

HIS LORDSHIP BISHOP RICHARDSON DELIVERS HIS CHARGE TO THE SYNOD

(Continued from page two)

to some extent to that fact that it is not the only priesthood—whether many of us have not forgotten the priesthood of the laity. In the New Testament, you know, all believers are called "kings and priests." So St. John tells us that Christ who hath "loved us, and washed us from our sins in His own blood, . . . Hath made us kings and priests." It is not of course, a truth confined to the New Testament, for one of God's earliest recorded promises to His people was this, "If ye will obey my voice, and keep my covenant, then shall ye be unto Me a kingdom of priests" (Exodus 19). That was a promise looking to the future. In the New Testament, however, we find it clearly stated that God's people are His priests,—the priesthood being no longer a promise of the future, but a possession of the present. Thus St. Peter reminds those to whom he is writing his first Epistle that they are "a chosen generation, a royal priesthood, a holy nation, a peculiar people."

"Now that is a very precious truth. Think for a moment what it means. Priesthood implies ministry. Priesthood stands for sacrifice. Priesthood involves service. A priesthood in which there are none of these things is only a priesthood in name. Unless, therefore, we are to give a practical denial to the heritage that is ours in Christ, then we must do all of these things,—we must make our lives a ministry to God,—we must do God's service,—we must offer God sacrifices. But how little there is of all this in the life of the average Christian! How remote the conception is from the idea of religion that is so common amongst the members of the Church! How little there is of ministry, and service, and sacrifice! Ask the average layman what it means to be a member of the Church, and he will hardly know what to answer. He feels that it is his duty to keep with reasonable regularity the Church's rule

of worship, to give of his means to the Church's maintenance, and, under certain circumstances, to assist in the conduct of the Church's business. For anything more than that, the Church must look to the clergy.

An Erroneous Idea

"I ask you, my dear brothers of the laity, if that is not true,—if this idea of the priesthood of the laity is at all widely understood. The trouble is that the average member of the Church has an entirely wrong idea of what religion really means. If he thinks at all upon the subject, he thinks of religion as an individual affair,—a private matter," as someone has put it, "between a man's soul and God." But that is all wrong. Religion is not an individual thing. It is an intensely corporate experience. It means membership in the body of Christ, as St. Paul calls the Church—membership, with all that the word implies in the way of responsibility, in a society or brotherhood, established by the Lord Jesus Christ to bind together in the one body men of all classes, races, and kinds. That is the Church, as it is presented to us in the Acts of the Apostles, and the Epistles of St. Paul,—a living body in which each of the members plays its own part, and discharges its own function,—each part serving every other part, and all the parts together working for the welfare of the whole. Ministry, service, sacrifice,—membership in the church means that, and unless in our own religious life there is something, at least, of those things, our membership is not much more than nominal.

"A nominal membership! How much there is of it in this diocese of Fredericton! How otherwise can we account for what is found in parish after parish? Reluctance to accept responsibility for work,—shrinking from any form of service,—complete indifference to missionary needs,—an utter lack of interest in the Church's business,—no feeling of fellowship,—no active participation in the worship

of the Church—no deep sense of obligation—no ministry—no service—no sacrifice—al! that is only too common in the Church, I fear. It is the natural experience of a membership that is only nominal.

The Real Trouble

"That is the real trouble with the diocese. We have been considering all sorts of weaknesses in method and administration, but may it not be that these weaknesses are all upon the surface—that they are merely the symptoms of a disease that lies deeper down—right down at the very heart of our religious life? Is not the real trouble that so many of us have never yet learned what religion really means, that we have never fully understood that religion is not individual but corporate, that it is not selfish but social, that its true end is not salvation only, but also service? And it is not in a revival of the sense of membership, with all that it involves in the way of responsibility and service, that the remedy must be looked for and found.

"Many things promoted the growth of the Church in early days," Bishop Gore has said, "the steadfast faith of Christians, the high moral level of their lives, the courage and joy with which they faced trouble and death; but, more than all else, perhaps, it was the intense sense of membership, the spirit of mutual love, which drew men to them. And every local church in every age has been either an effective or ineffective part of the body of Christ, just in proportion as the sense of membership, and the responsibility of membership, has been strong or weak." Let us heed the warning.

The Woman's Auxiliary

"I have left to the last one word in grateful appreciation of the work of the Woman's Auxiliary—that wonderful organization to which this diocese in common with every other diocese in Canada, owes so much in the way of splendid service. Its presence in the diocese is a formal recognition by the women of the Church of that priesthood of believers about which I have been speaking. I welcome this opportunity of thanking the Auxiliary most gratefully for all that it is doing. I pray that God may open out before all its members wider visions of min-

NEW BRUNSWICK IS ON THE EVE OF GREAT INDUSTRIAL DEVELOPMENT, SAYS PREMIER

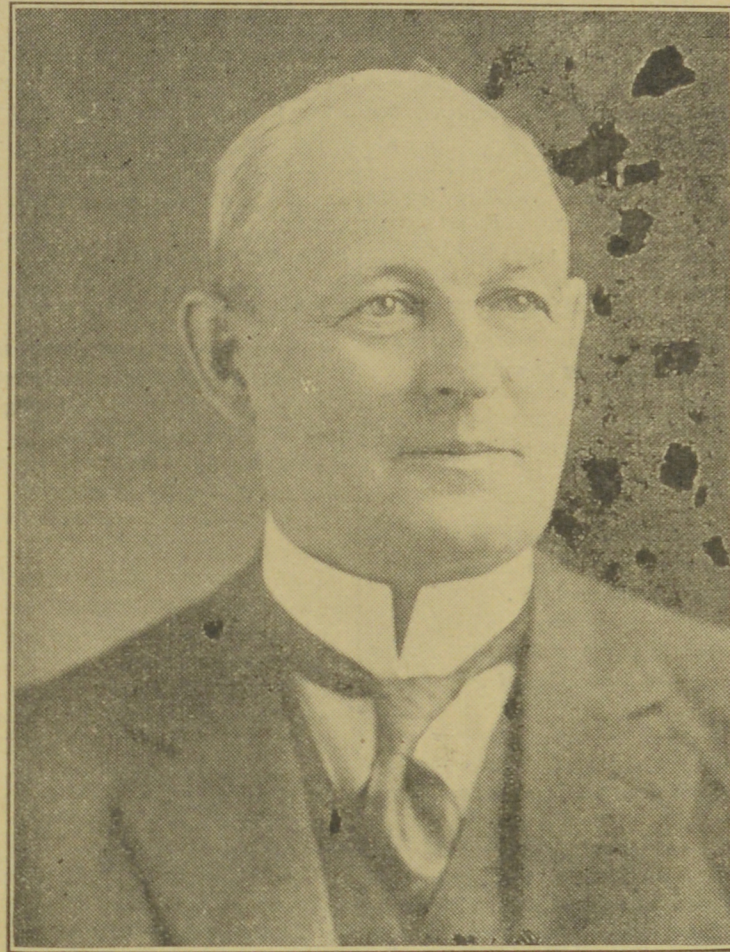
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THE PREMIER'S SPEECH

Hon. Mr. Baxter, when he arose to reply to the toast to his health was greeted with the singing of "For He's a Jolly Good Fellow" followed by three rousing cheers and applause which lasted several minutes. He first expressed thanks for the kindly words of the chairman and those who had proposed his health. He admitted that at the beginning of his career he was not devoid of ambition, but had for a time found that progress in his chosen profession and in public life

Himself to us in all His Beauty."

expenditures. Year after year deficits were carried to capital account interest bills to be faced by the people as a result of the methods of financing then in vogue. He had been brought up in an old fashioned school, but he had found that ideas which might be old fashioned could often be put to good use. He got his ideas from a nation which was never known to let go of a thing it once got hold of. The Scottish people were known for their frugality, but they had left a great mark upon



HON. DR. J. B. M. BAXTER

Premier of New Brunswick, Who Was Banquetted at St. John Last Night.

had been exceedingly slow. Often he had anticipated the future but thought that it was slow in coming. It was only after a man put into practice the lessons learned in the school of life, he went on to say, that he learns to measure his own limitations. Less than three years had elapsed since he took office as head of the government, and he could say that he had during that period tried to do his duty to the 400,000 people of the province and had endeavored to improve the conditions under which they live. He had been surrounded in the government by good men, imbued with the same idea as he himself possessed as to public service. The government had not been torn by dissensions, but all of its members were actuated by the sole desire to give the very best results to the people who put them in office.

"How long my life may be spared" he continued, "no man can tell, but so long as my associates sustain me, and so long as gatherings such as this and the thousands of people they represent wish me to continue, I will esteem it a pleasure to continue such services as are in my power." This announcement was received with vociferous cheering.

Financial Chaos

When the present government took office the revenue of the province was not sufficient to meet the

istry, sacrifice and service, and make the organization in every branch, and in the persons of every member, more and more a blessing to the Church.

"And now, dear brothers of the clergy and laity, I have done. I fear that I have kept you far too long, but you will forgive me for that, as you have done so many times before. Accept my sincerest thanks for the courtesies and kindnesses which all through the years in which it has been my honor to be your Bishop, you have showered upon me. To the clergy in particular, and to their wives, I owe much for an every ready and gracious hospitality. I pray that God may bless them all, and every member of the Synod. And may he more and more reveal

to him that if New Brunswick was to be put upon its feet a way must be found to pay the bills as they fell due, and not mortgage its future for current expenses. He had told the people that must be done, and to show that he was in earnest had done a very unpopular thing by placing on the statute books a measure providing for direct taxation. The people did not want direct taxation, but when he took office he found the situation so serious that there seemed to be no other alternative. Conditions were so bad that the people had apparently lost faith and had lost hope. Quoting the Latin words, which mean "It brings back hope" he said he felt sure that the government had brought back industrial hope to New Brunswick.

Good Work at Ottawa

The Premier next referred to his career as a member of the Federal parliament between the years 1921 and 1925. He said at that time there were only five Conservative members east of Ontario and all represented New Brunswick constituencies. Those members were Mr. Jones of Royal, Mr. MacLaren of St. John-Albert, Mr. Hanson of York-Sunbury, Mr. Grimmer of Charlotte and himself. They had discussed with the Liberal members the deplorable condition of affairs in the maritime provinces and had suggested that steps be taken to bring about an improvement. The five Conservatives had practically agreed to eliminate themselves if the Liberals would determine a policy for the maritimes and go ahead with their propaganda. He claimed the credit for himself and his four colleagues for having started something which caused the maritime provinces to come into their own. Boards of Trade and other public bodies had rendered much assistance, and he wished to acknowledge the service rendered by Hance J. Logan, Liberal member for Cumberland, who had been outspoken in his demands for the rights of the maritime provinces. He was willing to thank the present government for having appointed the Duncan Com-

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Her Three Boys Had Terrible Colds That Hung On

Mrs. G. Ames, 25 St. George Street, Chatham, Ont., writes:—"Last winter my three boys had terrible colds and a cough that hung on so long that it began to worry me."

"I went to my druggist and he asked me if I had tried

**Dr. Wood's
Norway
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Syrup**



"I told him I had not, but that I would, and I must say that after they had finished the third bottle they were entirely rid of the cough."

"I will never be without a bottle of 'Dr. Wood's' on hand."

Price 35c. a bottle, large family size 60c.; put up only by The T. Milburn Co., Limited, Toronto, Ont.

BARBERS IN A SHAVING RACE

Paris, May 29—The barbers of Paris are going to perform in their favorite indoor sport, a shaving race.

Crews from different shops will scrape off stubble in a well regulated contest conducted by the leading sporting newspaper.

A large supply of men with substantial growths of whiskers will be furnished by supervising officials and each crew will be rated on the number of shaves administered "without" suffering, so presumably there will be penalties imposed on the hurried barber who takes the hide with the hair.

FIRE ALARM LOCATION IN THE CITY

- 6 Argyle and York Sts.
- 7 Victoria Public Hospital.
- 8 Children's Home.
- 12 Westmorland and Aberdeen Sts.
- 13 Northumberland and Saunders Sts.
- 14 Brunswick and Smythe Sts.
- 15 Charlotte and Smythe Sts.
- 16 George and Northumberland Sts.
- 17 King and Northumberland Sts.
- 21 York and Queen Sts.
- 23 York and George Sts.
- 24 Queen and Westmorland Sts.
- 25 Brunswick and Westmorland Sts.
- 26 Charlotte and Westmorland Sts.
- 27 King and York Sts.
- 28 Saunders and York Sts.
- 31 Queen and Regent Sts.
- 32 Needham and Regent Sts.
- 34 Queen and Carleton Sts.
- 35 Brunswick and Carleton Sts.
- 36 Charlotte and Carleton Sts.
- 37 George and Regent Sts.
- 38 King and Regent Sts.
- 40 Aberdeen and St. John Sts.
- 44 Queen and St. John Sts.
- 45 Brunswick and St. John Sts.
- 46 Charlotte and St. John Sts.
- 51 King and Church Sts.
- 52 George and Church Sts.
- 53 Union and Church Sts.
- 54 Shore Street and Waterloo Row.
- 55 George Street and University Avenue.
- 56 Lansdowne and Waterloo Row.
- 57 Grey Street and University Ave.
- 112 Aberdeen and Smythe Sts.
- 113 Northumberland and Argyle Sts.

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may not make
the man but they
improve his
appearance

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