

Charge of His Lordship To Diocesan Synod Today

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alone can rise to the unique opportunities which the heathen world now presents, and meet the crying needs of our western civilization" with how much more assurance can that be said today! Christendom is being compelled to question its condition of multiplied and multiplying divisions, and to ask itself whether, indeed, there is no greater source of strength for a common spiritual enterprise than an atmosphere of (at the best) thinly disguised suspicion if not actual dislike.

A Divided Christendom

It was out of the weaknesses inherent in and consequent upon a divided Christendom that the war arose. It was because of schism in the church that "Christ was banished from international diplomacy.... and His principles of justice, righteousness and brotherly love ignored" (Bishop of Montreal). It was because, once more, while the Church of Christ proclaimed from pulpit and platform the Fatherhood of God, it failed to practice the brotherhood of man, that civilization today is seething with hatreds and suspicions, and the victory for which we paid so great a price endangered.

The question of reunion has become acute, of course, for another and a related reason. Under the strong searchlight of the war the weakness of disunion has been revealed. It is as a world force that the Church has failed and failed cause of what it is,—because it is sectarian,—because, in a single word, the separate parts of the Church are incapable of concerted action, and are, therefore weak.

Vision of Strength

But that is not the only lesson of the war. Together with a revelation of weakness, there has come also to the Church a vision of strength. We have been taught in the school of a bitter experience that, while disunion spells defeat, union is a guarantee of victory. There has been demonstrated to us the power of united action. That, surely, is the lesson that shines out like a torch in midnight darkness from the turmoil of the war. A single illustration will suffice. It is typical of others that will readily suggest themselves. Think of the Red Cross Society, and ask yourself what has been the secret of its extraordinary strength. The lesson to the Church has not been lost. We understand, as we never fully understood before, the effective power of united effort.

There has come to the Church, then as one result of the war, a new consciousness of Christian unity as the crucial question of the age, as the problem that, more perhaps, than almost any other problem, is pressing for solution.

I am sure that I am not mistaken in saying that there is this feeling in Christian commonwealth. It is being manifested in countless ways—in the fellowship of other Christian churches not less than in our own communion. Yet it is of ourselves chiefly that I would speak to you today, for when there has come to the corporate Christian conscience so clear a challenge, it is surely wise for us to look at home. And when we do look at home, there is much to make us sorry, much, indeed, to make us feel ashamed. Some of you may have read a notable sermon preached by the Bishop of

Chicago before the "Hale Foundation" in which he brings a stern indictment against the Anglican Communion. After pointing out the unwavering steadfastness with which, from the earliest Reformation days, the Church of England has kept the idea of Christian unity alive, the Bishop applies the probe to the Church's conscience by showing the discrepancy between the principle for which we contend so bravely and the practice by which we deny it application.

But is there anything that we can do? Is there any step that we Anglicans can consistently and safely take that will effectively further the end we have in view? I think that there is, but before I pass on to speak of that, there are certain words of warning that should be spoken.

No Short Cut

There is no short cut to reunion. There is no line of legislative action that will lead us to the goal. There is no ready-made plan that can solve the difficulty. Yet that is the very thing that so many well-meaning enthusiasts do not see. In their zeal for a great and worthy end, they forget that the great religious bodies are not separate by reason of a few disputed ceremonies and the like, but by primary and fundamental differences of human thought.

It is hardly possible to read the Prayer Book at all closely without feeling the force of this. Again and again, the Book of Common Prayer insists upon the subordination of unity to truth. Everywhere truth is exalted as the thing of first importance. Always unity is made subordinate to truth.

I do not insist upon this for ourselves alone. No single section of the Church has a monopoly of truth. No single section is heedless of its claims. I am only enunciating the canon by which all the separated parts of Christendom must feel that they are bound in their earnest strivings after unity. It is this that I have in mind when I say that there are no short cuts to reunion,—that no hasty legislative action can lead us to the goal,—that no ready-made plan can solve the difficulty.

Existing Rules

One more word by way of warning. We shall not serve the cause of Christian unity, I think, by contravening or disregarding the rules of our own Communion. Of one such rule I desire in particular to speak. It is a rule of the whole Anglican Communion as set forth in the Preface to the Ordinal that the Ministry of the Word and Sacraments shall be restricted to those who have received episcopal ordination.

It must be remembered, further, that this regulation of the Book of Common Prayer has been crystallized into a canon of the Provincial Synod, and as such has been solemnly assented to by every clergyman in Eastern Canada. "No person shall be admitted," the canon reads, "to celebrate divine service, or perform any office of the Church, permanently or occasionally except he shall have been episcopally and canonically ordained."

It follows, then, that any free interchange of pulpits can only be carried on at the cost of disloyalty to established law, and by disregard of a solemnly accepted obligation.

It has been argued, I know, that

while this rule forbids interchange of pulpits, it does not prohibit an Anglican clergyman from occupying the pulpits of other religious bodies. I do not know how a priest of the Church can consistently accept invitations of this sort without returning them, yet that reciprocity is contrary to law. There would seem to me, therefore, to be involved in this practice a lack of courtesy not less than a failure in self-respect.

Delegated Authority.

But there is at stake a more important principle, and it is upon this that I desire to lay the utmost stress—the principle that the authority of a priest of the Church to preach the Gospel is not an inherent, but a delegated authority. I do not forget, in saying so, the right of every Christian man in some sense to bear the message of salvation, but the acceptance of Holy Orders in the Church involves a certain limitation of that right.

Witness the express statement of the Ordinal. "Take thou authority," the mandate reads, "to preach the Word of God . . . where thou shalt be lawfully appointed thereunto."

It follows, therefore, that apart from that lawful appointment, a priest of the Church is not authorized to preach the Gospel. His right to do so has been conditioned by the fact and character of the ministerial commission which he accepted. The principle of a delegated authority forbids him to occupy the pulpits of other religious bodies.

A Goal Not an End.

We must not take short cuts to reunion, and we must not expect others to do so. We must not make the mistake of supposing that because the great religious bodies are happily agreed in regard to the weightiest things of all, they are kept apart by minor ceremonies only and unimportant truths. We dare not ignore the fundamental differences of thought out of which the cleavages came, and some of which still remain. It is impossible to legislate divergences in truth away, because they are not upon the surface, but at the centre, and legislative action can only touch the surface of human life.

We must not put the claims of unity before the claims of truth. No single part of our Lord's broken Body can afford to do that. In our anxiety to serve the interests of the whole, we must not be disloyal to the part in which we live and which is our own.

I shall seem to some of you, I fear, pessimistic, and discouraging. You will ask me whether all that has been said about this great question is to lead to nowhere—whether there is, indeed, no positive path upon which we may set our feet without fear of falling. I think there is, but it is a path and not a goal, a beginning only, and not an end.

We can try to approach the problem in the proper frame of mind, and that is something, perhaps, which heretofore we have not altogether done. We can make an honest effort to put to one side all our prejudice and pride, so that the truth as God sees it may come in to us. We can strive earnestly to understand, not our own position only, but the position also of those from whom we differ.

There is no doubt as to the need of

such an effort. Whatever may have been the originating cause of schism in the Church, there can be no question that its maintenance has been to no small extent due to ignorance—ignorance on our part not less than ignorance on the part of others. It may be humiliating to have to confess it, but we know, too, that the relationships between the various Christian churches have been poisoned by suspicions. In our dealings with one another there has been manifested only too often a pettiness of spirit, and sometimes even, it must be admitted, a thinly veiled animosity. As the first step, therefore, in the direction of reunion, we must cultivate more earnestly the spirit of charity—the charity that "thinketh no evil." We must abandon the attitude of antagonism

and offence.

They are sins which are not peculiar to any single section of the Church. They are sins which we all share, and for which we are all equally responsible. As the first step, then, towards Christian unity, we must try to approach the problem in the right temper.

Not Without Sin.

Let us be frank enough and humble enough to confess that, while the responsibility of the Church of Rome for schism has not been light, and while the Protestant communions have added to and needlessly encouraged it, the record of the Church of England has not been clear. It is true that we have never ceased officially to denounce schism as a sin, and to exalt the idea of Christian unity both from the pulpit and the prayer desk, but there has not been any great effort to turn our theory into practice.

Canlor compels us to confess that there has been in the Anglican Communion the spirit of self-sufficiency and pride, a petulance and impatience with the shortcomings of other religious bodies, and even a certain spirit of disdain in the holding of ourselves aloof from common Christian work (hardest, perhaps, of all spirits to forgive) which have helped not a little to perpetuate the sin from which we pray so fervently to be delivered.

There is something else that we can do. We can make more use, and more effective use, of prayer for unity.

Services of Intercession.

I desire at this point to refer briefly to an effort that has been made recently in this direction. As most of you are aware, some time ago I sanctioned the holding of special services in our churches, in which the ministers of other religious bodies might be invited to take part. In pursuance of this permission, a number of such services were held, two of which came under my personal observation—one in the Cathedral and the other in Trinity Church, St. John. Of these services it is enough to say that they more than fulfilled my highest hopes and expectations.

The service in St. John, indeed, was one of the most remarkable services I have ever known, and a vast impression for good was made, not only upon the vast congregation present, but upon the entire population of the city. I hope that the movement so auspiciously begun will be continued. Lest, however, there should be any misunderstanding upon the subject, I deem it wise to state once more the conditions upon which my sanction for these services is given. Briefly, they are these: (1) The permission applies only to services of intercession for Christian unity. (2) Such services are to be for the purposes of prayer alone, and must not include the delivery of sermons or addresses. (3) The prayers used at these services must be liturgical in character.

Abandon Aloofness.

One word more before I leave this subject. We can serve the cause of Christian Unity, I think, by embracing

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more heartily the opportunities for co-operative Christian work. For some of you, perhaps, that will not be easy. It will involve the abandonment of a habit that has become almost traditional in the Anglican Communion—the habit of aloofness in this regard. It will not be easy for some of you, I know, to surrender this habit of aloofness, and yet very earnestly I urge you to reconsider your position. You can do so, I am confident, without the sacrifice of a single principle.

The war has magnificently demonstrated the value of united effort for patriotic and philanthropic work, and it is worth our while to remember that almost the entire strength of that united effort came from the Christian Churches. Without the unseen support of the Church, the Red Cross Society, and the Red Triangle, would have failed. It was the united effort of our organized religious forces that made them strong.

I can see no reason why the same spirit of harmony that proved so effective in meeting the demands of the world in time of war should not prove equally effective in time of peace. I do not know why Anglicans and Presbyterians, and Methodists, and Baptists, and Roman Catholics, and all the other religious bodies, should not find common platform of united action in seeking to solve the social problems that are pressing so hard upon our minds and hearts.

And now, dear and honoured brethren, I commend you to the duties for which you have come together. May the blessing of God the Father, God the Son, and God the Holy Ghost rest upon you in your deliberations!

A FARM PROFIT SHARING SCHEME



Profit-sharing is often heard of in connection with our industries, but a large farm operated on this basis sounds altogether novel. Such a scheme has, however, been carried on with great success in Southern Alberta for a number of years. It is a hobby of C. S. Noble, who in 1915 made a reputation all over the world by harvesting what was claimed to be a record crop of wheat on 1000 acres the average yield per acre on this area working out at well over fifty bushels to the acre. This is a record that has not been equalled anywhere outside of Alberta, though it is claimed that it was surpassed by another farmer in Alberta in that year of record grain crops.

Mr. Noble has devoted considerable study to the subject of profit-sharing. His belief is that every worker is entitled to a share of the wealth he creates, and in the Noble Foundation, the name under which his company is incorporated, he and his associates have tried to put this theory into practice. This company owns and operates farm property, stores, elevators to the value of over two million dollars.

Any employee who has been long enough with the company to prove his value may become a participant in the scheme and the method of acquiring stock is very simple. The employee is required to pay for ten per cent. of his stock in cash and give a note for the balance at eight per cent. interest. He then makes monthly payments of a certain amount to pay off the note, to which also his dividends are credited. In this manner his stock is paid off fairly rapidly.

Needless to say, many of the employees avail themselves of the op-

(1) Oats grow well in Alberta.

(2) An Alberta wheat field in autumn.

portunity to become shareholders. Last year they drew a dividend of fifteen per cent. on their investment despite the fact that last season was generally considered a dry one. In 1916 a dividend of twenty-five per cent was paid, and in addition a considerable sum was placed in the reserve fund.

The results of the operations of this company are a striking example of the productive capacity of the soil in Southern Alberta and the kind of crops that may be expected if careful and proper farming methods are followed. It is questionable if the land they own is any better than millions of acres of other land in the province, yet last year, which was the driest season ever experienced, the average yield of wheat was twenty-four bushels of wheat per acre, and, and of oats fifty bushels per acre. Still more interesting is the average for the years 1911 to 1917, which was no less than thirty-eight bushels of wheat and ninety-two bushels of oats. With such high average yields as these the big dividends need not cause any surprise. An instance of the progressiveness of the Noble Foundation and its faith in the country was the purchase in the fall of 1917 of a large ranch of about 20,000 acres. On this property thirty-five miles of graded road have been constructed, sixty miles of three-wire fencing put up, several first-class buildings erected, five wells drilled and 16,000 acres broken. The profit-sharing scheme has been successful beyond expectations. Many employees have availed themselves of the opportunity to invest their savings in the company and are drawing dividends on their stock. Mr. Noble has proved that a large farm can be operated successfully in good years and bad under good management, and the future of his profit-sharing scheme will be watched with great interest.

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