

# Canadian Churchman

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Vol. 44.

THURSDAY, SEPTEMBER 13th, 1917.

No. 37.

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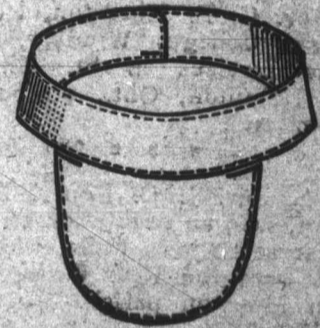
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**Personal & General**

Monday, October 1st, has been fixed by the Secretary of State, for Thanksgiving Day.

The Rev. Canon Boydell, Rector of Sudbury, who has been very ill, is, we are glad to know, recovering.

Word has just been received of the death, in England, of Lieut. Harold Wilkinson, eldest son of the Rev. F. Wilkinson, Toronto.

The Rev. J. F. Morris, M.A., recently appointed Rector of the parish of Verdun (Diocese of Montreal), commenced his new work on September 2nd.

The Bishops of Saskatchewan and Athabasca, expect to attend the various meetings to be held in Ottawa, towards the end of the present month.

The Rev. G. F. Kingston, lecturer in King's College, Windsor, N.S., took the services in St. Thomas' Church, Hamilton, Ont., on Sunday, September 2nd.

The Rt. Rev. J. C. Roper, Bishop of Ottawa, held an ordination on September 1st at Smith's Falls, when the candidate was the Rev. George Halstead, of Moncton parish.

The British War Office has announced its decision to organize a Jewish Brigade to be employed on the Mesopotamia Front. There are some 40,000 Jews in the British Army.

Captain the Rev. Canon Shatford has been promoted to the rank of major. We congratulate him most heartily on his advancement, which we feel certain is richly deserved.

The Archbishop of Nova Scotia has called a meeting of the Provincial Synod of the Ecclesiastical Province of Canada for October 2nd. The meeting is to be held in the city of Montreal.

The Ven. Archdeacon Potter and Mrs. Potter, of Cyprus and Syria, spent last week in Toronto on his way to England. The Archdeacon has travelled practically round the world since leaving Cyprus last spring.

Rev. E. A. and Mrs. Anderson, of Ottawa, leave for Brandon, Man., on the 18th inst., where Mr. Anderson has been appointed Rector of St. Matthew's Church. Miss Winnifred Anderson will remain in Ottawa for a while.

The Bishops of Keewatin, Qu'Appelle, Saskatchewan and Kootenay are to assist in M.S.C.C. deputation work in Eastern Canada from September 23rd to November 4th. They will be in the Diocese of Montreal from September 30th to October 5th.

Rev. T. C. Mellor was inducted Rector of St. Luke's Church, Annapolis Royal, N.S., in succession to the late Rev. Mr. How, on Sunday, September 2nd, by the Ven. Archdeacon Martell, of Windsor, N.S., in the absence of Archbishop Worrell.

The Rev. H. Stannage Boyle, D.D., President of King's College, Windsor, N.S., has returned from a visit to Chicago, where he attended a meeting of the National Fraternal Congress of America. Dr. Boyle is presi-

dent of the Canadian Fraternal Association.

The Bishop of Tinnevely and Madura, India, who is a brother of the Rev. Dr. Waller, Principal of Huron College, London, Ont., has lost his only son, Charles Raymond Waller, Sub-Lieutenant. The latter, who was 19 years of age, was killed in training as an aviator.

The Very Rev. H. P. Almon Abbott sailed on September 1st for overseas. He goes to work for nine months among Canadian soldiers in Y.M.C.A. camps. At his last service in Trinity Cathedral, Cleveland, Ohio, some fifteen hundred persons were unable to gain admittance to the church.

The funeral of the late Sergt-Major R. T. Coote, of Hamilton, Ont., which took place on the 5th inst., was one of the largest ever witnessed in that city. The service at the house was conducted by the Rev. Dr. Renison. Among those present were Captains the Rev. C. E. Jeakins, of Brantford, and Canon Daw, of Hamilton, both of whom are returned Chaplains.

The Ven. T. J. Dennis, Archdeacon of Southern Nigeria and a missionary of the Church Missionary Society, perished as the result of a torpedo attack on the steamer by which he and his wife were returning to England. His wife was saved. The Archdeacon has left valuable translations, his main work being in connection with a translation of the Bible which placed the Word of God within reach of 4,000,000 Ibo-speaking people.

Our soldiers in Mesopotamia are in a land which is full of Biblical associations, and they are constantly sending home interesting details of the historic spots they have visited. Writing in a recent issue of the "Field" (London), Lieutenant R. Livesey tells of a visit he paid to Abraham's birthplace, Ur of the Chaldees. In this locality Lieutenant Livesey found some bricks inscribed with cuneiform writing. The inscription is similar to some bricks in the British Museum, and refers to Bur-Sin, who was king of Ur in B.C. 2450.

Many precedents may be found for the presence upon battlefields of British queens, but Queen Mary has assuredly established one record. She has been present in two continents during the progress of hostilities. As Princess of Wales she reached South Africa while the war was in progress; now journeying into France, she has witnessed evidences of hostilities as no queen ever saw. And who shall now say that we cannot keep secrets, that the German spy is ubiquitous? None but the select few knew a word of the visit until the story was revealed in the official report—"The Daily Chronicle" (London.)

Lieutenant Robert Hamilton Bliss, youngest son of the Rev. Canon Bliss, of the Diocese of Ottawa, has won his Captain's commission on the field of honour in France. He enlisted as a private in the first year of the war and went overseas with the 21st Battalion. After the first winter in the trenches as a N.C.O. he won his commission as lieutenant and was attached to the 19th Battalion, and has been with his regiment in the great drive of this year. A daughter of Canon Bliss is a Nursing Sister in charge of one of the wards of the large McGill Hospital in France. She went over with the McGill unit the first year of the war.

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# Canadian Churchman

Toronto, September 13th, 1917.

## The Christian Year

The 16th Sunday after Trinity, Sept. 23, 1917

### ST. PAUL'S PRAYER.

The Epistle for this Sunday has in it the record of one of the greatest prayers in the world—St. Paul's prayer for the Ephesians.

It is great in its wonderful confidence in the Father of Our Lord Jesus Christ. No vague conception is in his mind as he prays, for it is the God Who sent forth His Only Son into the world he addresses. St. Paul sets before himself in this prayer the Great Father Who is revealed in Jesus Christ. Therefore, he can rejoice in God, and can speak of "the riches of His glory." His mind is filled with the Christian conception of God, and so he prays with confidence and gladness.

We notice some of the great things he asks for the Ephesians: "That He would grant you . . . to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith." A prayer for strengthening, and for the gift of the Indwelling Christ! This is a prayer we all need, and one we can offer for our friends every day. We may have doubts as to what is best to ask for our friends in prayer, but there can be no uncertainty about these requests.

We can make this one of our own intercessory prayers. Let us offer it constantly for our friends, especially for those who are engaged in the spiritual work of the Church, more especially for the clergy. It is a very appropriate prayer for you to use for your clergyman. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." St. Paul's Epistles are a constant rebuke to slack ways in regard to the work of Intercession. How careful he was about this work! How highly he valued it! He is always referring to it. Intercession will never be popular, for it is hard work. We must remember it is part of our work. It is part of our War work. The little Services of Intercession for our Soldiers and Sailors are of great value. They must continue to be carried on, even when there is little interest shown and a small attendance. We cannot know how much they may mean to weary men fighting for us on the battle lines.

"The weary ones had rest, the sad had joy that day,

And wondered how?"

A ploughman, singing at his work, had prayed, "Lord, help them now."

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Put a piece of iron in the presence of an electrified body, and that piece of iron for a time becomes electrified. It is changed into a temporary magnet in the mere presence of a permanent magnet, and as long as you leave the two side by side they are both magnets alike. Remain side by side with Him who loved us, and you, too, will become a permanent, attractive force. That is the inevitable effect of love.—Drummond.

## Editorial

### IS PROHIBITION A SUCCESS?

Had the Editorial Board of the Council for Social Service of the Church in Canada done nothing else than conduct its enquiry and issue its pamphlet on the subject of Prohibition, it would have justified its existence. The results of the enquiry as summed up in the pamphlet are valuable, not only for the statistics, but especially for the general insight given into the whole situation. The questions sent out to the clergy asked for information regarding such matters as conviction of drunks and vagrants; evidences of secret drinking; increase in use of drugs or of medicines containing alcohol; closing of hotels; importation of liquor; existence of "blind pigs." The territory included in the survey was necessarily confined in the main to the Provinces of Prince Edward Island, Nova Scotia, Ontario, Manitoba, Saskatchewan and Alberta. The result of the enquiry is summed up in the statement: "Prohibition laws in the six provinces that have enacted them are working well; but the measure of their success is in exact ratio to the determination of the authorities to enforce them. While Provincial Prohibition is good, Dominion Prohibition would be infinitely preferable. The benefits gained from these laws are almost incalculable and the very thought of going back to the old system is out of the question. In a word, the Church of England in Canada is solid for Prohibition."

In the Provinces of Nova Scotia and Saskatchewan the replies showed beyond the shadow of a doubt that the Provincial authorities are not making a serious effort to enforce the laws they have passed, with the inevitable result that in many places conditions are much worse than formerly. In Ontario and Manitoba, on the other hand, the laws are being enforced and conditions have shown unmistakable improvement. It is utter childishness for any government to attempt to lay the blame for non-enforcement of any law upon the people. We are sometimes told that our legislators are what the people make them, but the opposite is just as, if not more, true. The people have placed in the hands of certain representatives the power not only to make laws, but to enforce them. When an individual citizen knowingly winks at a violation of a law of the land he is looked upon as a partner in the crime. Much more should a government, with its greater power for enforcing laws, be regarded as playing the traitor and as unfit to occupy the position it does.

Another point that is emphasized by repetition is that Prohibition removes temptation from the young and stops the casual drinker. To shield young boys by removing the open bar and the saloon from their sight is of inestimable value. Many of us have seen this proved under other temperance legislation and know from actual experience what the removal of the open bar means to a community. A generation hence we will wonder how the bar-room and saloon were ever tolerated.

Not only does it protect our youth, but it protects as well the man who wants to leave drink alone, or who, by taking an occasional drink, is in danger of forming the habit and of becoming a drunkard. "The man who is

determined to get liquor will get it," and it is absolutely unfair to condemn Prohibition because such men are not reformed. The object is to protect quite as much as to reform, if not more so. There will, in all probability, always be drinking dives, call them "blind-pigs" or what you will, that are known to a few, but the number of such is bound to decrease with time.

The result of the enquiry, so far as it reveals the attitude of the Church on the subject, is most gratifying. The struggle is, however, only in its initial stages, and we trust that it will not be taken for granted that the mere passing of a law is all that is required. Eternal vigilance is one of the secrets of success in this as in other efforts.

\* \* \* \* \*

Conscription, or the Military Service Act, has become the law of Canada, and it is the duty of every law-abiding citizen to assist in enforcing it. To take the stand of the Mayor of Montreal, that if bloodshed results from efforts to enforce the law, those who attempt to enforce it will be responsible, is to play the part of a traitor. The attitude of Sir Wilfrid Laurier who, although opposed to conscription, now that it has become the law of the land considers it his duty to help enforce it, must command respect even from his opponents. We trust that his example will have a salutary effect upon other French-Canadians.

\* \* \* \* \*

The possibility of an increase in the pensions allowed to our soldiers must give gratification to very many people in Canada. Some people are worrying more about the effect on their pockets than about giving the soldiers a square deal. One cannot help wondering how much money some would give to be able to stay at home if they found themselves called upon to go to the front. It isn't as if the amount of the pensions was so great that there is danger of pauperizing the soldiers. Thousands of them must go through life with a handicap that stays with them day and night. For such men a few dollars more will in many cases mean the difference between poverty and moderate comfort. It is not charity. They have earned it, and if those of us at home do not give it we shall be nothing but slackers.

\* \* \* \* \*

We hear a great deal nowadays about Church union and shall probably hear more when the war ends. One of the first steps in this direction, so far as the members of the Church of England in Canada are concerned, is to develop the spirit of union within the Church itself. To use terms that are unnecessary, and cause friction, tends to perpetuate the old suspicion and ill-will and to block the progress of the Church's work. The particular word that we have in mind is the "Mass" as a title for the "Holy Communion." It is not only un-Scriptural and un-Prayer Book but must give offence to thousands of Church members irrespective of party in the Church. It appeared in the first Prayer Book of Edward VI., but was omitted in the present Prayer Book because of its associations, and has not since been recognized by Anglican usage. It is hard to understand, therefore, why it should be used at the present time.

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## Thoughts for the Thoughtful

All the past, read true, is prophecy.

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A perpetual calm will never make a sailor.

\* \* \* \*

Though the past is irrevocable, it is not irreparable.—F. B. Meyer.

\* \* \* \*

It is no burst of enthusiasm that God demands, but the working of a patient life.—E. Thring.

\* \* \* \*

It is only by trying to understand others that we can get our own hearts understood.—R. L. Stevenson.

\* \* \* \*

To work with all one's heart is the right thing, and whoso does this may feel satisfied, whatever the result of his labour may be.—G. F. Watts.

\* \* \* \*

I have learned at last to be patient with hindrances, for things that seemed contrary to my success and happiness have always proved to be really helps.

\* \* \* \*

Plough thou the rock until it bear;  
Know, for thou else could not believe;  
Lose, that the lost thou mayst receive;  
Die, for none other way canst live.

—Selected.

\* \* \* \*

Let us not forget that life is brief; that time hurries; and that what we do to make our memories of earth beautiful in heaven, and heaven itself more populous than ever, must be done at once.

\* \* \* \*

When will Christians learn the lesson so well taught by Rutherford when he said: "I have been benefited by praying for others, for in making an errand to God for them, I have always gotten something for myself?"—Exchange.

\* \* \* \*

As you go on and have begun to love Him a little, you will watch for His sake, and be careful to practise yourself more continually in all acts of dutiful love. For love to God is like love to anyone here: it must be kept up by acts of love, or it will soon fade away.—Kemble.

\* \* \* \*

If we would endeavour, like men of courage, to stand in the battle, surely we should feel the favourable assistance of God from heaven. For He Who giveth us occasion to fight, to the end that we may get the victory, is ready to succor those that fight manfully and do trust in His grace.—Thomas à Kempis.

\* \* \* \*

We are born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer.

\* \* \* \*

Our dead are with the undying love, and moving on with Him. Our business is to mourn no more, but to love them as if we saw them, and to live for them and with them in spirit and to wait in work for the hour when they will welcome us into the re-united life. This is part of our faith.—Stopford Brooke.

## The Cloud of Witnesses

By the Archbishop of Canterbury

Preached in Westminster Abbey on the occasion of the Third Anniversary of the Declaration of War

"Seeing we are compassed about with so great a cloud of witnesses let us run with patience the race that is set before us."—Hebrews xii. 1.

THE words form part of an intensely solemn appeal to the disciples of Jesus Christ, an appeal that they be faithful to their great calling and loyal to their living Lord. It is not quite in that deepest sense of fellowship with Christ that I use the words now. I take them in their application to what is, indeed, a very sacred thing—the trust laid upon us as citizens of this nation and Empire at an hour more "tremendous"—in the strict sense of the word—than any that we or our forefathers have known.

### When the Crash Came.

Three years and three days ago—on Sunday, August 2nd, 1914—it was my solemn duty and privilege as Archbishop to stand in this place and to try in God's Name and by God's help to suggest some thoughts which would fit a moment of the very tensest strain and of eager, but dwindling, hopes of peace. A few hours later the crash came, and, in spite of our putting forth on behalf of peace every effort which honourable men could make, we were at war. Three years ago! It seems like ten. Some of us find it hardly possible to "think ourselves back" into the pre-war days, or revivify in vision the sunny homes, the radiant hopes that then were ours. Then came the first weeks and months of war. To most people it is becoming increasingly difficult to feel again the glowing impulse which throbbed in every fibre of British manhood as we gave ourselves in serious purpose to the high emprise whereto, as we unhesitatingly believed then—as we unswervingly believe still—we were called by every obligation to which an honourable man must rise. We are no more doubtful of it now than we were in those August weeks three years ago, but the long, long strain does tell upon nerve and muscle; and a stiffened upper lip and a sternly firm endurance must in some measure replace the comparative buoyancy and spring with which in those first eager days we deliberately faced the dread ordeal of a vast world-war. At this anniversary time we pause and take stock of the three years' outcome. Face it squarely at its grimmest and its saddest; try to belittle nothing, to exaggerate nothing. Is it all worth while? Does the issue which shone out so clearly in those first days hold good? If we could have foreseen in all their wide ghastliness these three years of human strife and devastation, should we have acted as we did? Would we reverse it now if we could? Ask that question up and down the land, and the answer from almost every thoughtful man and woman would roll back overwhelmingly: We were right then. We are right now. Horrible as it all is, and was, we could do no other. And yet, God knoweth, it is not quite easy to keep the earlier, the more sharply-cut issue clear and pure and unconfused. So much has happened to blur and besmirch it. We are very human, and in fields so vast, and in conditions so unlooked for, there has been abundant room for mistake or for vacillation; for weakness or for cross-counsels; for rash experiment or for over-caution. Human passion and vengefulness, righteous wrath, (and sometimes unrighteous wrath, have flared up. The picture

has lost the cleanness of its first colour, and has become scratched and blotched. Yet there the plain facts are, if we look for them and get back to them. There did come an issue in the world's story, and we could not and did not evade it. That definite issue of "right and wrong," of honour and dishonour, has been no whit impaired, and through the confusion we can get back to it if we will. So getting back to it, as it is well we should, we find ourselves in touch with what is highest and purest in our country's history, and the knowledge nerves us to the patience which is so difficult and yet so necessary now. Look again at the text I chose. That is just what the writer of the letter says: "Seeing we are compassed about with so great a cloud of witnesses . . . let us run with patience the race that is set before us."

### Witness of National Heroes.

You remember how the words come. The writer has reminded his Hebrew readers of the national heroes whom they loved to honour—Abraham, and Joseph, and Moses, and David, and Samuel, and many more. He bids them, when they are weak or perplexed, remember what those men witnessed to, remember that they had borne witness time after time to one great presence in their lives, one great principle guiding their conduct. That presence, that principle, he says, is yours. Those witnesses to it are themselves in a sense round about you now. Hold strenuously to that faith, and press on when difficulties are thickest, with courage and enthusiasm—yes, but especially with what you need most of all, with patience. If God allow us that gift, our cause can and will prevail.

My friends, can we not, in this building, of all places in our land, transfer that in-junction straight and plainly to ourselves? *Respice—Circumspice*. Here beneath our feet lie the bones of scores of the men who, in nine centuries of change and chance, have upheld in and for our country, high witness to the principle of loyalty to truth, of stainless honour of dauntless courage, of tireless patience. Their forms look down on us in marble from the walls. Their example—the example of that cloud of witnesses—is at once a reassurance and an inspiration to the weakest-hearted and the most wayward of us all. There is no epoch, there is scarcely a great episode in English history but has its representative among these great witnesses. In this transept, to quote Macaulay's stirring words, "Chatham seems still, with eagle face and outstretched arm, to bid England be of good cheer." Over the western door his yet more illustrious son seems once again to "pour forth the lofty language of inextinguishable hope." So we might run on. Take modern times only. Johnson, Wilberforce, Gladstone, Salisbury, and many more have each of them a message for to-day. And their witness, after all, is one.

### Faith and Honour.

And now upon us, the men and women of this generation in the world's life, the duty, the privilege has at a supreme crisis been laid of upholding on our country's, our Empire's part, the principles of good faith and honour; and as it seems to us of liberty and of ultimate peace. We are not alone. Our great Allies have, in their own way and with us, the same grave task to fulfil. Notably we thank God for the incoming on our side of the great Republic of the Western World. That fellowship, arriving when it did, is the surest human witness that could be borne to the greatness of our cause. It knits a strong and sacred bond, which is to outlast these tempestuous

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years, and to weld our peoples in imperishable brotherliness of service for the welfare of the world.

**A Consecrated Task.**

To us, then, is entrusted a great, a consecrated task. How are we going to do it? Only the merest handful among the people of a great country have the opportunity of showing what we call heroism in its large, conspicuous sense. Nay, it is the veriest handful even in the fleets upon the sea and the armies in the field. But the power of witness and the power of patience belong emphatically to us all: the power in each man of witness to something, to some cause, perhaps to some One that he feels to be higher than himself. Not a week of these three years but in it we have had supreme examples among those from whom we had never looked for anything of the kind. Those who thus "loved not their lives unto the death" were many of them far from being "saints" in any ordinary acceptance of the term. But their witness, magnificent in its simplicity, is the very thing which uplifts us, in our prosaic streets and homes, to make answer in our own degree to the daily call. It makes us, or it should make us, feel that the power is there. What we need is something, or, again, some One to set it aglow. To those men among the shell-swept trenches or on the black and hissing sea the call comes. It has perhaps no special pre-emptiveness from one hour to another. But it is there. It rings out and rings on, in ears that are open to it, and for answering it ariht those men need not courage only, but the more difficult thing—patience, cheery patience in face of hourly dangers and discomforts, perhaps for days or weeks on end, and then, when the actual moment is reached, the flash and rush of dauntless bravery. It has been a revelation to us all. It bids us revise our estimate of many whom we knew and loved—nay, it bids us revise our estimate of what we all of us can do. As a keen thinker wrote a few weeks ago, "It changes the whole aspect of the world, even to a man whose life is advanced and his character somewhat set, when the men who were his intimate friends are proved to have had in them not merely the ordinary virtues and pleasantnesses of common life, but something high and resplendent which one associates with the stories of old saints or heroes—still more when there is burned into him the unforgettable knowledge that men whom he loved have died for him." Upon us at home the call for patience is as stern, is almost sterner, than for those afield. For accomplishing our task we need that gift above all else. Do not belittle it; do not deem it unattainable. The thoughts and prayers and thanksgivings of not a few of us are centred upon some unobtrusive, perhaps unknown, grave on the banks of the Yser or the Somme, or under the cliffs of Gallipoli, and the proudly sad thanksgiving that we offer breathes friendship and hope. "Seeing that we are compassed about with so great a cloud of witnesses, let us—us too—run with patience." We too, can. We will.

**"With Patience."**

"With patience." Am I not speaking the mind of everyone of us if I say that is just what we find hardest? The horribleness of growing accustomed week after week, month after month, for three long years, to the sad sights and sounds and tidings of the same dread tramp and toll and tribute of persistent war. O God! we exclaim, that the veriest cataclysm of battle might come if only it meant the end, and if only the victory for which we pray and agonize were won.

**The Nation's Test.**

There lies our test. It is to steel us to the long patience that we need the help of the cloud of witnesses. They witness, to what? To Him Whose ways are not as our ways, and Who gives the power to endure as well as the power to strike. They did witness, they do witness, to that. They have proved it true. We believe, with every fibre of our being, that there is in these mighty things a right and a wrong. We have a cause given us to uphold, and—if we may reverently borrow a very sacred phrase—we are "straitened until it be accomplished." Meantime, every offering of what we are or have, every output of self-denial for others' sake, every setting aside of personal likings, or interest, or gain on behalf of what is given us, as a people, to do is, in St. Paul's words, our "reasonable service," our service deliberately rendered for what, in our souls, we believe to be for truth and liberty among men. There is something in the heart of each one of us which answers to that call. There is an

(Continued on page 594.)

**Archbishop Cranmer  
A Study for Churchmen**

**A Summary.**

IN reviewing a character and a career like that of Cranmer the student of Church history must bear in mind the obvious truth, that every great career must be judged not only in the light of a Divine charity, but with a full and fair consideration of the specialties of his age and circumstances. As a Churchman, Thomas Cranmer, Archbishop of Canterbury, was unquestionably the master spirit of the Reformation of the Church of England. He was not as strong a man as Cromwell, as clever a man as Erasmus, as eloquent a man as Latimer, or as bold a man as Luther. But in many ways he was a great man, and he was the man of the day. If he was unendowed with more brilliant faculties, he had at least the Divine gift of common-sense, and the Divine grace of patience. He knew when to be silent, and he knew when to speak. It is, of course, well known that he has been generally considered a coward. Historian after historian has accused him of absence of principle. They assert that his character was abject and yielding. They taunt him with his silence when as a brave man he should have spoken, and with submission when as a true man he should have opposed.

There may be another explanation. There were times when boldness would have been madness, and opposition folly. A general may retreat, and still be brave. And no man seemed to have mastered better than Cranmer the great secret of statesmanship, the power to wait patiently on time; to be quiet when it would be madness to speak; to wait when it would be folly to push forward. He has been unfairly accused of not opposing the Six Articles Bill because he was an inconsistent coward. But he was no coward then, if Bishop Burnet can be trusted, for he said Cranmer opposed the King with much resolution and boldness. On another famous occasion he was no coward, for when all brave men in England were afraid to open their lips, he alone dared to plead for Anne, venturing as far as was possible with such a king as Henry VIII. Nor was he coward when, not long after, he stood up, almost alone, against the angry Lords and pleaded like a man for Cromwell. Nor did he look like a coward when, a few years later, he stood as an Athanasius contra mundum in the Legislature against the Bloody Statute.

Dean Hook, who has not always presented Cranmer by any means in the fairest light, says that his conduct in November, 1553, "as compared with that of Cromwell, and even that of Wolsey, is worthy of all admiration. He bravely refused to fly when flight was possible; and that though life was dear to him, there was not in him that abject cowardice which we lament in a man so really great as Wolsey, or as one who acted so important a part of life as Cromwell."

It has been thought that he was a time-serving opportunist because he did not stand by Lambert, or because he more than once gave way to the King. But at the time of Lambert's death he held the Consubstantiation view of the Sacrament; and, as to giving in to the King, there were times, as we all know, when it would have been infatuation not to have done so. The times were hard; as Bishop Burnet quaintly said, very ticklish. The King was hard. The questions of action were almost maddening at times. It is easy for men in these days to criticize; but a poor and shallow thing it is to condemn a man in a situation like his. For long weeks and months together, Cranmer could simply do nothing. And, like a wise man, he did not try. He saw that it would be of no use. And then, at other times, he saw an opening. At once he seized it, worked like a man.

"To grasp the skirts of happy chance,  
And breast the blows of circumstance."

And so through all the dreary years till Edward's day, Cranmer fought and wrought almost alone. He could not do much. But he did what he could. It was a sore struggle. He stood practically alone. He had no friend for support, and the malice of the Popish party was incredible.

Throughout the reign of Edward, Cranmer's character was consistent, and he was most courageous. And if in that reign cosmos emerged from chaos, and the dreams and determinations of the Reformers were formally materialized in the

reconstruction of the Church's doctrine and worship, it was owing to the gentle but firm influence of the man, who, however, accused of pliability and inconsistency, still steadily held on. In Mary's reign, as we have seen, the Simon became a Peter, and the man who by nature was endowed with a gentle, tolerant, conciliatory disposition, to say nothing of the disadvantages and disabilities of a storm-tossed age, emerged triumphantly in the final act of his life.

"Life may be given in many ways,  
And loyalty to truth be sealed  
As bravely in the closet as the field.  
But then to stand beside her,  
When craven churls deride her  
To front a lie in arms and not to yield.  
This shows, methinks, God's plan,  
And measure of a stalwart man;  
Limbed like the old heroic breeds,  
Who stands self-poised on manhood's solid earth.

Such was he our Martyr-Chief.

I praise him not; it were too late;  
And some innate weakness there must be  
In him who condescends to victory  
Such as the Present gives and cannot wait:  
He knew to bide his time;  
And can his fame abide,  
Still patient in his simple faith sublime,  
Till the wise years decide."

To conclude. As we review the influential life of this great Anglican leader it is well for us to try and discover its very heart and secret. We must look for the inspiring cause of his work and achievements as a Churchman and a reformer.

What was it that led the Archbishop of Canterbury from the time of his consecration to prosecute with almost an undeviable consistency the cause of ecclesiastical reform, and to pursue it with whatever transient phases of halting and hesitation, to its final goal, the reformation of the Church of England as a particular or national church? What was it that inspired him with what became the supreme aim and purpose of his life, to restore once more to the people of God's Church in its simplicity and scripturalness, the worship that through the de-formation of the ages had become traditional, superstitious, and unintelligible; to wrest the monopoly of Church worship from monastics and priests and choir and give it back once more to the priesthood of the laity; an object surely worthy of a life, and of a death? What was it that led Cranmer with such undeviating firmness to labour for the transformation of the Mass into the simple Communion Service of the Church of England; to overturn that which for a thousand years had woven itself into the nation's ecclesiastical life as the supreme and highest act of worship, and to substitute for it the Supper of the Lord on the Lord's Table, as a memorial of the Lord's death, the Holy Communion? What was it that led him with such singular determination and perseverance to labour for the circulation of the Holy Scriptures as the inspired source of doctrine, and the inspired guide of life? What was it that led him, a devout and simple-hearted child of the Romish faith, a sincere and true-hearted believer in the teachings of Rome, to repudiate with insistent energy not only the supremacy of the Pope, but the whole body of Roman teaching, as a system which falsified the truth of God and overwhelmed men with Christless ignorance? That conviction, that change, that patient resolve, all sprang from one source, and are explained by one thing. It was one thing, and one thing supremely. Thomas Cranmer was a man whose heart-life was changed by the power of God's spirit; God's spirit operating through God's Word. That, as he once simply and solemnly stated it in his own language, was the secret of all.

Writing in answer to one of his critics on one occasion, to explain the wonderful change that had come over him, Archbishop Cranmer uttered words that I have sometimes thought deserve to be written in letters of gold. They are these:—

"I confess of myself that I was in that error of the Real Presence as I was many years past, in divers other errors; as of Transubstantiation, of the Sacrifice Propitiatory, of the Priests in the Mass, of Pilgrimages, Purgatory, Pardons, and many other superstitions and errors that came from Rome; being brought up from youth in them and noursled (nursed) therein, for lack of good instruction from my youth, the outrageous floods of Papistical errors at that time overflowing the world. For the which, and other mine offences in youth, I do daily pray unto God for mercy and pardon, saying, 'Good Lord, remember not mine

(Continued on page 594.)

## The Church of the Future

VEN H. J. CODY, D.D.

THE Christian Church has played a great part in Canada's past. It has given moral balance and solidity to the people; sensitized the national conscience; furnished moral dynamic to all efforts for the public good; helped to unify the scattered and heterogeneous elements of our population; and kept alive the soul of our people, now in this crucible of war revealed in its true splendour.

What will it be in the future? A forecast is virtually a statement of our hopes and desires.

1. The Church of the future will not seek to win adherents by appealing to the pleasant and the easy, but to the heroic, latent in every man and woman. Peace must be made as interesting as war, not a mere absence of struggle but the province of effort for worthy ends.

2. It will be marked with the sign of the Cross. The central Christian principle of life is that self-sacrifice is the key to self-realization. This principle must become more obvious in the life and policy of the Church, if Christianity is to be as compelling as patriotism.

3. It will put in the forefront its distinctive aim—the regeneration and enrichment of personal character. No other institution competes with the Church in the claim to spiritualize life. The Church will emphasize its unique function.

4. It will be marked by more reality and simplicity in life, creed, worship and service.

5. It will be a teaching body. The war has swept away the glib fallacy that it does not matter what a man believes, so long as his conduct is right. We know now the tremendous power of teaching, of ideas, in modifying the ideas and the policy of a whole nation. We must teach the right ideals, if conduct is to be right. The Church of the future will teach sound doctrine, issuing in worthy living, and will make the Person and Work of Christ more central than ever. It is by teaching, by persuasion, and not by force, by scheming and by political interference that the Church will really make headway.

6. It will keep its mind open to the lessons of the age. While it will try the spirits of the age by the Spirit of the ages, it will be eager to welcome truth from whatever quarter it comes.

7. It will be a Church that unites—unites men of various classes, types and races, by the appeal to the deepest in them and by enrolling them for common service.

8. It will be a Church that is more united. There will be variety in its unity. It will war only against the great moral and spiritual foes of mankind; it will not waste its force in mutual altercation or internecine strife. There is too much work to do, and there are too many foes to face to permit of inter-familial bickering.

9. It will be a Church on active service. Its battlefield will be wherever evil meets it. There are fronts enough to call for every man's effort. There will be missionary work at home and abroad, for expansion and propagandism are of the very essence of the Church's existence. There is the limitless field of social effort at home. The sphere of what is called Christian work will be vastly widened and will embrace all forms of service for the common good. The Church of the future may not directly and corporately seek to solve all the social problems that will confront the new Canada, but it must furnish the principles, the public, the conscience and the enthusiasm that will solve them.

10. There will be renewed emphasis on the link between faith and conduct, between religion and ethics, in personal and public life.

For the exercise of these and similar functions the Church of the future will find a great field in the Canada of the future.—"Canadian Courier."

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The pilgrim side of life is always prospective. It is no mere maze. We never return. Ours may be a long way, a winding way, but it is forward. A Christian man will feel with modesty, and yet with certainty, that his path is progressive, that he does know more of the love of Christ, that his affections are more set on heaven, that salvation is nearer than when he believed, that the pilgrimage is one of temptation conquered, grace bestowed and glory nearer to the soul. Spiritual pilgrimage is not a deceit in the moral sense. God is not allowing us to experience all these emotions merely that the circle of our little life may complete itself in the grave. We are nearing home, we shall soon be with Christ, which is far better.—W. M. Statham.

## THE BIBLE LESSON

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

Sixteenth Sunday after Trinity, September 23rd, 1917

Subject: The Temple rebuilt and dedicated.  
Ezra 3: 8-13; 6: 14-18.

THE great duty which lay before the returned Jews was the rebuilding of the Temple. The worship of God in a central place was the principal characteristic of the Hebrew nation. The Tabernacle had served in the wilderness for this centralization of worship. David prepared for, and Solomon built, the first temple in Jerusalem. This temple was destroyed at the time of the exile, and the patriots who returned were zealous for its rebuilding.

1. **The value of good leaders** was seen in the strong men who undertook the work of rebuilding. The head of the State and the head of the Church had the same purpose. Zerubbabel the Prince and Jeshua the High Priest were the prime movers in this work. They were supported and helped by Haggai and Zechariah, the leading prophets of the time. Ezra also played an important part both in the repatriation of the exiles and in the building of the city and the temple. It is a fine thing when the leading men of a country unite in a good work.

2. **The spiritual organization at work.**—The Priests and Levites who were responsible for the ordered worship of Israel were the active agents who directed the work of rebuilding the temple. Before the captivity they had lost their hold upon the people, or they had become debased and idolatrous themselves. Now the ancient organization was revived. Its members, purified by the exile, were zealous in their work for God. This indicates to us, as members of Christian Church, the value of a vigorous and loyal Church life. The Church ought to lead in spiritual things. The Church is not a machine with a simple routine of duty to fulfil, but it is a living Body to think and to do things for God. We value, quite properly, our ancient organization, but let us also remember that we are alive, to think, to lead and to co-operate in the new conditions that surround us.

3. **The past and the present.**—Men differ in their way of looking at the same facts. With which class of people, described in verse 12, does your sympathy lie? Some of these men who remembered the glory of Solomon's Temple wept when they saw the foundations of the new house laid. In the worst sense of the term, they were men of historic minds. Nothing seemed of value to them but what was dead and gone beyond recall. They were so lost in the glory of the past that they could not see the great value of the present and the hope of the future. The others simply rejoiced in what was being done. It was God's house and their work, and they were glad to see so much accomplished. The prophet Haggai showed that these were right. In Hag. 2:9 we find him declaring, "The glory of this latter house shall be greater than the former." This was fulfilled in many ways, but especially in this, that the feet of the Son of Man trod the courts of this second temple, and His message of love and power was declared therein.

In our Church we have both of these types of mind. A question like the Revision of the Prayer Book shows it. Let us remember that, if we build at all, we must do it in the present, and that the future has hope and glory greater than we know.

4. **The dedication.**—The verses appointed in chapter 6 tell of the dedication. The building of this temple was not only a national and patriotic work, but it was a work for God's honour. In God's name it was set apart for worship. The Priests and Levites re-established the temple sacrifices and worship. Dignity, order, and reverence marked all they did. This temple was the only place in the world where a true worship of God was established. It marked the fact of the return of this people to their allegiance to God.

5. **Our debt to them.**—We owe much to this period of Jewish history. (1) Here was laid the foundation for God's greatest revelation in Jesus Christ. (2) The works of Ezra, Nehemiah, Haggai and Zechariah cluster round this time. (3) The spirit of life and energy, revival and power breathes upon us from this period. (4) The thought of building character with new hopes and pure worship of God comes to us from those great days.

## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

AN interesting discussion has taken place in the correspondence department of the "Canadian Churchman" on the subject of "Teaching Services." The discussion arose out of a suggestion of "Spectator" on Prayer Book Revision, the main point of which seems to have been missed or overlooked. From various sources, and for many years, "Spectator" has heard the appeal from Churchmen of different schools that our evening services should be made more elastic and more simple. The point is this. Evening congregations are largely made up of young people and of people less accustomed to our services than those who ordinarily attend the morning service. It is out of the evening congregation that the morning congregation, the communicant element of the Church, is recruited. It is not only desirable that we should encourage this more or less unattached class to attend Evensong, but that the opportunity should be embraced for setting before them the fundamentals not merely of the Gospel but of the Church that has been made the sacred guardian and prophet of that Gospel. The ignorance and misapprehension of the Church is due in large measure to irregular attendance, and to the current caricatures of its function and expression to be found in the theatres, the movies, and the current literature of the day. These are building up a justification for the indifference and contempt which is affected by so many men and women at the present time. Can the Church make attendance at her services a simpler act for the uninformed and careless, and at the same time maintain her position as a spiritual leader on a sound ethical basis? "Spectator's" observations have led him to the conclusion that this must be very carefully done. The attempt of the Methodist Communion to gather into its services those who under normal conditions would be untouched has, in our judgment, failed to observe a fundamental ethical principle. It has set out to appeal on the bald principle of selfishness. "Come and you will hear a wonderful orator." "Do not miss this service or you miss a unique musical treat." "Ladies will be in charge of the service, men don't fail to be there" etc., etc. The gospel of unselfishness, of honour, of duty, is to be built upon a foundation of selfishness which is approved in the appeal and the preparations that are made. You will get amusement if you don't get instruction, you will get a thrill if you don't get anything else. Is it strange that people brought up under such influences, having the Church's sanction, should look to see if there is not some way of escape from a great, stern duty that has none of these seductive appeals? That is what "Spectator" means when he says that any change of service looking to a more generous response from the public should be carefully guarded. It would be intolerable to become a corrupter of the moral fibre of the people.

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The point that the writer would like to see discussed is this. Is there not some means of reducing the element of worship in our service, at stated intervals, for people who are neither in an intellectual or spiritual condition to worship, but are presumably willing to be taught, and when taught, ready eventually to worship? Is not the whole scheme of our services based on the assumption that those who attend are already understanding worshippers? Are not those who have many honest doubts about the existence of God, the character of God, the immanence of God, the divinity of Christ, the efficacy of prayer, the necessity of worship, the scheme of salvation, the future life, forced to participate in most devout worship or remain a silent spectator through a long service before they have a chance to hear a single word that would help to clear away their difficulties. And when the word is spoken they find it is so circumscribed by the limits of time that any given point can only be treated in imperfect outline. "Spectator's" point is not to eliminate worship, it isn't in any sense to cast reproach upon it but in the spirit of Goldsmith's words to bring about such an atmosphere that they who come to scoff, or question, or learn, should remain to pray. This is surely a big enough, deep enough, and timely enough question to merit the consideration of the brightest minds of the Church to-day. Such a consideration will be of little avail if it is only given

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privately. It ought to be discussed freely and frankly in the columns of this paper. It ought to be presented from the view point of the intelligent layman who is seldom to be found in Church as well as by the theologian and liturgiologist. It ought to be discussed now while the Prayer Book is in the crucible of revision. "Spectator" ventures the suggestion that at least one Sunday evening service in the month should be made so elastic that it be not more formal than say a missionary meeting, and that the sermon be elevated to a position of prominence. These sermons should be so constructed as to meet the needs, as far as possible, of the uninformed and unconvinced churchman or non-churchman with the very definite purpose of leading him into the faith and worship of the Church Catholic. This is what the writer means by a "Teaching Service." Have any of his readers anything to say on the subject?

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The regulation of the franchise in time of war is a delicate and at the same time a most important duty. In Canada we have apparently gone mad on the subject of personal freedom of the individual citizen. In time of peace this is a virtue within reasonable limits, but even then it is time we began to think a little more of the duty of a citizen, of the obligations of a citizen, of the obedience of a citizen. We have had a tendency to emasculate our citizenship. It is time to introduce a little of the starch and iron of compulsion where men fail to act and continue to talk. The necessity of this is brought out in war time with startling clearness. Men can't argue on the battlefields as to the best method of attack or the proper time to retire. Those in command must assume that responsibility even though valuable suggestions might come from the ranks. Aid on one occasion would be paid for dearly by confusion and loss many times. At home where action is urgent criticism within limits is useful, but the final responsibility must rest upon the Government in power. If the people wish to change governments that is their right. The issue that must take precedence over all else in the coming election is to decide who will most effectively carry on the war to a successful conclusion. Our men need reinforcements, who will give them to them? They need arms and food, who will best supply them? Mistakes and error in judgment about domestic matters must give way to the greater issues. Who are qualified to pass judgment upon this supreme question? That is the problem parliament has to solve—in the enacting of the franchise bill. Naturalized citizens of enemy descent are hardly the men to pronounce upon our war policy. Men who cannot be trusted in the ranks of our army can hardly be trusted to decide the fate of that army. The father who has one or more sons at the front or on the way, shouldn't be placed in the position of having his vote negated by a neighbour who is opposed to pressing the war to a conclusion, or is at best a neutral. If such a man is disfranchised he is also relieved from military obligations. That is fair. If a citizen has shown zeal enough in the cause of his country to allow a son or even a grandson to go on active service it is proposed to give him the right to a voice in the election. It is vain to point out that all the defects of a citizen of enemy descent may be found in men of British or Canadian birth. Are we to eliminate none of the dangers because we cannot eliminate all. If men who have sedition on their lips or in their hearts could be listed they too ought to be disfranchised, but the difficulty of accomplishing such a thing should not be made the excuse for flinging open the doors where we know that danger abounds.

"Spectator."

\* \* \*

OUR LUXURY-LOVING AGE.

Peace hath her cruelties as well as war, and when they are selfish and un pitying they seem in a way more cruel than the cruelties of war. While wounded men undergo operations without anaesthetics, one wonders how many of them would be saved their agony if those for whom champagne flows freely at ten dollars a quart were to feel the shame of their brutality and send its cost to the war hospitals. The usual reply that this expenditure helps support some one who needs also to live may be left to the economists to make short work of. Those who make it must blush for their brains; they should ask: Who needs this expenditure most? Where will it do the most good? We need an Amos.—"The Christian Register."

A Trip to the Skeena River

By the Rev. F.W. Cassillis Kennedy, Superintendent of Japanese Missions in British Columbia.

FROM the deck of the "Princess Alice" I got my first glimpse of Prince Rupert. Was I disappointed? Well no, I had been warned beforehand and knew what to expect. Prince Rupert is like all the other places along the British Columbia coast—it has its future before it, and that future will be a splendid one. But, it is not my intention to write about the glories of Prince Rupert, or attempt to describe the charms of our wonderful Columbian coast. I have been summoned north from Vancouver by the Metropolitan, the Most Rev. F. H. DuVernet, and I now see him standing on the dock waiting for me to land. One does not often have the privilege of having one's luggage carried by an Archbishop, and I do not know whether I felt comfortable under the circumstances or not. It reminded me of an experience I once had in the foreign field. The Bishop of Mid-Japan was making his first visit as Bishop to my mission headquarters, and I had gone to the station to meet him. We are much more democratic there than in this land, for "Bishop" is the title always used when addressing our Fathers in God. He evidently thought that if he could carry his bag as an ordinary missionary, surely he could do so as a Bishop, so he objected to its being taken from him. The matter was finally settled by his saying with a twinkle in his eye, "Call me My Lord and I'll let you have it."

The next morning found me on board the "Northern Cross" with the Rev. Mr. Rushbrook. Our objective point was Port Essington, where the Church has been doing splendid work for years. It did not take me long to find out the value of our Captain parson, the inhabitants of Port Essington gave him away at the very start, for kindly greetings came from every quarter. Not only is he enshrined in the affections of the White settlers, the old-timers in particular, but he is respected in the highest degree by Japanese, Chinese and Indians alike.

But I must get on. The Metropolitan and Mr. Rushbrook consider that something of real value should be done at once for the large Japanese population in the Skeena River District. Including Port Essington, there are twelve places near the mouth of the Skeena where Japanese are employed, fishing for, or working in the canneries. The permanent Japanese population is about two hundred, but during five months in the year it increases to a thousand. These good people have in the past, at different times, contributed quite liberally to church buildings in the various places where services for Whites and Indians are held. But they are seldom found within the churches themselves; this is quite natural, seeing that they are not Christians.

Surely the Bishop is right in wanting to shepherd these "Strangers within the gates," and win their souls for the Master.

There are at present thirty-three Japanese children of school age living at the canneries, and if these children are to become good citizens they should have the privilege of attending school. In most of these places there are no schools, so the only feasible plan is to open a boarding-house at a central place like Port Essington, and have the children attend the school there.

What a unique opportunity for the Church! A Christian hostel, where these children could be brought up in the nurture and admonition of the Lord! The building for such a purpose is already in existence, the property of the church at Port Essington, which with a few alterations could be made suitable for such use. The Japanese themselves thought of starting a school of their own and employing a Japanese teacher, but the cost of boarding the children, together with the upkeep of the school, was more than they could afford. They have proved in the past to be most generous in supporting patriotic and Christian objects, and I am confident that if such an institution was opened, and in good running order, they would come forward and support it.

A golden opportunity like this does not present itself every day, and it should be taken up at once and made the most of. To make this work the success it ought to be, a married Japanese catechist should be sent to Port Essington who, with his wife, would be responsible for the bodily and spiritual welfare of the children living in the

(Continued on page 588.)

An Unusual Gathering:  
A Distant Echo of the National Mission.

I THINK you will agree with me, in the epithet "unusual" when you have read the account of it. It was held at The Pas, a little "jumping off" railway town, far down the Saskatchewan River, in Manitoba, and yet within the Diocese of Saskatchewan. The Pas (pronounced "Par," or sometimes "Paw") is the centre of the group of Cree Missions, of which Rev. A. Fraser is Rural Dean, as well as Incumbent of Christ Church, The Pas. This church serves for two congregations, one Cree and the other White, or English-speaking. Outside the Pas the Church people are almost entirely Indians, i.e., Crees. The diocese has had one "Retreat," or Convention, for spiritual uplift, and every rural deanery has had one or more conferences, and there is soon to be another Diocesan Convention. But the members of The Pas Rural Deanery can hardly get to the diocesan gathering, and not very often or easily to one of their own, because of the great distances and because the canoe is the only means of travel. This means a great expenditure of time and money. Some of those who are attending this gathering will have travelled five or six days in coming and returning. Rural Dean Fraser felt that it was not right that he and his co-workers should be denied their share in the general effort for a spiritual revival. So he issued an invitation to the missionaries, lay readers, churchwardens and Indian chiefs of the reserves in his deanery, to gather at The Pas, September 26th, 27th and 28th, for Quiet Hours and Conference, and asked the Bishop of Diocese and Ven. Archdeacon MacKay, head of all our Indian Missions, and the oldest missionary to the Indians in Canada, to attend and conduct the "Mission." Unfortunately the Archdeacon, who is in his 80th year, was taken ill and unable to be present; and the conduct of the meetings fell on the Bishop, who is not a fluent Cree speaker, so that his addresses were given in English, and were interpreted very readily and well by Mr. Fraser.

However, Mr. Fraser ably assisted the Bishop in the conduct of the meetings by prayer and addresses in Cree, as well as by interpreting for the Bishop. Rev. J. R. Settee, of Cumberland Mission, also took part in the addresses and church services, being himself a fluent Cree speaker, and one of our oldest missionaries. Mr. Fraser had interested both his congregations, White and Indian, so that hospitality was provided for the visiting brethren. The "Devon" or Cree Woman's Auxiliary provided a luncheon for one day, and their "White" sisters of The Pas W.A. provided it for the other day.

There were present: the Bishop, Rural Dean Fraser, Rev. J. R. Settee, thirty layreaders and churchwardens, and six Chiefs. I think that you will agree that a National Mission Conference where only three were White people and thirty-three were native of the country is unusual. The programme was a full one and the days were well filled; though the unavoidable absence of Rev. C. W. Morris, of Cedar Lake, and of Ven. Archdeacon MacKay, and some unexpected sickness and a death, which called the Bishop and Rural Dean away for an hour or so, somewhat interfered with the sequence of subjects. The "Mission" began on the Sunday: Celebration of the Holy Communion in English, preceded by the Confirmation of three persons, at 8 a.m. Another celebration in Cree, with sermon by the Bishop at 10.30. This service took nearly three hours, the sermon being interpreted, and there were 122 Indian Cree communicants from Moose Lake, Cedar Lake, The Pas, Red Earth, Shoal Lake, and Cumberland. The Cree offertory was \$25.40. At 2.30 Revs. Fraser and Settee took the afternoon service in Cree, while the Bishop addressed the Sunday School. At 7 p.m. there was evening prayer, with sermon by the Bishop. This was for the English-speaking congregation; nearly 200 persons were present, and the church was filled: the offertory was \$19.50. A great many Indians were again present, who enjoyed the hearty singing, many of them being able to join in the hymns in English. The programme for Monday will suffice for this account. 8 a.m., shortened Morning Prayer in Cree, by Mr. Fraser; 10 to 12 o'clock session, opening prayers in Cree by the Bishop and the Rural Dean. (The Bishop reads Cree prayers quite well). Scripture reading by Indian lay-readers. Address of welcome by Chief Constant, of The Pas, and the Rural Dean. Address on "The Work and the Workers," by the Bishop. Silent Prayer and Intercession, the topics being given at intervals by the Bishop. Luncheon

to all by the W.A. 2 to 4 p.m., second session. Prayers in Cree by the Bishop and Mr. Fraser. Scripture reading by an Indian. Questions and discussion. Conference of churchwardens (Cree) conducted by the Rev. J. R. Settee. 7.30 p.m., Evening Prayer with sermon, all in Cree, the preacher being Rev. J. R. Settee. Tuesday's programme was very similar, and again all in Cree, save that the 7.30 p.m. service was all in English, the Bishop being the preacher. One can hardly estimate what good results may come from this enterprise.

All who came did so with expectation of devotional not social intercourse, and the quiet intense attention was noticeable. We can not but trust that the Holy Spirit Himself guided and gave power to all that was said, and moved the hearts of those present.

Readers of this are asked to pray earnestly, definitely, that blessed fruit may be borne to the Glory of God.

An unexpected addition to the programme was made on Tuesday. Indian Agent Macdonald, who had taken great interest in the gathering, asked leave to address the Indians, especially the Chiefs, through his interpreter. After congratulating them on the success of their convention, he proceeded to lay before them the regulations and advice lately issued by the Food Controller, as far as applicable to the Indians; meatless days, the use of other than fine white flour, the raising and conserving for winter use of potatoes, other economies, etc. The Bishop followed him, emphasizing what he had said, and explaining more fully why we must economise in certain foods, and avoid all waste, for the sake of our own men and our Allies who will need all the flour and wheat we can send them. The Chiefs replied, accepting the instructions, and promising to do their part in obedience to the Canadian Government's instructions.

On Wednesday the Bishop, Rural Dean, and some 15 Chiefs and Indian delegates went in a motor-launch up the river to the MacKay (Indian) boarding school, 50 pupils. After hearing the pupils at their lessons in the class-rooms, the visitors dined with Archdeacon MacKay, and his teaching-staff, and the pupils. Then followed a little speech-making and photographing to commemorate this memorable event in the school's history. The visitors returned in the launch to The Pas, and the Bishop boarded his train for Prince Albert. The journey is a tiring one, involving going to bed at 11 p.m. to get up again at 2 a.m., and only reaching Prince Albert about 9 a.m., when the traveller feels rather the worse for wear, with a busy day before him.

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### THE HAPPY BEE.

(From "St. Nicholas.")

There was a happy B, as any one could C,  
Who never heaved a sigh of any siii.  
He would fly among the pppp,  
The nectar there to cccc,  
And gather pollen on his little thiii.  
With neither haw nor G, he'd fly away to T,  
And there the honey he'd begin to uuuu.  
Living always at his eeee,  
With no one who would tttt,  
He never had to mind his pppp and qqq.  
M. G. Kains.

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I hold  
That it becomes no man to nurse despair,  
But in the teeth of clenched antagonisms,  
To follow up the worthiest till he die.  
—Tennyson.

## An Aged Canadian Churchman

### An Historic Canadian Church

SOME extracts have been taken from a recent newspaper clipping which may be of interest to those who like to read of the early days of our beloved Canada and as well-beloved Church.

Mr. William Henry Best, of River Glade, has the distinction of being one of the oldest sons of the Province of New Brunswick. On the 24th of January next he will be one hundred years of age. He retains his faculties to a remarkable degree, is only slightly deaf, and uses glasses only for reading. He is a very intelligent man and an interesting conversationalist.

Mr. Best comes from Loyalist stock on his mother's side, his grandfather Belding being one of those brave people who, rather than take up arms against their King, allowed their homes to be laid waste and came as exiles to Canada. Mr. Belding settled in Kings county, N.B., where he was a member of parliament for several years and prominent in public life.

On his father's side Mr. Best comes from a family connected with the earliest English settlements of Canada. His grandfather, the Rev. Richard Best, Church of England clergyman and Chaplain in the British army, came out with a military expedition bound for the United States at the time of the Revolutionary War. They got as far as Halifax when they found that the war was over. The Chaplain did not return to England, but went down to Cornwallis, where he bought a large farm.

Following the old maxim that, in a family there should be one a priest, another a soldier, his brother, William Best, was an officer in the British army. He came out to Halifax in 1750, a veteran of the late war between France and England, and was one of the founders of that city. In the historic church of St. Paul's he was one of the early wardens; in the first Assembly of 1758 he was elected a member for Halifax, and represented that town for some years after. During this time the "Heart of the Acadian Land," the country around the shores of Minas Basin, had been laid waste and left desolate by that tragic event of 1755, the expulsion of the Acadians. For five years the tides ebbed and flowed, season succeeded season, but this fair land remained idle, with not a single white inhabitant or many miles around. Then came one hundred and fifty New England families upon the invitation of the Governor at Halifax, to bring life again to this beautiful and once busy spot.

Mr. Best, of Halifax, and his friend and brother officer, Mr. John Burbidge, also a warden at St. Paul's and a member of the Assembly, took 1,000 acres each of this new grant of land and built homes there near each other. Both of these men were ancestors of Mrs. W. T. Hallam, of Toronto, who was Miss Lillian Best. As soon as they settled here an Anglican mission was started, a clergyman being sent out to them from that splendid society in England, the S.P.G. Here in the midst of New Lights, lay teachers, evangelists, Methodists, Baptists, Presbyterians, and one or two of the "Society of Friends," these two fearless Churchmen gave the land for a church and cemetery, and built at their own expense the Church of St. John's, Cornwallis, in 1770, "for the more decent and convenient performance of divine service, and for the celebration of the Holy Sacraments," as was recorded in the parish register. They gathered around them some of the important men of the place, who, although not reared as Churchmen,

took kindly to that service, and remained staunch Churchmen in spite of the preachings of Henry Aline, the New Light; Edward Moulton, the Baptist, and others, who divided this little colony into many sects and societies. The Starr family, now in the sixth generation, occupy the original grant of land taken by their progenitor, Major Samuel Starr, and worship in St. John's Church. The church was rebuilt in 1810, two years before the death of Mr. Burbidge. He had subscribed liberally to the new church, and in a pathetic but characteristic letter shortly before his death he says: "I proposed that if the wardens opened a second subscription I would add £50 to it, provided the steeple was framed agreeable to my plan." Mr. Best had returned to his home in Halifax years before, where he died in 1782. His sons, lieutenants in the army, were active vestry men for some years; indeed, nearly all the vestry men held commissions in the militia. One pew was set apart as "Governor's Pew," and until 1787, in Nova Scotia, there was no Bishop, so that the mandate for induction came from the Governor.

In the parish register, which has been preserved, are recorded the baptisms of slaves belonging to these founders of this church; here also is recorded the death of Col. Burbidge in 1812 at the age of ninety-six years, "the great patron of this church for fifty years, who was revered and loved by all who knew him for his piety, integrity and benevolence."

The Rev. Jacob Bailey, the well-known Loyalist refugee, ministered in this parish for four years. He described his leave-taking of these people in a very pathetic but amusing letter. Over thirty young people of both sexes on horseback and Mrs. Burbidge in her chaise (which, by the way, was the only one in the place) accompanied them for fourteen or fifteen miles on their way to Annapolis, their new field of labour. He described the distressing farewells, the ludicrous appearance which they presented, with their canvas-covered vehicle, ox-carts, etc., going on their way like a procession.

One cannot get away from the romance which attaches to this beautiful part of Acadia, where Glooscap used to sit on his amethyst-studded throne of Blomidon, waving his magic wand; where gentle Evangeline lived, the pride of the Acadian village; but Glooscap vanished, Evangeline was exiled, and the Indians who were left had no one to guide them. A tale is told of one poor Micmac, who got into a quarrel with some of the settlers, and in the end was left by the wayside, bruised and bleeding, beaten almost to death. Along came two old soldiers that way who saw this miserable creature. They dismounted and went to him. In mercy and compassion they picked him up and carried him to their home, where they dressed his wounds and had him doctored and tenderly cared for until he was recovered. They sent him up to his home at Cape Porcupine, and then sent to Halifax for the attorney, who came and punished the offenders, who made many promises for the future. Fire-water was the curse of those early days, and the Indians suffered by it. Years after these two just and fearless men had passed away their deed was recorded by an historian: "As for Messrs. Burbidge and Best, they were 'the Good Samaritans,' who could pity and relieve their fellow-creature, no matter what the name of his tribe or the colour of his skin; and their humane act did more to make the Indians loyal than all hostile demonstrations could have done."

To this port, too, came the American privateers, stealing up the Basin into the Cornwallis river in a whale boat, and landing forty or fifty armed

men, surrounded one of the English homes, putting all the suddenly awakened household under guard. They went in, and rifled the place of everything valuable, probably many old English treasures. History says that £1,000 worth of valuables were seized.

The founders of St. John's Parish are almost forgotten. Their descendants have heard the call of other lands, and none remain there now, but the church still nestles among the elms, gravestones around marking the history for Canada. Echoes of romance and tragedy still resound around it, and an active church organization still exists. The parish is now under the rectorship of a graduate of Wycliffe College, Toronto.

Mr. Best, the subject of the sketch, is a staunch adherent of the faith and principles of his ancestors in Churchmanship and as a citizen. He gave the land and aided generously in the erection of the little church of which he has been a faithful member and warden for nearly forty years. Having lived under six sovereigns, he remembers many historical events: Queen Victoria's ascension, the many wars in which our Empire has been engaged during the past century, and he remembers vividly the day when the wind brought the smoke and burnt leaves down from the north to his home in Kings county, and when his father said that a terrible fire must be raging. This was the Miramichi fire of 1825.

Mr. Best is living through what seems the most terrible war which has ever come upon the world. May he see the end of it soon, and live to enjoy peace once more in this, his native land!

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### A TRIP TO THE SKEENA RIVER.

(Continued from page 587.)

boarding-house. He could also begin evangelistic work among his own people, who are to be found all along the shores of the Skeena River.

One thousand dollars a year at first would be needed to get this venture on a solid basis, and I am sure there must be many earnest Churchmen and Churchwomen who are waiting for a chance like this to show their gratitude to God for blessings received, and will gladden the heart of their missionary Bishop in Caledonia by sending to the M.S.C.C. their cheque for this amount, marking it for this special work.

The Japanese soldiers from British Columbia are to be found to-day standing shoulder to shoulder with our own boys in France and Belgium, and they are comrades in every sense of the word. On many an occasion they have gripped hands as they have gone over the top to lay down their lives in No Man's Land that we might live. Our own brave Canadian-born boys at the front, if asked their opinion in this matter, would most certainly and emphatically reply, "Carry on."

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### WORK.

Work!  
What boon is there, God-given,  
That brings man nearer heaven  
Than work?—  
Work that burns from inner fires,  
Work atune with God's desires,  
Work that palls not, though it tires!  
Thank God for work!

Work!  
Not drudgery, I hold;  
Not ugly dress, but gold!  
God's work!  
Be they tasks of brawn or art,  
At the forge or in the mart,  
All are gifts of God's great heart,  
Thank Him for work!  
—C. E. World.



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Preferments, Appointments and Inductions.

Faries, Rev. R., Missionary at York Factory, to be Archdeacon of York Factory. (Diocese of Keewatin.)

Kirkpatrick, Rev. F. G., Pittsburg, Ont. (diocese of Ontario), to be Rector of the parish of Sydenham, in the same diocese. Will take charge on October 1st.

Church News

Three Boys Fined for Breaking Church Windows.

Three small foreign boys were recently taught a lesson in the Juvenile Court in Hamilton, Ont., when they were fined \$5 each for throwing stones through the windows of St. Philip's Church, and ordered sent to the Children's Shelter until the money is paid into Court. His Worship severely reprimanded the boys and emphatically declared that breaking the windows of church or public buildings was a very serious offence, which he was determined to punish by imposing strong penalties. For months past St. Philip's Church has suffered damage and loss as the result of the depredations of gangs of youthful foreigners. The officials of the church are now hopeful that the example made of these three young offenders will act as a deterrent to the others.

Memorial Service to the Late Earl Grey.

A memorial service to the late Earl Grey was held in Christ Church Cathedral, Ottawa, on September 1st. Among those present were Sir Robert and Lady Borden, Sir Wilfrid and Lady Laurier, Hon. and Mrs. Martin Burrell, Sir Thomas White, Sir Percy and Lady Sherwood, Miss Sherwood, Hon. Edgar N. Rhodes, Mr. and Mrs. Arthur Sladen, Mrs. Thomas White, Miss Laura White, the Consul-General for the United States and Mrs. J. G. Foster, Sir Joseph and Lady Pope, Gen. Elliott, Sir James Grant, the Japanese Consul-General, Col. J. W. Woods, Senator Edwards, Mr. Gordon Edwards and others. Right Rev. J. C. Roper, Bishop of Ottawa, officiated, and was assisted by Archbishop Hamilton, Archdeacon MacKay and Rev. John Dixon. Other clergy in the chancel included Revs. Lenox I. Smith, T. J. Stiles, W. H. Stiles, J. E. Lindsay, Gerald Clarke, R. S. Jones, E. Peck and W. H. Archer.

Some Notes of the Work of the Bishop of Saskatchewan During August.

August 4th—An all-day journey by train to Meota, Rev. E. J. Paul, for three days in his Mission district. August 5th—Sunday—A quiet morning and then 16 miles in automobile to Langmeade, for Confirmation of 12 candidates and Holy Communion. Back to Meota for 7.30, consecration of St. Mary's Church and Holy Communion. Full congregations at both churches. August 6th—Train to Mervin, motor to Warnock, 15 miles, and evening service, after meeting the congregation at tea, and back to Turtleford by 10.30. August 7th—Visited Thunder Child's Reserve, and Mrs. J. Brown, our Field Matron and missionary there. At 3 p.m. consecrated All Saints' Church, Mervin; 6 p.m., congregational supper; 8 p.m. gave a lantern lecture on missionary work in Moosonee. August 11th—Preached in the Pro-Cathedral, Prince Albert. August 16th—A most unusual event, had the pleasure of a visit from a brother-Bishop, Rt. Rev. J. Lofthouse. August 18th—Train to Leask, and then a lovely automobile ride of many miles to Silver Grove, where next morning, Sunday, August 19th, I held Confirmation for 15 candidates, followed by Holy Communion, motored to Skipton for Confirmation (9), etc., at 2.30, and then again to Blaine Lake for a third Confirmation, 8 candidates. August 20, 21 and 22, executive, finance and investment committees. August 24, 25—Journey to The Pas, involving change of train in the middle of the night, and little sleep either side of the change. August 26-29—Convention or conference at The Pas, of which full report is given separately.

Rural Deanery of Scott, Saskatchewan.

The Rural Deanery of Scott met at Monitor, Alberta, from Monday, August 20, to Friday, August 24th, inclusive, during which time a series of special services were also held. An open-air service at 7.15 p.m., followed by a service in church at 8 p.m., was arranged for each evening by the Incumbent of Monitor (the Rev. W. S. Wickenden, B.A.). Different clergymen took part and preached on special subjects at each service. The Rev. G. Hindle, of Unity, preached on "The Prophetic Attitude—the needful one for Ministry and People in this Age," and the Rev. G. L. Roberts, of Macklin, spoke on "Questions an Atheist or an Agnostic cannot Answer." On Thursday evening, August 23, the Rural Dean, the Rev. A. W. Fiske, unveiled a roll of honour containing the names of 47 clergymen and students enlisted from this diocese alone. The sermon was preached by the Rev. G. N. Finn, M.A., Rector of Red Deer, his subject being "Sacred through Sacrifice." Beside those mentioned above the following clergy were present: The Revs. G. H. Holmes, B.A., of Hardisty, H. Bart, of Biggar, E. H. Maddocks, of Edgerton, and P. Grieves, of Hughenden. The people of Monitor accorded a hearty welcome to their clerical visitors and much interest was taken in the services. The Rev. G. L. Roberts read an able paper to the Deanery on "Church Union," which led to some useful and interesting discussion. The following resolutions were passed by the Deanery: 1. "That the Legislatures of Saskatchewan and Alberta be petitioned, and that the Archbishop be asked to bring before the Provincial Synod the matter of Health Certificates for the contracting parties to a marriage, for the prevention of disease and the protection of the innocent." 2. "That this Rural Deanery heartily endorses and supports the action of the National Council of Women in petitioning the Provincial Government to provide suitable homes of reformation and industry for girls

and young women convicted of immoral living. We feel it imperative that steps be taken at once to ensure that the younger victims be prevented from associating with the older and more hardened criminals. Further, that steps be taken to bring this matter before the Alberta Government as well." 3. "That the Rural Deanery of Scott pledges itself where possible to introduce the C.S.E.T. for boys and a similar organization for teen age girls and also to send delegates to the meetings which are to be called in the fall." 4. "That wherever possible the Archdeacon or the Rural Dean, or a clergyman appointed by either of them, officially introduce a new clergyman or student to his parishioners at a public meeting, called for that purpose." 5. "That in the opinion of this Deanery: (a) The minimum stipends paid to clergy and students in the diocese are far from adequate; (b) that local giving would be largely augmented in the case of parishes other than rectories if the people could be assured that such increased giving would go to make their minister's stipend really adequate; (c) that the present inadequacy of clerical stipends both inflicts grave hardship on the clergy themselves and also affects detrimentally the work of the diocese; (1) in the loss of clergy who are unable to live on the stipends paid; (2) in the partial paralysis of the work through financial worry in the case of those who stay; (3) in the loss of a prestige which rightly belongs to the clerical office. Therefore be it resolved that steps be taken to revise the present schedule of stipends to minimums as follows: Students, \$45 per month; deacons (single), \$70 per month; deacons (married), \$80 per month; priests, \$90 per month, \$95 per month after one year, a priest, \$100 per month after two years a priest."

Rupert's Land Notes.

During the August vacation the Rev. R. C. Johnstone, LL.D., has been in charge of the services in St. John's Cathedral. The Curate, Rev. H. P. Barrett, conducted services in the pavilion at Grand Beach and also for the Rev. Mr. Jackson, at Gilbert Plains. The Very Rev. Dean Coombes, who has spent the summer at Gull Harbour, returned to the city last week, taking the services on September 2. On the evening of that Sunday, a special admission service for the C.E.M.S. was held.

The Rev. J. A. Maggrah, of Brandon, and Mr. A. E. Wilson, of Elkhorn, have been touring the Indian reserves in Eastern Manitoba, to secure children for the Elkhorn Industrial Schools. Their mission was fairly successful.

The Rev. E. A. Anderson, M.A., new Rector of Brandon, takes charge of his parish on September 23rd.

The Rev. G. W. Findlay, M.A., has been appointed Rural Dean of Brandon.

The Rev. D. Pierce-Jones has resigned the parish of Christ Church, Belmont.

The Most Rev. Archbishop Matheson has returned from his holiday at the Lake of the Woods, and has resumed his duties.

A pretty wedding was recently solemnized at St. Mary's Church, Portage la Prairie, when Muriel Evelyn, second daughter of Rev. W. A. and Mrs. Fyles, was married to William Allan, of Kenora, eldest son of Mr. and Mrs. R. C. Allan, of Cobourg, Ont. Rev. Rural Dean Parker, officiated.

The Summer School in connection with the Sunday School Association of the diocese of Rupert's Land has, we understand, been cancelled, on account of war conditions. The school was arranged to be held in Portage la Prairie in August. Rev. W. A. Fyles, field secretary of the Association,

Progress of the War

September 3rd.—Monday—Riga abandoned by Russians to the Germans.

September 4th.—Tuesday—Another air raid on England. Canadians advance 250 yards on 600-yard front north of Lens.

September 5th.—Wednesday—Italians resume offensive and take 86 officers and 1,600 men prisoners. Russo-Romanian armies hold enemy in check.

September 6th.—Thursday—German fleet active in Gulf of Riga. Canadians push forward at Lens.

September 8th.—Saturday—Sweden accused of gross violation of neutrality.

while keeping in constant touch with Sunday School affairs, is spending the summer in missionary work in the northern parts of the diocese. He is expected to return to Portage at the end of September.

Right Rev. J. Lofthouse, D.D., Bishop of Keewatin, passed through the city recently on his way to Kenora. The Bishop has just completed a lengthy tour of several of the most northerly missions in his diocese. He has been away for nearly two months.

Ven. Archdeacon Fortin, D.D., returns to the city this week. The Archdeacon has spent four months in the east and his health has been greatly improved by the rest and change.

Rev. W. Cowans, Rector of Holland, is taking charge of St. Bartholomew's, Winnipeg Beach, for the remainder of the season, beginning on Sunday, September 2nd.

The many friends of Private H. J. Tomkins, of St. John's College, who has been in France for nearly two years with the Eleventh Canadian Field Ambulance, will be glad to hear that he has won a stripe, and is known as Lance-Corporal Tomkins.

The Rev. J. P. Smitheman, travelling missionary, has recently returned from a trip around Lake Manitoba. Starting from Kinosoto on the north-west side of the lake, he went to Fairford on the north end, and from there down the east side to Ashern, on to Ericksdale, and winding up at Lily Bay. At the last three places churches have been built during the past five years. Mr. Smitheman has been on a tour of inspection. His headquarters are at Walderssee. Mr. Smitheman has been a subscriber to the "Canadian Churchman" for the past 30 years, or from the year 1887.

S.S. Picnic and Confirmation in Owen Sound.

The annual picnic in connection with St. George's Church, Owen Sound (diocese of Huron), was held on July 8th, at Harrison's Park, and was largely attended. Suitable games were provided but no prizes were distributed, as the children decided to give the amount usually set apart for that purpose to the Armenian Relief Fund. On the evening of July 22nd, his Lordship the Bishop of Huron held Confirmation at St. George's Church. The Rector presented 23 candidates for the sacred rite. The Bishop preached a powerful sermon in his usual incisive and lucid style, taking his text from Heb. 12: 1 and 2. There was a large congregation present and seemed deeply impressed with the striking words of the Bishop and the solemnity of the beautiful service of Confirmation. The musical part of the service was bright and attractive and in every way in keeping with the importance of the occasion.

### Memorial Bells Dedicated.

On Sunday, September 2nd, the Bishop of Niagara, Right Rev. Wm. Clarke, dedicated the new memorial bells that have been installed in St. Mark's Church, Niagara-on-the-Lake. The bells on the church have been presented by members of the congregation, and that on the parish hall by the family of the late Abraham Fell, for many years a member of the church.

### Modern Churchmen.

The "Church Family Newspaper," in its account of the recent Conference of Modern Churchmen held in Cambridge, England, August 8-13, gives the following general impression regarding the position held by these members of the Church: "What came out with striking clearness was the fact that modern Churchmen attach great importance to the idea of the Church, as representing the Christian community, the corporate element in religion, the fellowship of believers. They are not 'Low' Churchmen in the old sense of that term—namely, that they in any way depreciate the Church. Rather that they look to it to play an increasing part in promoting the Kingdom of God in the world. But, on the other hand, they are convinced that the merely institutional view of the Church, a predominantly sacerdotal view of its ministry, the undue stretching of ecclesiastical authority, a magical conception of sacraments, and, above all, an exclusive temper, are the things which have narrowed the meaning of the Church and restricted its influences. To give the Church its full meaning and to allow it to live its larger life, these limiting ideas must be discarded. So only can the Church be set free to be what it was meant to be and to fulfil its great mission, which is to set forward the salvation of all men. It is this great living, growing conception of the Church which emerged more and more clearly from the discussions of the Conference. It is that, and nothing less than that which modern Churchmen by 'the Church.'" The conference was attended by such men as Bishop Mercer, the Deans of St. Paul's, Carlisle and Peterborough, Canon Glazebrook, Professor Percy Gardner, Sir William Ashley and the Master of Marlborough. One of the papers presented was by the Rev. Herbert Symonds, D.D., Christ Church Cathedral, Montreal.

### Archbishop Thorneloe Visits Manitoulin Island.

During the last week in August, his Grace Archbishop Thorneloe, visited the Mission of Manitoulin. He preached in All Saints' Church, and accompanied by Rev. S. F. Yeomans, visited Silver Water, Shesheganing, Mills, Kagawong, Providence Bay and Little Current. The Rev. S. F. Yeomans, Incumbent of this Mission, has shown his willingness to assist in production as well as to preach production. For the past month or six weeks he has been doing a man's work on the farm.

### The Church's Stewardship.

The Bishop of Oxford, the Rev. Dr. Gore, in a recent sermon, drew attention to the responsibility of stewardship undertaken by every one who accepted the position of the Allies in the present war as inevitable and right. "Looking at home, they began to realize what changes in the structure of society and industry would be involved if they were to be true to that ideal, and to see that every individual had the opportunity to make the best of himself for his own good, and

for the good of the community, to realize the glorious liberty of the sons of God. Men of the world acted like the unjust steward with foresight, promptitude and decision; were they in the exercise of the high stewardship of God going to exhibit the same faculties? There was a great challenge to the Church to give an account of her stewardship. The Church was encrusted and encumbered with all sorts of abuses in methods, organization and finance. While many realized the need for reform and at once, they were so used to being spectators and critics that they found it very hard to act. True, the Church must be steadfast in doctrine, but it must be able to interpret and present the unchangeable faith so as to meet the changing wants and needs of men to-day. They should understand what Nietzsche taught as to "the misuse of history." By contemplating too much the past, men could become paralyzed for action by the sense of inevitableness. They must never lose the power of contemplating what ought to be, and must go straight for the goal which that vision showed them."

### Dr. Renison Secures Over One Hundred Recruits in Northern Ontario.

Rev. Dr. R. J. Renison, Rector of the Church of the Ascension, Hamilton, Ont., returned from a trip to the far north, early Sunday morning, September 2nd, whither he went for the government in the interests of recruiting. To a newspaper reporter he stated that he had travelled considerably more than 2,000 miles in the north country, much of which was around James and Hudson Bays and during the trip he went 600 miles in an open boat up the Albany River. Asked regarding his work, Dr. Renison said that he had secured in the district which he visited over 100 recruits for a forestry battalion, and these, with those gathered along the lines of the railways in the north and west will constitute an Indian Forestry unit. Regarding the trip, he said that it was a pleasant one and his experiences were varied and interesting and although the people whom he visited were far removed from the centres of civilization the war had reached them in that quite a number of those who had heard of the war had enlisted and not a few had been killed, leaving mourning in a number of families of the north. Dr. Renison, who had been absent since the 10th of June, preached at both services on the day of his return. For the morning sermon he took as his theme the pouring of the box of alabaster ointment on the feet of Christ by Mary of Bethany and the spiritual lessons to be learned from the story. In the evening he spoke on Christ and labour.

### Guild of Organists Elects Its Council.

A meeting of the council of the Canadian Guild of Organists was held at St. James' Parish House, Toronto, on Tuesday, September 4th, with the president, Dr. Albert Ham, in the chair. The following were elected as members of the council: Albert Ham, president; Arthur Dorey, Ottawa; Percival J. Illsley, Montreal, and F. H. Torrington, Toronto, vice-presidents; J. W. Bearder, Ottawa; Arthur Blakeley, Pasadena, Calif.; A. H. Egg, Montreal; G. E. Holt, Toronto; Ralph Horner, Winnipeg; F. G. Kilmaster, London; J. E. F. Martin, Montreal; W. H. Montgomery, Calgary; H. E. J. Vernon, Toronto; C. E. Wheeler, London; A. E. Whitehead, Sherbrooke; F. L. Willgoose, London. Dr. Ham congratulated the members on the progress of the guild during the past eight years, saying he was convinced that great good was being done towards raising the status

of the musical profession generally, and especially that of organists and choirmasters. The guild was fortunate, he added, in having on its council men of such integrity and high musical attainment who, he felt sure, would always insist that the organization should stand for only that which was good, both musically and ethically. He announced that his Grace the Duke of Devonshire, had consented to be the honorary patron in place of his Royal Highness the Duke of Connaught, who, with the late Duchess, had taken so much interest in the progress of music and art in Canada. On account of prevailing war conditions, it was decided to defer the annual convention of members.

### North Bay Church Doings.

The Rev. C. W. Balfour began on Sunday, September 2nd, his seventh year as Rector of this parish. During the six years great progress has taken place and these encourage both him and his parishioners to look for still better things in the future.

The Rev. R. A. Hiltz, General Secretary of the S.S. Commission, is expected to visit this parish early in October.

The Rector has now the assistance of Mr. Hankinson, who was recently ordained.

### Work as Usual at Huron College.

Early in the present year the Dominion Government asked the authorities of Huron College for the use of their buildings for hospital purposes. The negotiations were not, however, successful and the work of the College will therefore go on as usual.

### Halifax Notes.

At All Saints Cathedral prayers have been offered for Lieutenant C. D. Llwyd, recently reported severely wounded, but regarding whose condition his parents have been as yet unable to procure any further particulars. Their solicitude is very fully shared by the members of the congregation and by the friends of the family in general, all of whom unite in the earnest hope that the next news may be of an encouraging kind. From the Dean's eldest son, who has for months been in the firing line, no word has been received for six weeks.

The Very Rev. the Dean, Mrs. Llwyd and family, have returned from Waverley and the Rev. Mr. Wright has left for Ontario on vacation.

The Rev. Dr. B. W. Rogers Taylor, Rector of St. George's, Schenectady, N.Y., preached in St. George's, Halifax, on Sunday last, on "Why America entered the War." Dr. Taylor was accompanied in his visit to Halifax by his wife and son, Lieut. Taylor.

There are few visitors who come to Halifax who do not find their way to one or more services in historic old St. Paul's. It is a sort of Mecca to Boston people, who feel that it has a kind of home connection, its splendid timbers of oak having come from that port. On a recent Sunday there were worshippers from as far south as Mexico, from the West Indies, from the New England states, from Western Canada, while groups of sailors represented almost, if not every part, of the Motherland. And the service was worthy of the old Mother Church, and of the occasion. Mr. Clarke keeps the musical appointments up to high water mark in summer as in winter. The soloists would have graced any church in the wide bounds of the Anglican communion. Mrs. Osborne Bowser, in the morning, gave one of Stephenson's masterpieces in a most sympathetic manner. Eric Titus, in his rendition of "Come unto Me, my

children," interpreted fully the fine musical theme, while his pure, rich tenor affected every heart. It was a sermon in song, accompanied by the most touching music. Archdeacon Armitage preached at both services, his subject in the morning being "Divine Providence in its relation to prayer," and in the evening, God's riddle, "What is His name, and His Son's name?"

The delegates to the Provincial Synod representing the dioceses of Eastern Canada (Montreal, Quebec, Fredericton and Nova Scotia), his Grace Archbishop Worrell, Metropolitan, and Dean Llwyd, Archbishops Martell and Armitage, Dr. Boyle, president of King's College, Rev. H. W. Cunningham, Canon Vroom, Canon Simpson, of Charlottetown, Archdeacon Draper, Canon Vernon, Dr. V. E. Harris, Prof. A. W. M. Harley, Andrew Mackinlay, H. D. Romans, B. D. Bent, Judge Forbes, Hon. W. H. Owen, D. M. Owen, Dr. J. Walter Allison, W. L. Payzant, Mr. Justice Harris, Judge Savary, Dr. F. W. Stevens and A. C. Johnstone. Special interest attaches to this meeting as being the first since the division of the ecclesiastical district and the appointment of Archbishop Worrell as Metropolitan.

### Church Consecrated.

On Sunday, September 2nd, Trinity Church, Waterford (diocese of Huron) was consecrated by the Right Rev. David Williams. The morning prayer was read by Rev. James Ward, Rector of St. John's parish, Woodhouse, for nine years, and until recently in charge of this parish. Following the administration of Holy Communion by Bishop Williams, the present Incumbent, Rev. Frank Anderson, completed the service. The handsome building was completed in 1909, with a debt of \$9,000 and the last indebtedness has just been discharged. The congregation held a social evening in the Town Hall on Monday evening, when the Bishop was present and delivered the address of the evening. He had come, he declared, to "rejoice with those who rejoiced." There was no jealousy and no envy on this occasion. This was evidenced in the whole community, and the presence of the clergy of other denominations emphasized this. Dr. Williams expressed the hope that the war would give people a serious turn of mind, so that they would get back to such a condition that Church union would be in a fairer way of taking place. All the clergy of the Deanery of Norfolk were present, with the exception of the Rural Dean, Rev. H. J. Johnson, of Port Dover. Rev. A. B. Farney, Rector of Simcoe, and the Baptist and Methodist ministers of Waterford, also spoke. Dr. W. M. McGuire, county registrar of deeds, delivered a highly interesting address, reviewing the history of the Anglican Church in Waterford from the earliest pioneer days.

### Summer Schools in Diocese of Qu'Appelle.

During the summer of 1916 a Summer School was held at Fort Qu'Appelle and the success of this, combined with the difficulties of travel, led to the holding of seven schools during the past summer as follows: Medicine Hat, July 4, 5, 6; Regina Beach, or Saskatchewan Beach, July 10, 11, 12; Broadview, July 17, 18, 19; Fort Qu'Appelle, July 24, 25, 26; Crystal Lake, Harris, July 31, August 1, 2; Manitou Lake, Watrous, August 7, 8, 9; Yorkton, August 14, 15, 16. The subjects considered and discussed at the Summer Schools were: Characteristics of the Children in the various Stages of Development, Primary, Junior, and Senior and how to teach them; Organization and Equip-

fully the fine his pure, rich art. It was a panied by the Archdeacon both services, morning being its relation to evening, God's name, and His the Provincial e dioceses of real, Quebec, Scotia), his ell, Metropoli- Archbishops Dr. Boyle, pre- e, Rev. H. W. /room, Canon wn, Archdeacon, Dr. V. E. Harley, And- Romans, B. D. Hon. W. H. Dr. J. Walter t, Mr. Justice Dr. F. W. Stev- e. Special in- s meeting, as he division of ct and the ap- op Worrell as

ment of Sunday School Worship in the Sunday School; How to tell a Story; How to Ask Questions; Lesson Preparations; Rewards and Punishments; Blackboard work; Expression work. The lectures and demonstrations at the Summer School were given by Miss M. E. Hutton, Supervisor of Sunday Schools in the diocese of Ottawa; Miss Aylmer Bosanquet and Miss N. J. H. Clarke, graduates of St. Christopher's College, Blackheath, London, Eng.

Death Summons Two Clergy.

Rev. Canon Farncomb. Canon John Farncomb, former Rector of St. Matthew's Church, Toronto, died at the home of his brother, Dr. Alfred Farncomb, in Newcastle, Ont., on Saturday morning last, September 8th. Although in ill-health for the past five years, his death was sudden. The funeral took place yesterday from St. George's Church to St. George's Cemetery, at Newcastle, under Masonic auspices. Canon Farncomb was born in Newcastle in 1856, and was the son of the late Frederick Farncomb, Collector of Customs in that town. He was ordained a deacon in 1879, and a priest in 1880. He served successively in the parishes of Batteau, Lakefield, Newmarket, Newcastle and St. Matthew's, Toronto, all in the diocese of Toronto. He was made a Canon of St. Alban's Cathedral in 1890, and Rural Dean of West York.

Rev. Loftus A. Trotter.

The Rev. Loftus A. Trotter, B.A., Rector of St. Mark's Church, Tullamore, Ont. (diocese of Toronto), died after a brief illness at the residence of his aunts, the Misses Trotter, York Mills, Ont., on Friday last, September 7th. The rectory at Tullamore was destroyed by fire a couple of years ago, and in endeavouring to save some of the contents the deceased gentleman caught a chill which developed into bronchial trouble. He was a native of County Fermanagh, Ireland, and came to Canada as a boy. He was a graduate of Trinity College, Toronto, and is survived by a widow and daughter. The funeral took place from St. John's Church, York Mills, on Monday afternoon last.



Canadian Chaplain in Westminster Pulpit.

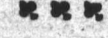
Col. John Almond, Montreal, Director of Chaplains on active service, dealt with the need of religion to prepare for the reconstruction period after the war, while preaching at Westminster Abbey on Sunday evening last. He asserted that the worst thing that could befall the Empire at this moment would be to get tired of the war, as the Empire was not yet ready for a crushing victory.



Church Reopening.

After being closed for the past three months for extensive alterations and the completion of the basement hall, St. Edmund's Church, Toronto, was re-opened for Divine service on Sunday last. The Rector, Rev. E. A. Vesey, preached both morning and evening to large congregations. Owing to the rapid increase in the number of parishioners and the largely increased Sunday School, more accommodation became necessary, and the new hall just completed will provide ample accommodation for the Sunday School, which has an attendance of 450. The story of St. Edmund's Church is one of steady development and progress from its establishment five years ago when the present Rector, Rev. E. A. Vesey, was appointed to take charge of the Mission. Transept and chancel were added and a pipe organ installed by the members of the Bible Class, and the congregation has grown

from two to six hundred. In the year 1912 the Mission was created a separate parish. One thousand dollars has been paid off the debt of the parish through the efforts of the congregation. Two hundred men of the parish have enlisted and gone overseas, of whom 19 have been killed in action. Four are prisoners of war in German prison camps, and one in Bulgaria. A large number have been wounded.



Retreat Held in Rothesay, N.B.

The Retreat for the clergy held at the Collegiate School, Rothesay, New Brunswick, commenced on Tuesday evening, September 4th and lasted until Friday morning, 7th inst. The Right Reverend Bishop Richardson was present, and about 30 of the clergy of the diocese. The conductor, the Rev. W. W. Craig, D.D., of Montreal, gave us the Portrait of the Saviour in the 4th Gospel, and the 1st Epistle of St. John. He commenced by describing Christ as an evangelist and a trainer of men. He spoke of the sixth Chapter of St. John as a sifting chapter, when gradually the chaff of the multitude was cast away, and the chosen 12 remained. Then Jesus was described as the Judge (St. John 9: 1-7 and 35-41). He took John 11 as a revelation of perplexity and discipline, and showed the attitude of men with regard to the Divine will—the attitude of rebellion, e.g., Byron; of stolid rebellion, e.g., Carlisle; of stolid subjection and willing acceptance of the Father's will, as the Saviour's was. The character of the 1st Epistle of St. John is amorphous. There appears to be no definite plan, and a great many of its assertions seem puzzling. Yet there is a plan through it all which may be defined as spiral, going higher and higher, ever towards one point. In St. John 17 is an unbaring of Christ's life and feelings in the Upper Room; it is a revelation of consolation. Dr. Craig spoke lastly of the transfiguration of Christ (St. Luke 9: 27-36) which he thought most probably took place on Mount Hermon, the loftiest of the mountains of Palestine, where the Saviour was closest to His Father, yet close to man, for the whole of the Holy Land lay stretched as a map before him. The whole Retreat was well conducted under the superintendence of Archdeacon Crowfoot and Rev. G. F. Scovill, and amidst the beautiful surroundings of the College buildings proved a time of much spiritual profit and refreshment to all who were privileged to attend.



Son of Rev. J. J. Lowe Drowned.

The Rev. J. J. Lowe, Rector of Metcalf, Ont., lost his son, Sapper Edward Jackson Lowe, by drowning at St. Johns, P.Q., on the 5th inst. The funeral was held on the 7th inst. at St. Johns, the service being held in St. James' Church. The deceased was born at Lennoxville, was educated at Ashbury College, Ottawa, and had completed three years in Engineering at McGill University. We extend our deepest sympathy to the bereaved parents.



Another Clergyman's Son Makes the Supreme Sacrifice.

Reginald Heber Hamilton Daniel, only son of the Rev. Canon A. W. Daniel, Rector of Rothesay, New Brunswick, and nephew of the Rev. Canon Edwin Daniel, of Toronto, was killed at the front on August 15th. The deceased, before enlisting, was on the staff of the head office of the Bank of Montreal in the city of Montreal. He went overseas in April last as a sergeant, but offered with eleven others for immediate service at the front as a private in response to an appeal for volunteers from another

Montreal battalion at the front. After a brief delay in France, during which he took a short course of instruction, he entered the trenches. He leaves, besides his father, mother and sister, a V.A.D. nurse, a young wife to mourn his death. He was an old boy of the Rothesay Collegiate School and one of the many former students of the editor of the "Canadian Churchman" who have gone to the front, and in several instances have laid down their lives. Conscientious and faithful in the performance of any task that he undertook, he did not count life too dear in the defence of liberty and justice. We extend to the sorrowing family our deepest sympathy.



THE LAST LAP.

How will I run the last lap? is the question in the mind of the experienced runner when he begins the race. It is also the question on the part of spectators and friends.

The first lap is comparatively easy. Some set off at a great pace but cannot maintain the gait, get winded, and are unable to finish.

The man who thinks of the last lap will not do this. He will not let over excitement or the expectations of others or the example of competitors cause him to forget the last lap. He knows that it is in the last lap the prize will be won.

So it is in every class of work. It is the last mile that will tell. The young man who can run the last mile may get a partnership in the business. If he will but stay and labour through the hour of discouragement and difficulty—the last mile—he will win in the race.

The last few days of preparation for the exam win the prize.

Faithfulness and persistence a few days longer in the fight against temptation, and the evil spirit will be driven out, vanquished.

The whole lesson of experience is to qualify for the last lap. That is the lap to think of and prepare for. The first lap will be easy enough, but it may take all the training one can secure for the last lap. But the last lap men will always be glad they trained.—East and West.



SOME MISSIONARY MOTTOES.

"Unless Jesus Christ is Lord of all, He is not Lord at all."

"It is the mission of the Church to give the whole Gospel to the whole world."

"Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone."

"We cannot serve God and mammon, but we can serve God with mammon."

"No interest in missions? The only explanation is either inexcusable ignorance or wilful disobedience."

"We are leading a crusade, not to take a sepulchre, but to take a world."

"The kingdom of God is waiting for the hard-earned leisure of the business man."

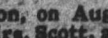
"This is a lost world to be saved and not simply an ignorant world to be educated."

"The gospel of Jesus Christ is not only a gospel for all men, but it is a gospel for the whole man."

"The day of formal praying and petty giving is over, and the day of big things has come."

"We need to save the world in order to save America spiritually."

"The man who does not believe in Foreign Missions had better burn up his New Testament, for it is a record of Foreign Missions."



BIRTH NOTICE SCOTT—At Edmonton, on August 21st, to the Rev. T. W. and Mrs. Scott, a son.

House Cleaning Time! Old Dutch Cleanser. Cheer Up—Old Dutch Is Here. Image of a woman cleaning and a product can.

Correspondence

NOTICE RE CHILDREN'S DAY LETTER.

The Children's Day Letter this year is a personal message from the Primate of our Church to the members of our Sunday Schools. Not only is the Sunday School Commission desirous that a copy of this letter should be placed in the hands of every Sunday School member, but we feel sure that every boy and girl and teacher and officer will want to have a copy. We would, therefore, ask the clergy and Sunday School superintendents to write at once to the Sunday School Commission, and let us know how many copies of this letter they will require for their school. Each school can have as many copies as it requires and these will be supplied free of charge on request. Do not put off writing until it is too late, but do it now. You will want the letter in time to distribute at least the Sunday preceding Children's Day, on October 14th.

R. A. Hiltz, General Secretary.

SHOULD WE DROP CHRISTIANITY FOR CHRIST?

Sir,—Can you give the origin of the word Christianity? When was it first used? Is it authorized by Scripture? Is it, as generally used, a substitute for Christ? It is said in some quarters that Christianity has failed. Could this be said of Christ? Would some such addition as "ianity" to his name increase the influence of Shakespeare, Cromwell, Carlyle? Can its use be said to make the Lord Jesus Christ impersonal and ineffective? Is that the object? I am sure it is not meant to be unless unconsciously.

C. Sheridan.

SOCIAL SERVICE BULLETINS.

Sir,—May I appeal through your columns for the assistance of the clergy in compiling a mailing list for the Bulletins of the Council for Social Service?

The editorial board is most anxious that its publications should reach as large a number of Churchpeople as possible who are interested in social service work, and if the clergy will be so good as to send names of those of their parishioners who would like to receive the Bulletins, and who would read them, the Board will gladly place the names on the mailing list. It must be distinctly understood, however, that the names sent in must be very carefully selected, and only those sent in of parishioners who would really appreciate getting the Bulletins.

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Several enthusiastic clergymen have sent in long lists, containing 40 or 50 names. We cannot, obviously, supply such a large number to a single country parish; about half a dozen is the maximum.

I am glad to say that the circulation of the Bulletin has steadily grown. In the first instance, 1,544 of the first Bulletin were sent out, while 1,947 of the fourth have just been mailed. I can still supply numbers of the first, third and fourth issues; number two is practically exhausted, there having been a great demand for it.

I would also beg the clergy to be so good as to let me know of any change of address. The greatest care has been expended on the compiling of the mailing list. It is correct to date, and every endeavour will be made to keep it so.

H. Michell.

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### PRAYER BOOK REVISION.

Sir,—I perused with deep interest the pronouncement of the clergy of the diocese of Quebec upon the revision of the Prayer Book, but with every respect for the views of others, must express my entire dissent from the platform enunciated by them. The sentiment of the last General Synod, as well as of our own Ontario Provincial Synod, was almost a unit in general endorsement of the report of the Prayer Book Committee. As a progressive High Churchman, I feel that the Church can neither delay nor stand still. We should more and more make our services more adaptable and suited to the changed conditions in which we live. I consider all that has been done is admirable. My personal view is we should make further advances to meet the exigencies of the present and of the future. I would

like to see an alternative Evening service, additional Litanies and more than anything else the privilege granted to the officiating clergyman to use prayers not in the Prayer Book—I care not whether from the priest's prayer book or an extempore prayer. We must make our services more elastic, more adaptable to the needs of the day. Many of our congregations in Ontario and in our growing North-West consist of many brought up in religious bodies outside the Church. The Church has lost seriously in the past by her ultra-Conservatism and her lack of adaptability. Let us learn before it is too late. I can assure our Quebec friends that in reverence for the past and for the sacramental teaching of the Church, I am in entire accord with them. As regards the question of the Athanasian Creed, I do not lay much stress upon it. It is an anachronism. So far as I can ascertain it is seldom ever used by that school in the Church who practically ignore Matins and make their sole service a High Celebration, something, I know, that our laity highly disapprove of, and which is not the intention of the Prayer Book. Very much to my surprise, I find the closest adherent to the rubrics of the Church, at any rate as regards the use of the Athanasian Creed and the proper regard of Morning Prayer, to be the moderate Evangelical.

As a layman of the grand old Church, as the son and grandson of priests of the Church, I strongly feel that we must avoid all partyism in the Church. What the Canadian Church wants, and will have, is a loyal, moderate type of Churchmanship, which will bring us all together. We have no time for the controversies of the past or for any of the extreme types which so unfortunately exist in the Mother land. Both in Church and

State we want unity, toleration, loyalty, and above all, no bickerings or divisions. Speaking for the laity of the Church there is nothing we so dislike, or which brings so much discredit on the Church, as extremes of any kind. Let us live for the future and not in the past. Let us not be Bourbons, but progressive, live Churchmen. Then the Canadian Church will be indeed blessed and our future will be bright and assured.

A Lay Member of General Synod.

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### THE WISHING GIRL.

She wished she were a princess,  
Or better still, a queen;  
She wished to see strange countries  
That she had never seen.

She saw the wealthy ladies  
And wished to take their place;  
She wished for their fine jewels,  
Their satins and their lace.

She wished that all her duties  
Were changed to play and fun,  
Or that, by merely wishing,  
Her duties could be done.

But strange, with all her wishing,  
She never wished to be  
The helpful and unselfish child  
That others wished to see.

—“Morning Star.”

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### ENJOYING COMPANY.

Enjoying company is a habit which everybody can form. And it is a habit which will make any kind of work easier. For one will always have to work with or for someone else.

Those who have not the habit of enjoying the company of their fellows will find their mates unjust and over-reaching or the boss hard, or the public unappreciative, etc. Most of such feeling can be traced to a lack of power to enjoy company.

The cheery, jolly, obliging, thoughtful people, wherever they go, will transform those whom they meet. The boss will be pleasant to them, and their mates will have a good word for them.

So the whole question of enjoying company turns on the effort one makes to make himself enjoyable to company. If he can make others enjoy him, they will turn their best side to him and he will enjoy them.

When one can enjoy company, nerve wear, strain, irritability will be pretty well done away with. These ills do not find much chance with the man who is happy working with or for his fellows.—East and West.

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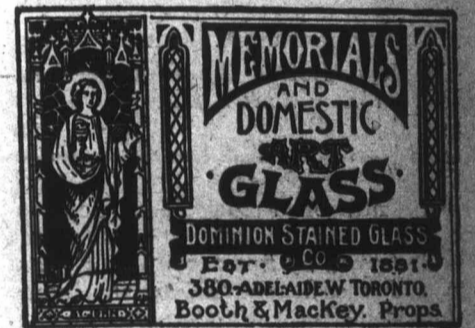
A Japanese missionary to Japan is authority for the following: “I have a friend who is a very strong Buddhist, and his wife is the daughter of a Buddhist priest. I was calling on the family a few days ago. We were talking of our religions, when the wife said, ‘I send my children to two Sunday Schools; one is the Christian, the other at the Gobo Temple.’ When asked why she, the daughter of a Buddhist priest and the wife of a strong Buddhist, should do this, she said: ‘We have many visitors at our house. Whenever a Christian calls on a visit or for business, he or she never drinks saki nor smokes tobacco, and I have heard that they never visit a house of ill repute. I do not know which teachings are better; but when my father, a Buddhist priest, calls, the first thing he asks for is his wine, and then his tobacco, and I know he is not averse to visiting houses of ill repute. The same is true of all our Buddhist guests. I want my children to act like Christians, and it is for this reason I send them to the Christian Sunday School.’”



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# ROSE ISLAND

By Lillian Leveridge

CHAPTER XI.—(Continued.)

Mr. Christie strode off rapidly with June in his arms, but before he had gone beyond the glow of the fire he met Mr. Thompson and his two sons hurrying toward the burning fallow.

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"Hallo, Mr. Christie!" Mr. Thompson called out. "I hope that fire ain't done no mischief. Why, what's the matter with the little girl?"

"A fine lot ye are!" Mr. Christie exploded wrathfully, "to start up a fire like that and leave a girl to fight it! If it hadn't been for this child and my boy, my cedar swamp would have gone, sure."

"It wouldn't have happened if I'd known it," exclaimed Mr. Thompson, with darkening brows. "I been away to Hillsdale all day—jest got home; and these two lads set fire to the fallow and then went off fishin' down the creek, like crazy loons. Is the girl hurt? Too bad! Take her over to my house. My woman will fix her up dandy."

"All right. There's work to do yet over there. Robin'll tell you. Send him over, too. I guess he wants some fixin' up."

As Dave-Christie strode on through the darkness, lit by the weird witch-glow of the fire, June whispered, "You must be my Uncle Dave, aren't you?"

"Yes," he answered, gently. "How do you feel now? Do the burns hurt?" A little, stifled sob was June's only answer, for she was suffering acutely, and was too weak and tired to keep back the tears.

"There, there, don't cry," he said soothingly, "Here we are at Mrs. Thompson's, and we'll soon have you feelin' better."

Mr. Christie unlatched the little iron gate and walked up a lilac-bordered path to the house, where, in a stream of lamplight issuing from the front door, stood Mrs. Thompson's generous figure and the slender little school teacher, Ruth Cameron. Both were gazing out anxiously into the darkness.

"Why, it's Mr. Christie. Has anything happened?" Mrs. Thompson asked as she stood aside to let him pass into the house.

In a few hurried words Mr. Christie explained what had occurred. Mrs. Thompson, melted to pity, led the way to her own bed, whereon regardless of her blackened and be-draggled clothes, the child was laid.

June clung tearfully to her uncle when he would have turned away. "Uncle Dave," she pleaded, "tell me where is Brownie?"

"He's all right," Mr. Christie replied, "Don't you worry."

"But where is he? Did anybody go and find him? Tell me true, Uncle Dave."

There was no evading the truth any longer. "See here, lassie," he said, "There's no need for you to alarm yourself. They ain't found him yet, but he can't be far off, and I'll go straight and bring him to you myself. Will that suit ye?"

"Yes, Uncle Dave, thank you; and do hurry!"

Mr. Christie went out again into the night, and then with the utmost tenderness Mrs. Thompson and Ruth attended to the little sufferer's needs. They removed the blackened and utterly ruined clothing from the little hurt body, carefully bathed and dressed the blistered shoulders with sweet oil and soft cotton. When Ruth saw Mrs. Thompson lift the lid of a small trunk and take from it a dainty rose-perfumed nightgown that her own lost daughter had worn, she knew that the mother heart had been deeply stirred.

After having taken a cup of warm bread and milk June soon fell asleep. With a sigh of relief, Ruth shaded the lamp, and then beside the open window the two women watched and waited for further news.

It was nearly midnight when the search party returned. Brownie had been found sound asleep beside the stream, his sorrowful, tear-stained

face turned up toward the stars, and was still asleep in his uncle's arms. Robin, who had led in the search, refusing to have his own hurts attended to until Brownie was found, was now all but exhausted.

Mrs. Thompson being otherwise occupied, it fell to Ruth Cameron to bathe and dress Robin's blistered, swollen hands and feet. Ruth worked deftly and in silence. She was glad of this opportunity to heal instead of hurt this boy who had caused her so many troubled hours. Having bound up his wounds, she brought him a steaming basin of bread and milk. Robin raised himself on his elbow and took the spoon in his one sound hand; but he was too much exhausted for even so slight an effort, and sank back, pale and faint.

Ruth, observing his weakness, came quickly to his aid. Seating herself on the edge of the couch, she raised the boy in her arms. Regardless of the disastrous effect on her white dress of the contact with his damp and soot-blackened shirt, she leaned his head against her shoulder and fed him with her own steady hand. The hot milk brought speedy relief, and by the time the bowl was emptied, Robin's little spell of weakness had passed. "Thank you, Miss Cameron," he whispered, "I'm better now."

"Robin," she said with a touch of the old tremor in her voice, "I'm afraid you and I haven't always understood each other very well, but I'd like to be friends again, if you will."

"All right," he responded. "I guess it was all my fault, but I'd like to be friends too."

With a bright smile the teacher laid her one-time pupil back on the pillow, threw a shawl lightly over him, and went to see how the others were getting along.

Ruth had no sooner left the room than Mr. Christie entered and drew

up a chair beside the couch. A look of unusual pride and tenderness was in his eyes, but he only said, "Well, son, don't you think Aunt Hilda will be gettin' tired waitin' supper for us?"

Robin laughed. "I guess so, dad. Hadn't we better be gettin' back?"

"I'd better," his father replied, but I guess your feet have done enough for one day."

"They don't hurt so bad now. I guess I can tough it out."

Mr. Christie shook his head. "No, Robin, you stay jest where you are to-night. Mrs. Thompson says she can manage all right with the three of you. He'll drive you back round by the road in the mornin'. I must hurry home now, or Aunt Hilda will have a fit."

"When did you come, Dad?"

"Jest at dinner time. I been wanderin' round the place all the afternoon-nearly. I laid down under a tree and went to sleep. It was near dark when I woke up, and I saw the light o' the fire and come. That was a near shave, my lad. I guess you've saved me a good many hundred dollars today."

Robin's pale face flushed with a sudden joy. "It was June just as much as me, Dad," he said generously. "She's a corker—ain't afraid of anything."

"You be good to June, boy, mind that. It ain't every day you can run across the likes o' her. Now good-bye, and take care o' yourself. I got to go back early, and will be gone when you get over."

"O Dad! I hoped you was goin' to stay awhile."

"Not this time, son. Good-bye."

Without another word Dave Christie disappeared amid the shadows of the night.

(To be Continued.)

## a Present for the Soldier



YOU can depend on the mothers to think of the little things which will be appreciated by the boy in the camp or trenches. And one article which many a mother has given her boy at the last moment is Dr. Chase's Ointment.

There are so many ways that Dr. Chase's Ointment is useful to the soldier that it becomes invaluable to him. It is used for chafing and skin irritation resulting from heavy clothing and equipment. It brings comfort to sore, scalded feet after the long march. Applied to wounds it prevents blood-poisoning and heals the skin. And it should never be forgotten that Dr. Chase's Ointment is the most effective treatment obtainable for piles, a distressing ailment which results from contact with the cold earth, whether in camp or trench.

The Canadian soldiers have been well supplied with this standard ointment, and, judging by their many letters of appreciation, there seems to be few things more keenly appreciated. Just try it in the next parcels you send to the front.

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## THE CLOUD OF WITNESSES.

By the Archbishop of Canterbury.

(Continued from page 585.)

"inner man" which lies ready for any summons, any offering which may be asked of it. It is often untested, unemployed, because of our hard inattention to the voice of conscience, which is in truth the Voice of God:—

I have a temple I do not  
Visit, a heart I have forgot;  
A self that I have never met,  
A secret shrine—and yet, and yet—  
This sanctuary of my soul  
Unwitting I keep white and whole,  
Unlatched and lit, if Thou should'st  
care

To enter or to tarry there.  
With parted lips and outstretched  
hands  
And listening ears Thy servant  
stands.  
Call Thou early, call Thou late,  
To thy great service dedicate.

## The Larger Vision.

"To Thy great service dedicate."  
That lifts our thoughts and prayers  
away from present strifes and bat-  
tlings, and swings us out into the  
larger vision of what is to be the

outcome of it all. It is to that ultimate issue that we are really "dedicate." The three years have cost us much. They have perhaps taught us even more. We have seen, we do see, not perils only, but failures and weaknesses and sins which in the rush of new conditions and in the perplexities of untried paths have too easily beset us. We Christians belong here and now to a city which hath foundations deeper than those of earthly kingdoms, a city whose Builder and Maker is God. Here to-day we have declared afresh our allegiance to the Lord Christ. Out of all the welter of human strife and wrong, we mean that, God helping us, there shall emerge a new and worthier life. We are fighting, we say, for great "principles." A principle means a foundation, a beginning. What is to begin, when the guns are at last silent and these warring days are over? It will depend in part upon how we have used the dreadful years themselves. If Christ is going to be King we must act now, we must pray now, as if we thought it to be true. There are ugly things among us even now which need uprooting, not afterwards, but to-day. Our new conditions, our new musters of men and women, our very losses and their suggested remedies, make seed-plots wherein coarse plants can grow. But there is a Power, a Presence, a Person dominant for us, if we will let

Him, over all ill. The Lord Christ is alive and with us upon days like these, to give meaning to our hopes and worth to our resolves and efforts, and inspiration and guidance to our prayers. To say that, to re-assert it with all our strength, as we are doing to-day, is a responsible thing. It is the very meaning of our gathering this morning. It commits us to a great deal. It is the declaration of a set purpose. We go forth with a renewed resolve to set forward as He shall show us how, in great things and in small, by self-surrender to His will, by outspoken allegiance to His rule, the advance of His Kingdom among men.

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## ARCHBISHOP CRANMER.

## A Study for Churchmen.

(Continued from page 585.)

ignorances and offences of my youth.' But after it had pleased God to show unto me, by His Holy Word, a more perfect knowledge of His Son Jesus Christ, from time to time, as I grew in knowledge of Him, by little and little I put away my former ignorance. And as God of His mercy gave me light, so through His grace I opened my eyes to receive it, and did not wilfully repugn unto God and remain in darkness."—Cranmer on the Lord's Supper. Park. Soc. 374.

That, in a nutshell, is the secret of the re-formation of the Church of England in the sixteenth century.

The re-formation of the Church of England was not due to convocations, or Kings, or Parliaments. It was due to the spiritual enlightenment of certain great English Churchmen. The Church was reformed because the reformers were converted, and the conversion of the reformers was effected by the same forces that inaugurated the primitive Church: the Spirit of God through the Word of God. This, then, was the secret of Cranmer's life-work. God had showed him Jesus Christ. God had been pleased to reveal His own son to Cranmer by means of His Holy Word. It was because Cranmer grew in knowledge of Jesus Christ as his own personal Saviour, and Teacher, and Lord, that he shed, little by little, the remnants of his early ignorances, doctrinal and ritual. That was the reason that he, like Paul, preached the faith that once he destroyed. That was the reason that, though by nature timid, he became so brave and took a daring stand. "I will never consent to the Bishop of Rome," he said, "for then should I give myself to the Devil."

"I cannot, with conscience," he again asserted, "obey the Pope." "Although the Bishop of Rome, whom they call Pope, beareth the room of Christ on earth, and hath power of God, yet by that power and authority he has not become unsinnable." It was this that made him stand alone facing the angry crowd at Oxford, undaunted and unmoved as they shouted Vicit Veritas. It was this that made him refuse his obeisance with quiet dignity to the representative of the Pope, while he bowed respectfully to the representatives of England's Court. It was this that led him at last to the martyr's fire at Oxford. For it must never be forgotten that the man who died at Oxford, as Archbishop of Canterbury and Primate of England's Church, died there because he refused to believe in the real, the corporal presence of Christ's flesh and blood in the Sacrament of the Supper of the Lord. Did he, or did he not, believe in the corporal presence of the Body and Blood of Christ in the consecrated elements of Bread and Wine in the Lord's Supper; that was the question. No. He did not. And for denying that, he died. The Archbishop of England's Church was

burned at the stake because he refused to accept the Communion teaching of the Church of Rome. And this, too, it must be remembered, is the secret explanation of so much of the misjudgment, and nearly all of the abuse that has fallen to the lot of Thomas Cranmer.

What, then, are the verdicts of individual judges with regard to a career like this? "Truth is the daughter of time," said old Bishop Fox in 1537, "and time is the mother of Truth, and whatsoever is besieged of Truth cannot long continue; and upon whose side Truth doth stand, that ought not to be thought transitory, or that it will ever fall."

"My Lords," said the Duke of Argyle in a memorable speech in 1885, upon the political situation, "the social reforms of this last-century have not been mainly due to the Liberal party. They have been mainly due to the influence, character, and perseverance of one man, Lord Shaftesbury." "That," said Lord Salisbury, in endorsing this eloquent tribute, "that is, I believe, a very true representation of the facts."

So, adapting the famous statement of the Duke of Argyle, we may say: The ecclesiastical reforms of the Church of England in the sixteenth century were not mainly due to a political party, or even to the King; they were due mainly to the influence, character, and perseverance of one man, Thomas Cranmer, Archbishop of Canterbury. If the Church of England to-day is peculiarly democratic in its character and in its worship; if the language of its liturgy is the mother tongue of England's people, and the salient feature of its worship the right of participation of the people in all its services; if its offices from beginning to end are saturated with Scripture and expressed in Scripture; if its calm, and dignified, and beautiful devotion is at once spiritual in expression and edifying in effect; if its doctrines are based upon the purest teachings of the Holy Bible, and in conformity with the purest ideals of the Apostles of Jesus Christ; if not only England's Church, but English Christians have had secured to them an open Bible in the Church, it is, in the main, because of the earnest purpose, the rare devotion, and the spiritual vision of that scholar and statesman, that accomplished liturgist and undaunted martyr, Thomas Cranmer, Archbishop of Canterbury and Primate of the Church of England.

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## GOD'S WILL.

## The Lord Doth not Amlet Willingly.

When all the world went well with me  
In merry days of youth and glee,  
And I knew naught of grief nor ill,  
None ever said, with cheery voice,  
"My child, in happy days, Rejoice!  
They are for thee—God's Will."

When all the world went wrong with  
me,  
In days of grief and misery,  
And everything seemed dark and ill,  
Full many a one, with shake of head,  
Admonished me, and gravely said,  
"My friend, it is God's Will."

'Twas then I cried, "You libel God!  
He does not choose to wield the rod.  
Love is my Heavenly Father's will,  
But as He sees for me is best,  
He sends my days both sad and blest;  
Both are for me—God's Will."

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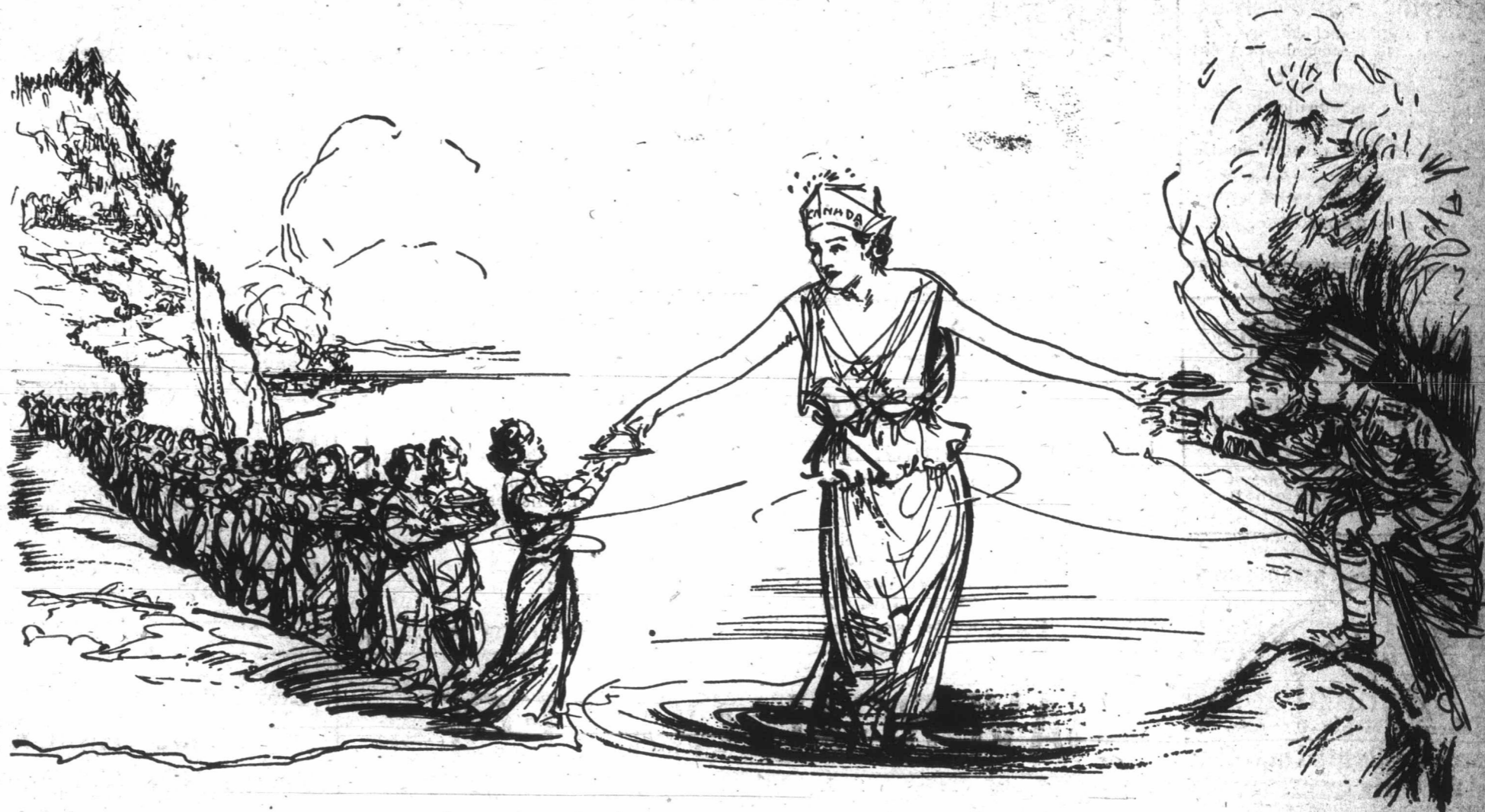
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