denver and Slocan, Bonnington, Fruitvale, Rock Creek, Upper Arrow Lake, Sorrento, Enderby, Okanagan Centre, Lumby.

Our gratitude to those Clergy who have so cheerfully accepted additional burdens must be, and is, very great.

Archdeacon Beer.

Prominent among them, and deserving of special mention, is the Venerable the Archdeacon of Kootenay. For many long years Archdeacon Beer has borne the burden and heat of the day. To him, in large measure, has the heavy responsibility been entrusted in the past of caring for the Church's interest and promoting her welfare, and right loyally has he discharged his task.

Personally, I am indebted to him for his kindly welcome, for his wise counsel, for his patience and forbearance, for his cheerful willingness to undertake any extra work which at any time I have asked him to do.

We thank God that this year the Archdeacon and Mrs. Beer were enabled to celebrate their golden wedding and to receive congratulations and gifts from many friends, including one from the Diocese.

Life's eventide is closing in upon them both, but may its twilight be long drawn out, may many years yet remain to them of Christian companionship, Christian service and Christian joy, and when the call comes may they together pass from His presence here, to hear His welcome and to receive their reward! "His servants shall serve Him and they shall see His face."

New Archdeaconry.

Although the Archdeacon is still vigorous to a degree that would surprise anyone, and does surprise all who know of his activities, I nevertheless feel that his burdens should be somewhat lightened.

I therefore have decided to form a new Archdeaconry, by separating from the Archdeaconry of Kootenay all that part of the Diocese at present included within the Rural Deanery of the Okanagan and all that part of the Rural Deanery of Revelstoke which includes and lies to the west of the parish of Revelstoke, the new Archdeaconry to be known as the Archdeaconry of the Okanagan. As a mark of the esteem in which his long and faithful services to the Diocese are held by myself and the Diocese at large I appoint the Reverend Thomas Greene, Rector of Kelowna, to be Archdeacon of the Okanagan. There being no funds available for the support of the new Archdeacon, for the present at any rate, Archdeacon Greene will retain the Rectory of Kelowna.

The Clergy.

Before I pass on to other matters I must in a public manner express my deep thankfulness in being privileged to preside over such an excellent body of Clergymen as those who work and minister in this Diocese. We are a very small band, but I know that there is not a Diocese in Canada that possesses a finer body of Priests than those who serve the Church in Kootenay. Hard working, self denying, always cheerful, my brethren of the Laity, you ought to be very thankful to God for his goodness to you, and show your thankfulness by supporting your Clergy better than you do.

The stipends are miserably inadequate even when paid in full; what are we to say of them when they are not paid in full? See to it that your Parish Priest's mind is freed from financial worry during these days when the demand upon his spiritual powers is at its height.

Rural Deaneries.

I regret to say that the reduction of the number of Clergy working in this Diocese from 37 to 26 has had a most disastrous effect upon the Rural Deaneries, with the exception of the Rural Deanery of Nelson, and the Rural Deanery of the Okanagan.

The energy and zeal of the Rector of Nelson, as Rural Dean of Nelson, deserves a special word of recognition. It would be difficult to find a Rural Deanery better organized, more full of life and vigor, more zealous in promoting the Church's work, more united and brotherly in their intercourse one with another. The credit for the existence of this model Rural Deanery belongs to Mr. Graham, but is only a very small part of that magnificent service which he has rendered to the Church in the Diocese as a whole.

I have, in view of the creation of the new Archdeaconry of the Okanagan, determined to abolish for the time being the Rural Deanery of Revelstoke.

The parishes of Revelstoke, Salmon Arm, Sorrento, and Chase will be united to the Rural Deanery of the Okanagan.

The Parish of Golden, hitherto part of the Rural Deanery of Revelstoke, will be united with the parishes at present forming the Rural Deanery of Cranbrook. Now that the Kootenay Central division of the C. P. R. is complete Golden lies as near to Cranbrook as it does to Revelstoke.

The Reverend D. E. D. Robertson, Rector of Fernie, was appointed to succeed Mr. Flewelling as Rural Dean. Mr. Robertson being absent on leave during the duration of the war, I appoint the Reverend Field Yolland, Rector of Golden, to be Rural Dean of Cranbrook.

The Rural Deanery of Greenwood has been without a Rural Dean since the Reverend H. Steele left the Diocese. It contains only three Clergymen. I appoint the Reverend P. C. Hayman, Rector of Grand Forks, to be Rural Dean of Greenwood.

Reports from the Rural Deaneries will be presented to you. They will show that in all parts of the Diocese the war and other causes have dealt a heavy blow to us from which we will not recover in our generation. But they will also show a record of steady, faithful, self-denying, self-sacrificing work on the part of Clergy and Lay Readers under the most difficult and most depressing conditions. Verily we are passing through the valley of weeping; may we make it a place of springs from whence the new showers of blessings may be poured forth upon our land, leading us from strength to strength until we appear before God in Zion!

The See City.

I regret that I am not able to make any announcement at this session of the Synod regarding the See City. This is not the time to make important decisions. It seems wiser to wait and see what the future may hold in store for us. Of one thing only am I convinced, and that is that it is impossible to find a geographical centre for the Dio-

cese, including, as it does, all that part of the Province of British Columbia lying to the east of the 120th Meridian. The choice, when finally made, must be made on other grounds than that of geographical convenience. When the Diocese of Cariboo is properly organized with a Bishop of its own, it would seem wise then to rearrange our boundaries between it and the Diocese of New Westminster.

Finance.

I do not propose to say much regarding the financial position of the Diocese, as that will be placed before you by the Treasurer. Our best thanks are due to the venerable Society for the Propagation of the Gospel, to the Kootenay Association and to the Fishponds Diocesan College, but above all, to the British Columbia and Yukon Church Aid Society, for the help they have given us in the past and continue to supply. The British Columbia and Yukon Church Aid Society, and the friends who help through them, are benefactors, and have been benefactors, to such an extent that to thank them is to thank those upon whom our very life depends.

So ruthless has been the havoc wrought in the Diocese by the war that for long long years we must remain a purely missionary Diocese, dependent on the Church at home and the Church in Canada for our existence and support.

It is a matter for profound thankfulness that not only the Mother Church, but also the Canadian Church, is interested in our welfare, and that the M. S. C. C. has increased its grant to us during this time of keen anxiety and grave concern.

Branches of the Woman's Auxiliary also have helped us, and to the Toronto Branch and the Quebec Branch our thanks are due. So long as the present distress continues we must remain dependent, and accept with gratitude the help our Heavenly Father sends to us through his servants in England and Canada, but, when more prosperous days return, we must learn to do more for ourselves.

In connection with the work of the British Columbia and Yukon Church Aid Society special mention should be made of the labours of the Reverend Jocelyn Perkins and Mrs. Harry Satow, whose lives are mainly spent in enabling us and others to live and work for Christ in British Columbia.

The Canons of the Diocese direct that certain collections shall be taken up on certain days in the year, namely, twice a year for the M. S. C. C., on Good Friday for the Jews, and at the Harvest Festival for the Diocesan Pension Fund.

There is also a collection ordered for the work of the Sunday School Commission.

May I impress upon all our parishes the duty and privilege of supporting these objects. We cannot expect a blessing ourselves unless we are learning the blessing of giving to others. The parish that gives most to the cause of Missions, even at the seeming cost of loss to itself, is the Parish that in the long run will find that all it has given has been more than returned in seven-fold blessing.

The Woman's Auxiliary.

I am glad that in nearly every parish of this Diocese the W. A. is represented by a branch. No words of praise can be too much in which to express our appreciation of the zealous and devoted labours of this great Canadian organization.

More and more do I hope that its ideals may be better understood by Churchwomen in this Diocese, and that in ever increasing numbers they may bind themselves together for the purpose of fulfilling them.

The War.

Under ordinary circumstances, changes so many and so rapid as those to which I have directed your thoughts would require careful consideration and investigation. But, alas! we all know only too well the cause to which they are due.

We are living in a different age from the age which closed on the first few days of August in the year of our Lord nineteen hundred and fourteen. I do not, on such an occasion as this, use such words lightly or with any conventional or symbolic shade of meaning. I use them literally, as expressive of a tremendous fact which all save the few fail to grasp or realize. The world, as we knew it before August, 1914, we shall never know again; it is gone, gone forever, and it can never be restored or reconstructed. Men talk of what they will do, of what will be done, of what will take place, when normal times return again, by which they mean a return to the old conditions and the old manners of life, as they existed before the war. All such hopes are vain, all are doomed to disappoint those who entertain them. He would be a bold man who would venture to say positively what will happen after the war, to make a negative prophecy is far easier. Whatever the conditions may be, one thing is certain, they will not be those under which we have all hitherto lived and passed the major portion of our sojourn here on earth.

All will be changed, for God is speaking through the cloud, and, after God speaks, those to whom he has spoken can never be the same. We shall either be better or very much worse. God is speaking, calling the nations of the earth back to Himself, showing them, clearly and unmistakably, the terrible results of forgetting Him and living in open and careless disregard of His laws and commandments.

Some men, to whom the wish is father to the thought, would have us believe that the war is a sign of the failure of Christianity, and that nothing remains but, as Bishop Butler wrote nearly two hundred years ago, "to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world."

To any fair-minded critic, however, the war, so far from being a sign of the failure of Christianity, is a sign of the failure of the nations of the earth to be true to the principles of Christianity, a sign that they have never really accepted Christ who is Christianity, a sign that they have in large measure repudiated whatever of love and obedience and loyalty they may at one time have yielded to Him. Had the nations of the earth, the nations of Europe in particular, been really Christian, this war would have been impossible. And only when the nations are really willing to accept Jesus Christ as supreme Lord of Lords and King of Kings, only when they are willing to obey and serve Him, only then will peace become the universal and abiding possession of the whole human race.

For Jesus Christ is the one and only Saviour from all sin and evil, and from all consequences of sin, both in the life that now is and in that which is to come.

Until this lesson has been learned, until this truth has been grasped, the war, in my opinion, will and must continue. Far too much blood has been shed, far too great a sacrifice has been offered, to make it desirable that peace should come without bringing with it those great blessings which alone can compensate for the suffering that has been endured, and is still being endured at the present moment. God has a purpose in this war, and only when that purpose has been fully and completely realized will He bring it to an end.

But, to speak quite honestly, I do not see many indications that the clear unmistakable call to faith and repentance is being heard or obeyed by the people of our Empire, by the people of our Dominion, or by the people of our Province.

They are still going on in the same path of carelessness, indifference and sin. Love of self, love of pleasure, love of money, love of sin in all its forms, such as drunkenness, impurity, gambling, and disregard of the Lord's Day, all these continue very much the same as they did before the first day of August, 1914.

We are still trusting to our own skill to secure for us the victory, we have not yet learned that the battle is the Lord's and that He giveth it to whomsoever He will.

We are not yet, as an Empire, as a Nation, upon our knees, confessing our sins, repenting of our misdeeds, and asking for deliverance from the One, the One alone, Who can deliver.

Peace, therefore, at the present time would be a disaster; better far that war should continue until men and women are brought to their senses, until "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone (shall) be exalted in (that) our day."

The Duty of The Church.

Very solemn, therefore, is the duty laid upon the Church in this day of visitation. We have to lead men back again to God by telling men that only through faith in Jesus Christ, only through repentance for their many sins and transgressions of the Divine Law, can they find, either here on earth, or in another world, deliverance from sin and from all those miseries and wretchednesses which are the direct, inevitable result and consequence of sin. The Church is to be God's witness in the midst of a world that has forgotten Him, the Church is the body through which Christ carries on His mission to mankind in the strength and power of the Holy Ghost, outpoured upon its members and ever abiding with them.

But the Church does not mean the Clergy, whether Bishops, Priests or Deacons. They are the officers of the Church, they are emphatically not the Church alone. The Church consists of all the faithful in Christ Jesus, and not until every member of the mystical body of Christ realizes what it means to be a Christian, and is doing his or her part of the common work, will the Church as a whole be doing, or be able to do, her work. This accordingly is our first great need, to make our Churchmen and Churchwomen realize the privileges and responsibilities of membership in the Body of Christ.

With few exceptions the members of our Church consider they are doing their duty when they attend the services of the Church once a week, receive the Holy Communion upon stated occasions, contribute a nominal sum to Church expenses, and live lives fairly respectable, free at least from open and notorious sin. The idea that they are members of a society founded by Christ to carry on His own mission, that they are each personally, to exercise a prophetic, priestly, and kingly mission in the world, never enters into their minds.

They have forgotten that to be a Christian means to be a follower of Christ, means self-denial and self-sacrifice for others, means literally taking up the cross and following whithersoever He leads, means the offering and presenting of themselves, body, soul and spirit, as a living sacrifice, holy, well-pleasing unto God.

Not until we get every baptised man, woman and child to realize and act upon this truth, and succeed in getting the whole Church, and therefore every member of the Church, to work and witness for God, not till then will the world in general, or our own Province of British Columbia, be won from gross materialism to the service of the Living God.

Special Problems in the Province.

There is no part of the world where the need of the united efforts of all Christian people is greater than it is in the Province of British Columbia, for here the forces that are opposed to Christ seem to have found a specially congenial soil. Materialism has been the god of the people as a whole, for the majority of our people came here to make money and to make it quickly and abundantly. But in the making of it God was forgotten, and the Province went rushing on to destruction in the mad race for wealth and in the all-absorbing passion for pleasure and enjoyment.

As an outward and visible sign of this dethroning of God, take the churches in our cities and towns as a symbol and example.

Go into any city or town of Europe or Great Britain, and the House of God, whether large or small, is the most beautiful building which the town possesses. Why? Because in the days when they were built men cared for God. God came first, and they felt it fitting and right to show their love for Him by the money and skill expended on His House of Prayer. Go into any city or town of British Columbia, and whilst you will find there magnificent buildings, palaces of commerce and finance, stately dwelling houses varying in costly richness with the size of the place, you will not find in any city or town a building really worthy of the God and Father Who giveth to us all things richly to enjoy. Why? Because men care not for God in our day, they worship mammon, they symbolize it by the temples which they erect to mammon's honour and mammon's glory.

The present war, however, is, I hope, leading all thinking men to realize that in Germany this spirit of materialism is being displayed in its logical and inevitable result, as a system of the most intense selfishness and inhuman cruelty. Ours, therefore, my dear brethren, is the solemn responsibility of pointing out to the men and women of our Province this inevitable development of materialism or mammon worship, and of pointing them also to the Christ as the One Who alone can deliver from its bondage and from its inevitable consequences and results. We shall do this most effectively by living truly Christian lives and exemplifying the beauty of the Christ life as opposed to the life of selfishness and greed.

But we must also do it by a vigorous and aggressive attack upon those many forms of evil which have become a menace to the welfare of the community in which we dwell.

I cannot speak of them all, let me however speak, and speak plainly, with regard to one or two of the most prominent matters concerning which drastic action has become imperative.

Desecration of the Lord's Day.

In hardly any part of our Empire is the Lord's Day so terribly desecrated, and its sacred duties so widely neglected, as in the Province of British Columbia.

The House of God is not only mean in outward aspect, it is also very poorly attended, and in most parishes full only on rare and infrequent occasions.

Yet no institution is more inseparably bound up with the welfare of religion and the welfare of the nation than the one day of worship and rest out of every seven.

Where the Lord's Day is kept and honoured, there religion flourishes; and where religion flourishes, there prosperity abounds.

Where the Lord's Day is neglected, there religion languishes; and where religion languishes, there national prosperity and national welfare are on the wane.

"Them that honour Me I will honour."

I cannot plead too earnestly with Christian people to guard most jealously the honour and sanctity of the Lord's Day, or condemn too strongly all actions and acts which would turn it from a holy day into a mere holiday. Games, concerts, sports, entertainments, and all works of an unnecessary character must fall under the condemnation of the Church, as contrary to God's holy will, and I warn our people solemnly that there is no use calling upon God in the day of trouble whilst continual disobedience to His holy will and commandment continues without any attempt at reform and amendment.

Prohibition.

The evils resulting from the abuse of alcoholic liquors have long been felt to be a deadly menace to the physical, mental and spiritual welfare of the race, and all social and moral reformers have recognized that in the drink traffic they were face to face with a foe more deadly to human progress than all the forces of the Huns multiplied a hundred-fold.

With the outbreak of war the evils of drunkenness have been forced upon the attention of the various nationalities engaged in the conflict, with the result that strong

and drastic measures have been adopted to lessen or curtail the sale or use of intoxicating beverages. This wave of popular feeling has spread to our own Dominion, and in almost every province legislation has been passed to prohibit or restrict the sale of alcoholic liquors. The Legislature of British Columbia has been forced to follow where other Legislatures have led the way, and an Act has been passed prohibiting the sale of intoxicants except for certain purposes under Government control.

Before the Act becomes law, however, it must be submitted to the people, and at the forthcoming elections the electorate will be asked to express approval or disapproval of prohibition.

I feel very strongly that our duty as Christian men at the present time is to support the action of the Government, and I hope that every member of the Church of England in this Diocese will vote, and induce others to vote, for a measure which will have the effect of greatly lessening the awful misery and suffering which drink has caused and continues to cause. The man who turns a deaf ear to the cry of the drunkard, who longs for escape from the chains of slavery; the man who shuts his ears to the cry of women and little children who live a life of hell upon earth because of drunkenness; the man who will not by his vote help to liberate his country from a bondage that continues to wreck lives, hopes, ambitions and love; such a man takes upon himself an appalling responsibility for which he will have to answer at the Judgment Seat of Christ.

I would not dare, and I cannot conceive how any other man can dare, to go into the ballot box and vote for the continuance of an evil which fills our jails with criminals, our insane asylums with victims, and our land with tears of anguish from broken hearts and wasted lives.

Compensation.

The duty of Christians, therefore, in common with all other right-minded people, is to rid our land of a traffic which has been a national and imperial curse. But in the carrying out of reforms we must not lose our heads or do evil that good may come.

However much we may deplore the evils of intemperance, however determined we may be to put a stop to them, however regretfully we may be forced to recognize that the abuse of alcoholic liquor has proved to be almost inseparable from its use, we must not commit an act of injustice towards those who are directly and indirectly interested in the liquor business.

We must remember that at present, and for long centuries, the sale of alcoholic liquors has been a perfectly le-

gal business in itself, contrary neither to the laws of God or man. The abuse of wine and strong drink is most strongly condemned in the Bible, whose teaching may be summed up in the one sentence, "No drunkard shall inherit the Kingdom of God"; but the use of wine and beverages of like nature is nowhere condemned, rather are they always recognized as a gift of God for man's use and enjoyment.

Prohibition has become necessary because the country is not Christian, and because, not being Christian, men and women know nothing of the Christian virtue of self-control. They must be saved from themselves, prohibited from the use of that which experience has taught cannot be used without abuse by the vast bulk of mankind.

If the country were Christian prohibition would not be needed, for the Christian would have learned true temperance, true self-control; he would be able to use God's gifts in moderation as one responsible to the Giver of all for his use of the creatures.

When therefore we are prohibiting for the future a traffic, a business which is not in itself an evil, however liable to abuse it may be, it does not seem to be just, or right, or Christian, to take away a man's means of living and give to him no compensation.

There are undoubtedly many difficulties in the way of arriving at a solution of the problem of compensation, which will be just and fair to the liquor men on the one hand and to the people on the other, and I am not sufficiently trained in statesmanship to offer any plan or scheme.

Some of the liquor men deserve no compensation at all, as they have for years been selling vile, poisonous dope which has never been, and has never been intended to be, a legitimate article of commerce.

These men deserve no compensation, they ought long ago to have been placed behind the bars of the penitentiary, and would have been, had the Government performed its duty.

But on the other hand, there are the vast majority of hotel men, there are the wholesale dealers and manufacturers, there are the men and women interested in legitimate hotel property, who do deserve consideration. And I cannot feel that I would have been justified in speaking as strongly in favor of prohibition as I have done, did I not also place myself on record as strongly of the opinion that prohibition should be accompanied by adequate compensation for those who are deserving of it.

The White Slave Traffic and Red Light Districts.

There is another evil, far greater than the evil of intemperance, which calls for the united and energetic action

of all Christian people in order that it may be utterly stamped out and abolished. I refer to the White Slave traffic, and to the toleration by municipal and provincial authorities of houses of prostitution in restricted and defined areas.

In almost every town in this Diocese red light districts are to be found, tolerated by the municipality, or if just outside the town limits, by the provincial Government. The existence of such places is a crime recognized and defined as such by the Criminal Code of the Dominion of Canada, and lawlessness has surely reached alarming proportions when provincial and municipal authorities defy, and are allowed to defy, the law of the land of which they form a part. The ultimate responsibility, however, rests upon the people, who elect the provincial government and the municipal councils, and as the members of the various Christian Communions form a majority of the electorate, the chief censure lies at our own door.

We must see to it that the law is enforced, and that only those who are pledged to rid our land of this abominable curse receive our support and votes.

Unlike the drink traffic we are, when dealing with the White Slave traffic, dealing with something that is, in itself, completely evil, absolutely devilish.

The White Slave traffic is a highly organized traffic dealing in the bodies and souls of women, using every means to capture victims, more often against than with their consent, and the toleration of such a traffic in any country is more than enough to call down the visitations of wrath which are now being poured forth upon our Empire.

The traffic exists everywhere, and houses of prostitution are to be found in all parts of Canada and the Empire, but British Columbia alone amongst the provinces of Canada stands forth stamped with ignominy and disgrace as the one part of Canada where municipal and provincial sanction is accorded to the existence of such dens of iniquity and of shame.

What awful hypocrisy to appeal to God to give us victory in this day of calamity whilst this evil, this awful evil, is permitted to continue in our midst!

How can God hear us when by our apathy and indifference, if not worse, we continue to allow women to be kept in captivity to minister to the sinful lusts of men, and raise no finger to deliver them. Men and brethren, these things ought not so to be, and I exhort you, members of the Church in this diocese, I exhort you in the name of our Lord Jesus Christ, to arise in your might, and to stop, as you can, this horrible traffic in our land.

Religious Education in Public Schools.

If, however, the evils to which I have drawn your attention are to be completely and finally rooted out from our midst, the Church must address herself more vigorously than has been her wont to the problem of the religious education of our children. Many of these evils would disappear to a large extent, if children were educated in the faith and fear of God, and taught to obey His holy will and commandments.

But so long as the Holy Bible is excluded from our public schools, so long will we continue to turn out men and women defective in that knowledge which is alone of supreme worth.

Education means the drawing out, the development, of all that is best in the boy or girl, in a word, the formation of character.

A nation's greatest asset is the character of its men and women, and true nobility of character can only be built up and rest upon the one foundation to be found in the fear of God and reverence for His will. It seems sad that the divisions of Christendom should be the chief obstacle in this matter, so vital to the nation's lasting welfare; and surely one might venture the hope that, in such a solemn day of visitation as this in which we live, the various Christian Communions might unite in sinking their differences as far as to give to the children of this province the inestimable, priceless privilege of hearing God's word read without note or comment, and to agree upon some simple form of common prayer for God's blessing upon their preparation for life's work.

Any Christian Communion that is afraid to allow God's word to be read in public school education must be a Communion whose members inwardly feel that their particular belief rests upon no very firm scriptural basis. I am convinced that much good may be accomplished if our clergy will, in their own parishes, arrange for friendly informal conferences with the ministers of other Communions, Roman as well as Protestant, and see if some common platform cannot be reached upon which a united appeal can be made to the Government. The Government, I have good reason to believe, would grant all that a united Christian demand might make, but they will not take the initiative for fear of stirring up sectarian strife.

Christian Unity.

As one considers the great work which lies before the Christian Church in this day of serious crisis, and yet of magnificent opportunity, how conscious we become of the dishonour done to Christ through the unhappy divisions which weaken the force and power of the Church's witness

and action. If we were only one, then, as we learn from the words of that most profound and matchless prayer of our Divine Redeemer, the world would believe in His Divine Mission, and believing, find life through His Name.

How pitiable to see Christendom divided at such a time as this, and to realize that our disunion is tying the hands and frustrating the purpose of our Most Holy Redeemer!

What can we do to bring to an end the scandal of a divided Christendom? I ask this question of you, my brethren, and of those whom you and I represent, members of the great Anglican Communion, because I believe that the Anglican Communion is better able than any other portion of Christendom to become the centre of unity and union.

Let us think of our position and many privileges, not in any boastful spirit, but in a very humble spirit, bearing in mind that all we have and hold, we have and hold for the welfare of others as well as ourselves, mindful of how very little we have done, or are doing, to live up to our privileges, or to commend them to others by the only proof that is worth offering, the proof of holy, sanctified, Christ-like lives.

(1) We are a Catholic Church, an integral part of the one Catholic Church founded by our Lord and Saviour Jesus Christ. We hold the one faith as it has ever been received in all parts of the Church by all the faithful.

This faith, as enshrined in the three Creeds of Catholic Christendom, we have received as a sacred trust, it is ours to hold and to keep and to live by and to pass on unimpaired; it is not ours to tamper with, or to water down, or to change, or to surrender; it is the creed of Catholic Christendom, not the creed of a sect, or even of a National Church.

As the fountain from whence this faith springs forth and flows in streams of richest blessing we hold firm to our belief in the sacred Scriptures of the Old and New Testaments as containing "all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or to be thought requisite or necessary to salvation." Thank God, the Church of England has never wavered in her loyalty and allegiance to the written Word of God.

Individual clergymen, many of illustrious name, may have said and written that which is incompatible with an unfeigned belief in all the canonical Scriptures of the Old and New Testaments; attempts may have been made to induce the Church to alter her uncompromising witness to the truth to all Holy Scripture, and such attempts may have met with considerable and weighty support; but as a fact all

such attempts have failed, and whatever individuals may have said or done, the Church, in her official, authoritative, corporate capacity, has remained unmoved, and bears today the very same witness to the truth of God's written Word as she has consistently borne throughout the centuries. And she will continue so to do, for she is a body indwelt by that same Holy Spirit Who inspired the writers of the holy Scriptures; He is the Spirit of eternal truth, and He is bestowed upon the Church to lead and guide her into all truth.

As an integral portion of the Catholic Church we have received the holy Sacraments and other means of grace as they have come down to us throughout the ages, and these we minister duly "according to Christ's ordinance in all those things that of necessity are requisite to the same."

These too are part of our Catholic inheritance, and, as the experience of all history proves, they are necessary for the spiritual life and welfare of all men everywhere, under ordinary circumstances, and where they may be had.

(2) We are an Apostolic Church. Our unbroken continuity with the Church as it existed in the days of the Apostles of Christ, not only in the holding of the same faith, not only in the ministry of the same word and sacraments, but in the possession of the ministry handed down in unbroken succession needs no proof; it is undenied, undoubted by all save those who have not investigated and studied our history or have some ulterior motive for their denial of the same.

"It is evident unto all men," states the preface to our ordinal "diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church; Bishops, Priests and Deacons."

These words were written nearly four hundred years ago. Since that time much has become known that was not known then, yet hear the testimony of the greatest scholar of the latter part of the ¹⁶ century, Dr. Lightfoot, Bishop of Durham.

In his preface to the sixth edition of his work on "The Epistle to the Philippians" he writes thus with reference to his famous essay on "The Christian Ministry": "While disclaiming any change in my opinions, I desire equally to disclaim the representations of those opinions which have been put forward in some quarters. The object of the essay was an investigation into the origin of the Christian ministry; the result has been the confirmation of the statement in the English ordinal."

Facts are facts, and by facts the Church must abide. It is a fact that the Apostolic ministry has been transmitted in a certain way; we thankfully receive it, we jealously

guard it, we hold it in trust not for ourselves alone but for generations yet unborn, aye, for those also who at present value it not and regard it only as an obstacle to reunion; and under no circumstances can we, or will we, surrender that which is not ours to surrender, but a part of our Catholic inheritance.

Yet in retaining the historic ministry of the One Holy Catholic and Apostolic Church, and in safeguarding the welfare of the faithful by confining to men episcopally ordained the right to minister in the word and sacraments, we pass no judgment upon the ministry of other Christian Communion. To their own Master they stand or fall; and the heroic labours of thousands of holy men of God ministering in non-episcopal Communion, and the manifest signs and tokens of the fact that their ministry is owned and blessed by God the Holy Spirit, is sufficient evidence to cause us to rejoice in the fact that the Spirit bloweth where He listeth, and that no order or organism can claim a monopoly of His grace.

(3) But the Anglican Church is not only Catholic and Apostolic. She is also Reformed.

During the course of Church history the evil has often been mingled with the good, and error has found a place side by side with truth. Such undoubtedly was the state of the Anglican Church on the eve of the Reformation; and the reform movement then begun, and carried to a successful conclusion, has left its mark forever on the Church of England.

It may be that in the process of reform some things were lost that many would have been glad to see retained; it may be that the Reformation Settlement, which for us is the Book of Common Prayer and the Thirty-nine Articles, presents many features that show that compromise was the price which had to be paid for unity; yet the gains were far greater than the losses, and as loyal Churchmen we must stand by the Reformation Settlement, remembering that compromise has made comprehensiveness possible, and that the comprehensive character of the Church is at once its strength and its glory. A sect can afford to be narrow, the Catholic Church can not.

I do not think that in Canada there is much need to lay stress upon the reformed character of the Anglican Communion, the dangers to which we are exposed come from an opposite direction. But as movements which originate in the mother land sooner or later reach our shores, a warning is needful regarding a small but aggressive school of thought which would ignore the Reformation and its effect upon the Anglican Church, and make the word Catholic synonymous with Roman.

(4) Protestant. In view therefore of all attempts to

ignore the Reformation, and to adopt Roman doctrines and Roman practices as possessing Catholic authority, it is still necessary to lay stress upon the fact that the Anglican Church is Protestant.

There is no doubt that the word Protestant has come to be used in a sense which is not, and can never be, descriptive of the Church of England, but then so has the term Catholic. Our endeavor must be not to abandon either but to recover the true meaning for both terms, ever bearing in mind that the word Protestant stands opposed not to the term Catholic but to the term Papal or Popish.

In the providence of God the Anglican Church in her witness for Catholic truth was obliged in the sixteenth century to adopt a Protestant attitude towards the Churches of the Roman obedience; and so long as these federated Churches, which for convenience are called the Roman Catholic Church, persist in holding doctrines which are un-Catholic, and in following practices which are unknown to Scripture and were unknown to the undivided Church, so long must we maintain an uncompromising Protestant attitude.

It is the boast of the Roman Communion that it never changes, and certainly there has been no departure on her part from those doctrines and practices which formed the basis of our protest in the sixteenth century.

Christendom owes much to the Roman Catholic Communion. She has produced saints and heroes whose holy lives shine brightly in the annals of the past and the present, she has ever been a true witness for the great fundamental articles of the faith, she has kept alive the ideal of worship and reverence, when that ideal elsewhere was in danger of being forgotten, she has been wonderfully fruitful in good works and has shown a zeal for the religious welfare of the children which puts all other parts of Christendom to shame, but until she is willing to abandon beliefs and practices which in fidelity to the truth we can never accept, so long must we remain protesting, witnessing for a purer and truer faith.

But there is another sense in which the Church of England is, and must be, Protestant. All the errors in doctrine and practice which afflict, and have afflicted, the Christian world do not by any means issue forth from the City of the Seven Hills. There are other errors in our midst today, as well as those which find shelter in the Church of Rome, and towards each and all the Anglican Church presents an unflinchingly Protestant attitude.

Towards all who would deny the inspiration of holy Scriptures; towards all who would deny the doctrine of the Holy and Undivided Trinity; towards all who would question the Deity and Divinity of our Blessed Lord and Sav-

lour Jesus Christ, and His birth of a pure and holy Virgin; towards all who would question or deny the resurrection of His body from the tomb on the third day after His crucifixion; towards all who would question or deny the necessity or the virtue of the atonement made by Christ upon the Cross for the sins of the whole world; towards all who would question or deny the personality and Godhead of the Holy Spirit; towards all such, the attitude of the Anglican Church is, and must ever continue to be, uncompromisingly and emphatically Protestant. Towards all revised forms of ancient heresies, towards all revised forms of ancient paganism, masquerading under the names of "New Thought, Theosophy, or Christian Science (falsely so called), the attitude of the Anglican Church is Protestant; it cannot be anything else; fidelity to Catholic truth demands that it never shall be anything else so long as these errors continue.

Catholic, Apostolic, Reformed, Protestant, such is the position, such the heritage, of the ancient Church planted in the British Isles by such saints as Alban, Columbanus, Ninian, Mungo, Patrick, David, Columba, Aidan, and Herbert, Augustine and Paulinus, even if we cannot believe that, as some hold, Joseph of Arimathea and St. Paul himself, visited Britain and preached Christ to our forefathers.

And you and I represent that Church in the Diocese of Kootenay today; the old Church lives in us; ours the privilege, ours the responsibility, to extend its influence and hand on its privileges to the men and women amongst whom we live and work. What then can we do to promote Christian unity in British Columbia, in Canada, in the Empire, in the World?

Surely a Church at once Catholic, Apostolic, Reformed, Protestant, ought to be able to do much. Yet I am bound to confess that practical steps seem very far from evident or clear.

The great Churches of the east, such as the Holy Orthodox Church of Greece and still more of Russia, will doubtless as a result of the war be drawn closer to us, and in order to facilitate such closer approach we must carefully guard and preserve every jot and tittle of our Catholic and Apostolic heritage.

But as a matter of practical importance in the Dominion, the relationship of the Anglican Church to the Ancient Orthodox and other Eastern Communions does not concern us to any great extent, for the present at least.

Re-union with Rome is possible only on one condition, namely, that of unconditional surrender on our part to her claims and her teaching. Therefore re-union with Rome is absolutely out of the question.

Yet whilst we sorrowfully bow to hard, stern facts, and as the representatives of the Ancient Catholic Church of the British race refuse to treat with a Church which regards us merely as a sect of unbaptised heretics, nevertheless, we must try and promote a spirit of love, good will and Christian charity between ourselves and our Roman brethren, a spirit in which days to come may bring to pass that which at present is absolutely, entirely impossible.

There remain the non-episcopal Protestant Communions. To them our hearts go out, for union with them we must work and labour and pray. They are our brethren of the same British stock, and we are bound to them by common interests, common ideals, ties of friendship, relationship and blood.

More than that, we have all been baptised into the one Body, into Christ; they and we alike are "members of Christ, children of God, inheritors of the Kingdom of Heaven." What relationship could be closer? They need us, we need them, Christ, our Master, needs us both, to work as brethren, to work as one, for the extension of His Kingdom, for the overthrow of Satan's power. And yet neither of us can, even for union, sacrifice that which we believe to be true. They feel that our terms of union would involve a denial of their present and past status as Christian Communions owned and blessed by God. We know that they are wrong in so thinking; but that they do so think is a fact we must face. We feel that as our Lord prayed for the union of His whole Church, and as our ultimate aim is, and must be, the re-union of the whole of Christendom, not merely the re-union of English-speaking Protestantism, that we cannot, even for the sake of that union with them for which we long and pray, surrender any part of our Catholic heritage which, though it might bring us nearer to them, would separate us still more than we are separated at present from the historic churches of the West and East. No, clearly, the time has not yet come for organic visible union between ourselves and our Christian brethren of the Presbyterian, Methodist, and other Protestant bodies.

But if we cannot, at present, have union, we can have a much larger measure of unity, of co-operation and of fellowship in Christ Jesus our Lord, both with them and, I would also add, with our brethren of the Roman obedience.

1. We can co-operate heartily in all matters which affect the moral and social welfare of the people. This is already being done in many places. In Victoria, for example, the Social Service Commission, composed of the ministers of all religious bodies, under the presidency of the revered and well-beloved Bishop of the Roman Catholic Church, has for years worked in harmony, and brought the united voice of all religious bodies to bear upon the moral and social welfare of our provincial capital.

What is possible there is possible everywhere.

2. We can meet for conferences and mutual edification.

In Victoria the ministers of all the various Christian Communions met once a month, at each other's homes, to listen to and discuss a paper, often a paper dealing with very controversial subjects. On occasions our Roman brethren have been present and contributed greatly to the helpfulness of the discussion.

Even if we did not always agree we got to know one another, and learned to see different aspects of the truth as held by others and from their own standpoint. I am convinced that such informal meetings do more than anything else to pave the road leading to a fuller understanding and an ultimate re-union.

3. And surely we can meet more often for prayer. Why should not God's children meet to pray together to the One Holy Heavenly Father? Such meetings for prayer are better adapted to serve their purpose if held in houses than in churches, for thus they more easily retain their informal character and help us to feel that we all meet just simply as brethren on neutral ground. But wherever held they ought to be more frequent and are bound to be productive of results far exceeding our highest expectations.

4. We can endeavor to dwell chiefly upon the large amount of the truth which we hold in common, and refrain from passing unwarranted judgments upon the ecclesiastical position of our brethren.

After all, love is to be the test of Christian discipleship; and if we bear in mind our Lord's words "By this shall all men know that ye are my disciples, if ye have love one to another," and try to prove our discipleship by love to all the brethren, we shall create an atmosphere in which unity can grow and develop.

This, I am sure, is all we can hope to do in one generation. Short cuts to union hinder rather than promote the object we all long for and desire. One such short cut is that which is advocated by the Kikuyu Conference and those who sympathise with it. In justice to the advocates of the Kikuyu plan it must be remembered that they were dealing with local conditions in Africa, and that great care was taken to make sure that those who would be allowed to participate in the proposed federation should be properly baptised and should accept the Apostle's Creed and the Nicene Creed as the definition of their Christian faith. Too much stress cannot be laid upon this carefulness, which contrasts strongly with some similar, but less careful, proposals addressed to the consideration of Canadian Churchmen some years ago. I cannot believe, however, that in our country any real good would be achieved through the in-

terchange of pulpits or by permitting unconfirmed persons to communicate at our altars. To allow a minister of one of the non-episcopal Communion to preach in our churches, and to sanction it on the ground that any layman can preach if permitted to do so by the Bishop, hardly seems to be quite courteous or respectful to the minister concerned. Inter-communion is surely the climax of union, not a step towards that end.

So far as this Diocese is concerned I am not prepared to sanction or permit any such general departure from the universal custom of the Church. At the same time I am aware that in many places throughout this Diocese there are to be found godly men and women of blameless Christian life, members of different non-episcopal bodies, who are deprived of all means of grace unless we minister to them. I cannot give any general permission that such persons should be admitted to the Holy Communion, but I am always ready to deal with individual cases upon their merits. I shall be ever ready to give a sympathetic consideration to all such cases as may be submitted to me for my decision as Bishop, endeavoring to deal with each case as I feel the Master Himself would deal with it. I feel strongly, however, that if the clergy would give more definite teaching upon the value and blessing of confirmation, as a means of grace, as the channel through which ordinarily the strengthening gifts of the Holy Spirit are outpoured, that the majority of those who desire to partake of the benefits of the Holy Communion with us would not desire to be denied the benefits of Confirmation also.

Certainly we shall be doing a grave injustice to our separated brethren themselves, and shall be found false witnesses for the fulness of the truth as it has been entrusted to us, and as we must endeavor to perpetuate and extend it, if in our eagerness for reunion we disparage or belittle or lead others to think that we set little value upon the laying on of hands, as practised by the Apostles and ever since continued in the Church of God.

Such a holy end as the union of Christendom will never be promoted by means or methods which are not based upon the most absolute loyalty to all the fulness of Divine truth.

I repeat that I am convinced that our chief duty today is to create an atmosphere in which the spirit of unity can grow and develop. And if any further steps are possible I am again convinced that the policy of wisdom is to follow the line of least resistance, and endeavor to ascertain how far the Presbyterians would be willing to respond to a serious effort to heal at least one rent in the robe of Christ. *

* (See note at end of Charge.)

The Presbyterian Church in Canada is mainly composed of those of Scottish descent, and between them and ourselves many bonds already exist. On all the great fundamentals we are agreed, and judged by the authorized formularies of both Churches our views on the Church and the Sacraments are much closer than the individual views of many Low Churchmen and High Churchmen within the Anglican fold. The ministry, doubtless, would be a difficulty, but it must be remembered that the acceptance of Episcopacy does not by any means imply the acceptance of Episcopacy in its modern Anglican form. If Presbyterianism has lost the Episcopate, Anglicanism has undoubtedly invested the Bishop with powers and authority which in primitive days were discharged only in conjunction with the Presbyters.

"Do nothing without the Bishop" is most certainly a maxim of Catholic antiquity, but so also is the maxim addressed to Bishops to do nothing without the advice and consent of their Presbyters.

If we could make it clear that Episcopacy is one thing and its modern development another, I am not without hope that a blending of the best features of the Episcopal and Presbyterian systems might be possible, which would be to the advantage of both.

The failure of the proposed union between the Presbyterians on the one hand and the Methodists and Congregationalists on the other may prove under the blessing of God to be the means whereby a union on a sounder basis may eventually be achieved. Possibly I am too sanguine, possibly my Scottish blood yearns so intensely for union with that great Communion to which the vast majority of Scotchmen belong that I underestimate the difficulties, but I am absolutely of the opinion that a serious effort is well worthy of being attempted, and that the first practical steps towards Christian re-union in this Dominion must eventually be taken in the direction I have indicated.

Be that as it may, my dear brethren, let love rule in our hearts, lives and actions; let love guide and control all our thoughts regarding our Christian brethren of every name; let our discipleship be proved by love. And then misunderstandings will die; a unity of the spirit, a unity of purpose and aim, will take the place of division and discord, and in God's own good time, and in His own way, union will be achieved and accomplished.

The New Draft Prayer Book.

Closely connected with the maintenance of our distinctive position as Anglicans, and bearing vitally upon the subject of Christian unity, is the action of the General Synod of Canada in undertaking the work of Prayer Book revision, or rather of Prayer Book enrichment and adaptation.

The Protestant Episcopal Church in the United States revised its Prayer Book many years ago; so the Church of Ireland, so the Episcopal Church of Scotland, so the Church of England herself, is doing at the present time.

Revision, enrichment, adaptation, are all matters well within the powers of a National Church to determine and decide upon for herself.

The General Synod of Canada, however, when at its session at London, Ont. in 1911, it appointed a committee to undertake this important work, was careful to lay down as a binding instruction to this committee that no change was to be made in the text or in the rubrics of the Prayer Book which would imply any change in doctrine or fundamental principle, and that the Ornaments Rubric was to remain untouched. The object of this was to prevent any party strife over the work, and to preserve the balance of doctrine as we have it in the present book of 1662. And further it was a matter of obligation, because the solemn declaration, upon which the very existence and continuance of the General Synod itself depends, pledges and binds it "to hold and maintain the doctrine, sacraments, and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same" (in our present Prayer Book) "and to transmit the same unimpaired to our posterity."

The Committee, under the able chairmanship of the Bishop of Huron, was engaged for four years upon its work, and at the session of the General Synod held in Toronto last September presented its report.

With very few alterations that report was accepted, and the book was ordered to be printed for the information of Church-people generally. But before it is finally adopted the draft book must receive the approval of the Provincial Synods of Canada, Ontario, Rupert's Land, and British Columbia.

I am of the opinion myself that it must receive the approval of the Diocesan Synods of British Columbia, and for this reason: The General Synod was formed by the Provincial Synods of Canada, Rupert's Land, and the then independent Dioceses of British Columbia agreeing upon a solemn declaration and constitution. Now whatever right of saying whether this solemn declaration has been violated by the action of the General Synod in adopting a new Book of Common Prayer may belong to the Provincial Synods, belongs also to the Synods of the independent Dioceses, for they were, equally with the Provincial Synods, parties to the agreement.

This question, of vital importance, has by action of the Executive Committee of the Provincial Synod of British Columbia been referred to its Committee on Canons, to-

gether with the question of what rights the Synod of the Diocese of Kootenay may possess.

We were part of the Diocese of New Westminster at the time the General Synod was formed, and our consent to the formation of the General Synod was given through the action of the Diocese of which we then formed an integral part.

It is an interesting question what happens when a Diocese is divided. Do all the rights and privileges remain with the half retaining the old name, or does the half cut off retain equal rights and privileges?

But even if the decision of the Provincial Synod be against the claim I make that the book must be submitted to this Synod before final confirmation by the General Synod, I still maintain that the book must be submitted. And for this further reason: Under the constitution of the General Synod, no canon or resolution of a coercive character, or involving penalties or disabilities, shall be operative in any Ecclesiastical Province until accepted by the Synod of such Province. And under the constitution of the Provincial Synod of British Columbia no canon or resolution of a coercive character, or involving penalties or disabilities, shall be operative in any Diocese until accepted by the Synod of such Diocese.

Our rights are therefore carefully safeguarded; and I shall have to call the Synod together next year, or early in 1918, to deal with this important matter.

The Provincial Synod will consider the matter at its meeting in Victoria during the month of November of this year. Very solemn is your responsibility in your selection of delegates to a Synod that has such a vitally important matter to deal with.

When the Provincial Synods and (if the right belong to them) the Diocesan Synods have dealt with the Draft Book, then the General Synod will take further action in 1918.

As however many amendments are quite certain to be sent in, 1921 would seem to be the earliest date at which it will be possible to have the book fully authorized.

My own share in the work, as a member of the Revision Committee was a small one, and therefore I may be permitted to say that I think they did their work exceedingly well.

On the whole they were true to the terms of their appointment not to make any change in text or rubric that implies any change in doctrine or fundamental principle.

If in one or two particulars they have failed in this respect, it has been due to a failure on their part to com-

prehend the very delicate nature of the instrument with which they were dealing. The changes are few and small, but then "few" and "small" are relative terms. If you are dealing with a steam roller you can make a small change without affecting the steam roller very seriously, but if you are dealing with a carefully constructed and well balanced watch it is obvious that a change, so small in itself as to require a powerful glass to enable you to make it at all, may have very serious results in upsetting the balance of the watch and affecting its value as a true and trustworthy recorder of time.

Now the more you study our present Prayer Book the more will you be struck by its wonderful balance.

It records the truth with amazing accuracy; and a change, trifling in itself, may completely upset the balance and destroy the value of the book as an indicator of truth in all its many-sided aspects and varieties.

As an indication of what I mean and as an illustration of where a change in the new book, in itself small, almost insignificant, may upset the balance of doctrine upon a vital matter, I call your attention to the alteration made in the rubric of the office for the Visitation of the Sick. Our present rubric runs as follows: "When any person is sick, notice shall be given thereof to the Minister of the Parish, who coming into the sick person's house shall say," and then follows "The Order for the Visitation of the Sick."

But listen to the new rubric in the Canadian draft book. "When any person is sick, notice thereof shall be given to the Minister of the Parish, who shall use the order that followeth. But if circumstances so require, nothing in this order prescribed shall prevent the Minister from edifying and comforting the sick by instruction or prayer, as he shall think meet and convenient, in place of the order here set forth."

Clearly the effect of the new rubric is to make "The Order for the Visitation of the Sick" optional. The Service need never be used at all, for the Minister can always plead that circumstances or necessity require or justify him in substituting readings, instructions and prayers of his own for the order as set forth in the Prayer Book.

"The Order for the Visitation of the Sick" is however one of the Services of the Prayer Book which has a very important bearing upon the question of confession of sins to God in the presence of His Minister for the purpose of receiving "the benefit of absolution, together with ghostly counsel and advice."

Nothing could be more carefully balanced than the present Prayer Book's dealing with this important but ex-

ceedingly delicate matter. Its use is recognized, its abuse is guarded against. The rights of the laity are carefully safeguarded. No Priest can require confession to be made before himself or any other Minister; nor, if he is eager for this special means of grace, can any member of the Church be denied the privilege. The penitent himself is to be the judge as to the necessity, in his own case, of such private confession; the Church of England forces confession in the presence of a Priest upon no man, but she holds out the offer to all, and recommends it to some. Very clearly does she, in two places, recommend this special ministry of grace.

1. In the first exhortation in "The Order of the Administration of the Lord's Supper or Holy Communion."

"And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's word, and open his grief; that by the ministry of God's holy Word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

2. In "The Order for the Visitation of the Sick."

"Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort."

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The Church, in other words, takes care, that during sickness, the end of which may be death, her members shall be moved to confession, and (if they desire it) absolved in the most solemn and authoritative form. Even if the Ministers of the Church are lax in the performance of this duty, the Church's witness to the awfulness of sin, to the necessity of repentance, to the place of special confession before God's Minister, and to the benefit of absolution, remains clear and definite and unmistakable.

She will not leave such an important matter as the visitation of the sick to the individual judgment, or possible eccentricities, of the particular Minister of the Parish.

But this is just what the draft book proposes shall be done. It proposes, in effect, that this "Order for the Visitation of the Sick" shall be an optional service, and that the private exhortations of the Minister may be substituted for it.

This is an entire change of principle, and as such is an absolute and grave departure from the terms of the Committee's appointment. No one wishes to deprive any Priest or other Minister from using private prayer and exhortation and reading with the sick whom he visits. God forbid! But such a laudable custom needs no rubrical authority, and should certainly be in addition to, not in place of, the Church's authorized form. Still more careful ought we to be in refusing to allow the change in this rubric when, on such an important matter as that of private confession and absolution, the Church's carefully balanced doctrine has been seriously altered.

At present we can point to "The Order for the Visitation of the Sick" as witnessing to the place of such a special use of confession in the devotional system of the Church of England; but if the new rubric is finally adopted, we can do so no longer, for we shall at once be told that "The Order for the Visitation of the Sick" is no longer a service that any Priest of the Church of England need ever use during the whole course of his Ministry.

I believe that the rubric will not be allowed to remain, for I know that it was passed without anyone perceiving its most serious bearing upon the doctrine and practice of Confession, and I have drawn attention to it in order to show you how a change, small, trifling in itself, may have far-reaching effects when made in a book like our Book of Common Prayer, whose doctrinal and devotional statements are balanced with the utmost and most careful exactitude.

There are other changes that might engage our attention, such as the official permission to preach the sermon at Mattins instead of during the administration of the Lord's Supper, and the proposals relative to the Athanasian Creed, but time forbids.

I must however record my most emphatic protest against any attempt to rush this proposed book through, until the whole Church has had ample time to thoroughly understand it.

All other branches of the Anglican Communion have taken years and years to complete their several revisions.

There are those who are fearful lest delay should allow the Mother Church in England to complete her revision first, and as they dislike the direction in which the revision in England is proceeding they desire to close the

door to any similar changes being proposed in our Canadian book by having an imperfect and hastily revised book imposed upon us. Such a policy is as futile as it will prove disastrous. The English revision is likely to last for many years to come; and the changes which are finally adopted by the Mother Church will eventually find acceptance in all the branches of the Anglican Church throughout the world.

Our wisdom will be to make haste slowly, and to be most careful that the new book will be really acceptable to all parties and sections of the Church.

Churchmen in general, and members of the General Synod in particular, would do well to remember the dangerous nature of the ground upon which they are treading.

When the General Synod meets again, the fullest opportunity for reconsideration and revision of decisions already arrived at must not only be permitted but invited and welcomed.

I must express my profound regret that the majority in the General Synod in 1915 did ~~not~~ seem to make the attempt to rush legislation regarding the acceptance of the draft book, but the warmth of feeling and protest which this called forth will, I hope, serve as a useful warning for the future. I also feel that the House of Bishops made a great mistake in not retiring to their own place of meeting for the consideration of all important matters. Had they done so a salutary check to hasty and ill-considered changes and legislation would have been provided.

The Prayer Book, as provisionally adopted, is being printed so that it can be bought and studied by all.

The Bishops agreed to give permission for its occasional use in the public services of the Church, the proposed change of use as regards the Athanasian Creed alone excepted.

Accordingly, when the new book is printed, and placed on sale, it can in the Diocese of Kootenay be used once each month at one service only. Further use of the book I am not prepared to sanction, for great care must be taken not to give Church-people the impression that the new book is in any way of equal authority with our present Book of Common Prayer, which still is, and for many years will continue to be, the authorized form for all private and public services of the Church of England in Canada.

Loyalty to the Prayer Book.

The glory and the strength of the Anglican Communion lies in its comprehensiveness. It is the mark of her Catholicity that she includes, and desires to include, within her fold men of widely different views. All attempts to nar-

row the comprehensive character of the Church of England, whether such attempts proceed from partisans of High, Low or Broad Church tendencies, are so many attempts to turn the Anglican Church into a sect, and should be strenuously resisted. But it is obvious that such comprehensiveness must be confined within reasonable limits, and especially in its form of expression during the times of Divine Worship when we meet together as the children of one Father for Common Prayer and celebration of His holy Sacraments. Loyalty to the Prayer Book therefore is binding upon every Parish Priest, who represents not himself, but the whole flock of Christ committed to his care and cure.

Every Priest has been ordained, and has been appointed to his pastoral charge, only after having made a most solemn declaration "That in public prayer and administration of the Sacraments" he "will use the form in the book prescribed, and none other, except so far as shall be ordered by lawful authority."

Now I find that in this Diocese great liberties have been taken, and are being taken, with the Prayer Book; and that often the services are so altered and changed that the people are never able to tell what parts of any service on a given day may be selected by their Parish Priest.

Most emphatically, therefore, do I wish to impress upon the Clergy that the welfare of the Church and their own most solemn declaration oblige them to use the services exactly as they are ordered by the Prayer Book, and not otherwise "except so far as shall be ordered by lawful authority."

This contemplated exception reveals the fact that it was foreseen that circumstances might arise when some departure from the normal order of worship, as directed in the Prayer Book, might be necessary and expedient.

The ordinary, or person vested with lawful authority to sanction any change in the services, is not however the individual Parish Priest, but the Bishop of each Diocese, and without his authority no change should be made. In this Diocese it may well be that circumstances are such as to warrant departures from the rules and rubrics of the Church, but in order to safeguard the interests of the laity, as well as to prevent every Parish Priest becoming a law unto himself, I must ask the Clergy to consult me before making, or continuing, any change in their mode of conducting the services which is a departure from the express orders of the Book of Common Prayer.

It should be borne in mind that the English Shortened Services Act, the Canons of the Provincial Synods of Eastern Canada and Rupert's Land, and the authorized changes put forth some few years ago by the Bishops of

Eastern Canada, possess absolutely no authority whatsoever in the Ecclesiastical Province of British Columbia, or in the Diocese of Kootenay.

Neither do the proposed permissions for combining services, as they will be found in the proposed new book, carry with them the slightest authority unless sanctioned by the Bishop.

My brethren, I have long since wearied you with the abnormal length of this charge.

But it is my primary charge and it is also the primary charge of any Bishop of Kootenay to the Synod of this Diocese. The occasion is abnormal, and the times in which we live are abnormal.

But I have finished. I believe that we are capable of doing a great work for God if only we are true to Him, true to the principles of our historic Church, and full of zeal and love in defending and extending the faith as we have received it.

If long years lie ahead of us, may our foundations today be so well and truly laid that we may see the fruits of our labours, at least in part; and that others who may come after us may see in our work the marks of Divine guidance and Divine approval!

If on the other hand the prayer of the waiting Church is at length on the very eve of being answered, and the Lord Himself be on the very point of coming in like manner as He was seen going into Heaven; then may we be found faithful servants, engaged in His work, diligently improving the talents unto us committed, preachers of righteousness as was Noah, prophets as was Elijah, heralds as was John the Baptist, ever watching, ever praying for the Lord's return, lest coming suddenly He find us sleeping!

*NOTE:—What I have said regarding the Presbyterians was written before the vote taken by the General Assembly of the Presbyterian Church at Winnipeg. By that vote union on its part has been accomplished with the Methodist and Congregational Churches. I leave my words, however, to stand just as I wrote them. I do so because I am convinced that there will still remain a Presbyterian Church of Canada, even if it be a numerical^{ly} small body. I do so because I am convinced that with this smaller body the chances of understanding will be greater in consequence of the General Assembly's action.

