

Now it is high time to
awake out of sleep.



He maketh His sun to rise
on the evil and on the good

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



CHRIST CHURCH, PORT SYDNEY

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DIOCESAN NEWS



DEATH OF THE REV. S. H. FERRIS

ON Monday, the 19th of July, the Rev. Samuel Henry Ferris, one of Algoma's faithful missionaries, passed away at "The Maples," Jocelyn, St. Joseph's Island, after a long illness.

Mr. Ferris was born at Enniskillen, Durham County, Ontario, on the 15th of November, 1860. He received his early education at the Enniskillen Public and Port Perry High Schools. He came with his parents to St. Joseph's Island in 1881, where he was one of the pioneer school-teachers of the district. In 1886 he was united in marriage to Miss Alice Young, daughter of Mr. and Mrs. Christopher Young, of Jocelyn. In 1898 he volunteered for service in the Diocese of Algoma, and for some years worked as a lay missionary. After two years spent at Trinity College, Toronto, he was admitted to the diaconate on the 24th of June, 1906; and was ordained to the priesthood in December of the following year.

From 1906 to 1911 Mr. Ferris served in the mission of White River, when he was transferred to the Indian Mission of Garden River. In this sphere he laboured until June, 1919, when illness compelled him to relinquish his work. Since that time he has become gradually weaker.

The funeral service was held on the 22nd of July at Holy Trinity, Jocelyn, which stands in the midst of its beautiful little burial ground. In the absence of the Archbishop, the service was conducted by the Ven. Archdeacon Gillmor, assisted by the Rev. W. S. G. Bunbury, the Rev. B. P. Fuller, the Rev. D. A. Johnston, Mr. Ferris' successor at Garden River, and Mr. H. F. Cochrane, the lay missionary in charge of the work on St. Joseph's Island.

Mr. Ferris is survived by his wife and five children, two sons and three daughters, all of whom were with him at the end, with the exception of the eldest son, who is in the far West. He also leaves to mourn his loss three brothers and five sisters, all of whom are older than himself.

His retirement last year left a sad blank in the staff of missionaries of the Diocese, and his kindly presence will be greatly missed by his brethren in the neighbourhood of Sault Ste. Marie. May he rest in peace.

ST. JOHN'S, PORT ARTHUR

OVER five hundred people gathered in St. John's Church on a recent Sunday evening to take part in the service of dedication of the window and memorial tablet placed in the church by Winchester Lodge, No. 99, Sons of England, in memory of the brethren who fell in action in the great war.

The window occupies one of the lower lights on the south-east wall of the church, and is a fine representation, in most delicate colours, of England's patron saint, St. George. The tablet, which is of brass, mounted in oak, is lettered in two colors, and bears the following inscription:

To the Glory of God,

This Window is erected by the Sons of England, Winchester Lodge, 99, Port Arthur, in Memory of the Members who gave their lives in the Great War, 1914-1919.

W. Holt, S. Lloyd, W. S. Peeling,
J. J. Briden, A. Skelhorn, F. R. Ball
L. Armitage.

Lord, Thou hast been our Refuge, from one generation to another.

Underneath the figure of St. George in the window is the text:

"Put on the whole armour of God."

The service was attended by members of Lodge Winchester in a body, together with members of the sister lodges of Guildford and Lord Roberts, of Fort William and West Fort William, respectively, also by the Mayor and City Council of Port Arthur, heads of civic departments, and other members of public bodies. The Rev. O. L. Jull read the prayer of dedication, after which the window and tablet were unveiled, and the buglers sounded the "Last Post."

Mr. T. V. L'Estrange, who is in charge of the Port Arthur missions, took part in the service; and the lesson, which was the Parable of the Good Samaritan, was impressively read by Mr. John Edwards, a prominent member of St. George's Mission, and a member of Lodge Winchester. The Rev. O. L. Jull preached the sermon, explaining the significance of the window and tablet, and dwelling on the heroic example of the seven men who had made the supreme sacrifice. He also drew some valuable lessons from the life and legends of St. George.

The service was fully choral, a fine orchestra adding greatly to the beauty of the music rendered.

NIPIGON MISSION

The annual vestry meetings of the Nipigon Mission showed encouraging reports in many directions.

At St. Mary's Church, Nipigon, there was little to report. The financial statement showed that a good standing is being well maintained. All missionary apportionments were overpaid, all indebtedness paid up, and a substantial balance left on hand. The excellent response to the Forward Movement canvass here, as also at Dorion and other points in the mission, is especially worthy of comment. The outstanding feature of the Church's work in the vil-

lage of Nipigon is found in the Sunday School, where the membership shows something like universality in both religion and nationality. Romanists, Presbyterians, Lutherans, Methodists and others are well represented; while the racial origins include Swedes, Finns, Poles and Italians, as well as those of British birth. This work, which St. Mary's stands alone in the Diocese in attempting, in spite of up and downs, shows great promise for the future.

DORION

At Dorion the most prominent feature in the report of St. Matthew's Church was probably that portion referring to the improvement of the church fabric. Following the finishing of the interior walls, the furnishing of the sanctuary has been well advanced, thanks to the generosity of friends far and near. These additions include a brass altar cross, presented by the Rev. Preb. Bevil Browne, Chaplain of the Devon Branch of the Algoma Association; a brass Alms Bason, together with memorial photograph (in memory of the late Captain Bruce Joy), and credence shelf, both presented by Miss H. Gurney; sanctuary mats by Mrs. Erskine Birrell; and altar rails and retable. All these gifts were dedicated at the Festival of the Epiphany, and greatly improve the appearance of the little church.

Financially the year has been a good one. The debt on the church building has been substantially reduced, the amount paid on stipend increased, and a goodly sum paid on missionary apportionments and for other special purposes, to say nothing of nearly \$400 subscribed to the A. F. M. Unfortunately the absence of suitable train service only allows occasional Sunday services at this point, but the Friday night services are well attended.

LAKE NIPIGON

At yet another part of the mission—Grand Bay Indian Mission—a forward step has been taken in the appointment

of Mr. Duncan Bell to the position of resident lay missionary. Mr. Bell will care for the religious, physical and educational welfare of the little flock here and at Gull Bay, supplemented by occasional visits from the priest in charge. The Executive Committee has allocated a generous grant to this work for the purpose of re-equipping the Indian Mission. It is confidently hoped that the efforts thus put forth will greatly strengthen and consolidate the Church's position in this region.

NEW WORK

Various other little settlements in the Nipigon District also claim their share of attention. At Cameron's Falls is a large Hydro-Electric construction camp, employing some 600 men, mostly of foreign extraction. At Port McDiarmid is a new government fishing dock, with a summer population of several hundreds; while a few miles away are the tourist resort of Orient Bay and the railway divisional point of Jellicoe; while all over the vast mileage of this northern region are scattered settlers who need some attention. Something is done to keep in touch with these isolated people, but men and money are needed if the church is to do her duty, and adequately care for her children.

W. C. D.

THE SIDE OF THE ROAD

There are hermit souls that live withdrawn
 In the place of their self-content;
 There are souls, like stars, that live apart
 In a fellowless firmament;
 There are pioneer souls that blaze their path
 Where highway never ran,—
 But let me live by the side of the road,
 And be a friend to man.

Let me live in a house by the side of the road,
 Where the race of men go by,—
 The men who are good, and the men who
 are bad,
 As good and as bad as I.
 I would not sit in the scorners' seat,
 Nor hurl the cynic's ban;
 Let me live in the house by the side of the road,
 And be a friend to man.

—Selected.

THE ALGOMA ASSOCIATION

THE annual meeting of the Algoma Association in England was held on Dominion Day, the 1st of July. The General Committee met at No. 15 Tufton street, London, (the headquarters of the S. P. G.), when the Archbishop presided. The Rev. L. C. Streatfeild offered to His Grace, on behalf of the Committee, their warmest expression of welcome and of delight at having him with them once again after the twelve years since his last visit. The Hon. Treasurer, Mr. Richmond, presented the balance sheet for 1919, showing that £964 was sent out in that year (about \$4,720).

The following twelve members were elected to form the Executive Committee: Prebendary Norris, Mr. Martin, Mr. Stone, Mrs. W. H. Booth, Miss H. Gurney, Miss Hall, Miss Lucy Phillimore, Miss Ethel Portman, Miss M. Shepard, Mrs. Tallents, Mrs. Tregoning, Miss Bernard Tucker. There are also five ex-officio members: the Rev. L. C. Streatfeild, Commissary for the Archbishop; the Rev. F. Hall, Organizing Secretary; Mr. Richmond, Treasurer; Mrs. L. C. Streatfeild, Scholarship Secretary, and Miss Eda Green, Central Secretary.

A service of intercession was held at St. James' Church, Piccadilly, taken by the Archbishop. This was followed by a drawing room meeting at No. 19 Arlington street, by the kind invitation of the Marquess and Marchioness of Zetland.

The Rev. F. Hall read the opening prayers.

Bishop C. J. Ridgeway, who took the chair, said there was no need for him to introduce either the speaker or the subject. He had been in Canada, and knew something of the difficulties involved in ministering to the population scattered in small villages and isolated farm houses. He had been in Winnipeg when it consisted of one narrow street, along which it was impossible for any vehicle

to pass, and in which there were only two or three shops. Winnipeg, as it is now, is one of the marks of the wonderful growth of the country.

The Archbishop, who was most warmly received, began by expressing his debt of gratitude to Lord and Lady Zetland, who, not for the first time, had so kindly given the Association the opportunity of meeting. Next he wished to thank the Chairman, to whom, also, he was indebted for former kindnesses. And then he wished to thank the Association for the help it had given, and without which the work could not have been carried on. Especially had English help for the Superannuation Fund come at the very moment when three of his clergy broke down; and thanks to the completion then of the first \$25,000 he was able to give them small pensions.

His Grace then gave a brilliant description of the beauty of the Diocese—800 miles long by 250 wide; of Port Arthur and Fort William, and their importance as the site of the greatest grain traffic in the world; of the mining regions of Cobalt and Sudbury; of the water power at Sault Ste. Marie and its industries; and of the loveliness of Muskoka. The extent of the Diocese, he continued, and the greatness of its resources in mineral and forest wealth, made it a region destined to become more densely populated, and well worth subsidizing for the Church of Christ.

They had now 130 churches, 60 separate missions, and 50 clergy; but these forces needed to be greatly supplemented and unless the old Church of the Motherland sent abundant help for this end, the historic Church would be superseded by new and fancy religions. Heresies of all kinds,—Spiritualism, Christian Science, and the like—found ready growth among many of the settlers who came out but ill-instructed in the grounds of their Churchmanship; and only a strong and well-equipped Church could successfully

withstand such influences. It might be said that the people of Canada should provide for themselves, but they had to deal with a widespread indifference, which must first be overcome; and in any case, Church people were only one-eighth of the population, and ranked only fourth on the list of communions actively at work. Again, the Church in Canada had no State connection or prestige to give it influence, and no endowments as in England. It stood on its own merits, and must be made efficient if it was to do effective work.

The Archbishop said that his clergy had been living on a mere pittance, and he paid a most warm tribute to their heroism and their loyalty in remaining in the Diocese as they had. At the recent Synod it was felt that it was absolutely necessary to raise the scale of stipends. The rate adopted would need an annual increase in funds of \$10,000 a year. He appealed earnestly for help to the General Fund to meet this, and for an addition also to the Sustentation Fund, from which some permanent help could be given to very poor missions and to those for the Indians. He thought the giving of Church people in Algoma compared favourably with that in some other parts. The average was at the rate of seventeen shillings a year for each Church man, woman and child; and the result of the recent Anglican Forward Movement in raising \$3,000,000—(of which his own Diocese gave \$60,000, nearly double the sum it was assessed) showed that the Church people were keen to give to the utmost of their power. Immigration had, however, begun again since the war, and last year 100,000 people went into Canada. It was for the kith and kin of English folk settling in new places that Canada asked for help.

The Rev. L. C. Streatfeild proposed a vote of thanks to Lord and Lady Zetland, which was seconded by the Archdeacon of Coventry.

FROM THE ARCHBISHOP'S CHARGE

LABOUR AND CAPITAL

IF there be any one thing more than another the industrial world needs to-day, it is production. With its stores well-nigh exhausted by a most destructive war, it looks to every man among us to do his bit towards replenishing these stores. This is what makes the conflict between Labour and Capital so specially disastrous at the present time. And this is why good Christian people everywhere should do all in their power to bring the contending parties to agreement. After all, the interests of Labour and Capital are identical. It is folly for them to strive together, for what affects the one for good or ill affects the other also. These are simple truths, but it is not easy to see them in the heat of controversy. Nor is it easy to believe that the other side has much to say for itself, when we are defending our own. There is no doubt, however, that a day of better things is at hand; and that what is happening is only the turmoil which precedes a final and satisfactory adjustment.

It has long been evident that the principle of democracy was bound to become a dominating factor in national life. The war has proved a fostering agency. It has helped us to see more clearly than ever that every man has an inherent, God-given, right of freedom—freedom of opportunity, and freedom of service; freedom to make the most of himself and his powers. This is the underlying principle of democracy.

But, now the working man, having made good in the war and discovered his power, is not slow to resent past tyrannies; and, recognizing his opportunity, to use it against his employer. Undoubtedly in the past the actions of employers have often been calculated to provoke reprisals. The master of industry has not uniformly considered, provided for, and respected the worker, in accordance with his merits and rights. I

do not for a moment believe that employers have deliberately, in a wholesale manner, tyrannized over and defrauded the worker. But they have beyond question, too often been selfish, thoughtless, overbearing; treating the worker as an inferior, not as a brother. There may therefore be reason for the workingman's revolt. But that in the manner and degree in which it prevails the revolt is justified, I do not for a moment believe. In order to obtain its rights—and they are real rights—Labour is using to-day the very weapons it condemned in the hands of Capital,—weapons of force, and weapons of tyranny. There is a lack of the brotherly spirit in the attitude of Labour towards Capital to-day, just as there has been in the past in the attitude of Capital towards Labour. Labour is too often—as it accuses Capital of being—"out for its own."

But after all, the conflict is only a feature of the onward sweep of democracy. The age is democratic, as no preceding age has been. A general hostility to ruling classes prevails. Royalty is largely out of date. The Divine right of kings is discredited. The people's claim that they should govern themselves is generally conceded as a fair one. The workingman's attitude is thus a part of a widespread awakening, fostered no doubt by better education and wider diffusion of knowledge. He has discovered that he is a man, with a free will and an intelligent soul, like his old time master. He is no longer content to sit down submissively, doing as he is bidden, and taking thankfully what his "betters" choose to give him. He realizes that he has rights of his own, and he means to have them. He wants his share, not merely of the profits of his labour, but in the pleasures of life. And who shall say that he is wrong in all this? Not we Christian people, surely; for a first principle of Christianity is the Brotherhood of Man. He is not wrong in this, and his awakening, instead of being a menace to the world, may be a happy augury, a sign of the

coming day when, class distinctions ceasing to be inordinately exaggerated, Justice may become universal throughout the land.

And yet the attitude of the working-man is in many ways deplorable. It is obviously reactionary. The pendulum having swung in the past too far in favour of Capital is now swinging by the law of reaction, too far in favour of Labour. It will adjust itself in time. Meanwhile we see that democracy can be as intolerant as its opposite—the tyranny of a majority as grievous as that of a class or a ruler. We have yet to learn that all tyranny is intolerable—the tyranny of the many no less than that of the few, the tyranny of Labour equally with that of Capital.

So then there is much yet to be learned. And among the lessons we must master none is more important than the lesson of mutual consideration between man and man, class and class, nation and nation,—the lesson, in other words, of universal brotherhood: rich and poor, gifted and simple, workers with the hand and workers with the brain, being equally entitled, as children of the One Great Father, to an opportunity to make the best and most of their lives.

And there is another lesson too often forgotten in these days, but one without which the outlook is incomplete,—the lesson of the diversity of God's gifts to men, some being born to lead, others to follow, some to teach, others to learn, some to rule, others to be ruled. After all, aristocracy, rightly interpreted, is a noble word,—“the rule of the best.”

There must always be best; and for any but the best to rule is little short of a disaster. Unhappily the word has been discredited by association with high descent alone. Blood should tell, undoubtedly. The man with noble ancestry should inherit pre-eminent fitness for responsibility. But if he does not, high descent alone will not suffice. Sooner or later it is bound to be discredited. So interpreted, there is no need

to fear the aristocratic principle. And democracy—the rule of the people—does not necessarily exclude the conception. It rather involves it. For, rightly understood, the “demos” is not the common people alone, but the whole body, rulers and ruled alike. So we may learn that after all, in the ultimate analysis, there must be a divine right of “prophets, priests and kings”; and the distinctions between the masses and the classes which have been so sadly distorted and abused, are really God-given,—involved indeed in the complementary Christian principles of the Brotherhood of Man and the Fatherhood of God.

There are not wanting signs that this supreme knowledge is coming to the world. When it comes the nations will be at peace, and all people without distinction of class or race will be one great family of brothers and sisters together. When that day comes industrial war will be unthinkable.

SPIRITUALISM

Another phase of the unrest of the world is the revival of occultism. There is in most human beings an eager out-reaching towards the unseen. It is part of our spiritual constitution that we are conscious of kinship with beings beyond the range of mortal vision, and outside the experiences of material existence. The appeal of the Bible is made to an in-born instinct which recognizes the existence of God and the reality of the spiritual world. It is the business of Christ's religion to develop it along safe and legitimate lines.

There is always a tendency in this inner life of the spirit to burst forth into unauthorized flights, and to explore unwarranted bypaths. Occultism has been a snare from the earliest days of its history. The Bible is full of references to its practice, and of warnings against its perils. Its appeals are usually directed with a method and effectiveness which

suggest the action of some subtle intelligence beyond mortal ken.

Of late, largely as a result of war experiences, a tidal wave of occultism has been sweeping over English-speaking Christendom; and, in the persons of certain of its prominent members, the well known Society for Psychological Research, for investigating the phenomena of mind or soul, has been caught in its swirl.

Psychical Research is by no means the same as Spiritualism, or Spiritism as it is now sometimes called; but, since its enquiries lie in the same field, it lends itself readily to spiritualistic purposes, especially when hearts are yearning for "the touch of a vanished hand." Under such conditions men of distinguished standing in the world of science and of letters have lent the weight of their personality and reputation to the movement. It is therefore no wonder that the multitude is taking it up. It has been said "that Ouija Boards have become as plentiful as family Bibles, and far more often used; while mediums, seances, clairvoyance, clairaudience, psychic this and psychic that" are subjects of common interest and conversation in all grades of society. I have no doubt the outbreak will run its course like other fanciful cults and practices. But in the meanwhile it may do untold harm. It is as plausible as it is misleading. People, impressed by the wonder of the thing, do not ask for guarantees. They take it for granted that the spirit supposed to be communicating with them is really the spirit of their lost one. Convinced that there is no fraud being practiced upon them at the moment by the medium, they do not think of reminding themselves that there may be fraud in the spirit world, and that in the very nature of the case no guarantee against such deception can be afforded them. Touched in the tenderest part of their being, and beyond words comforted by the very idea of intercourse with those they have loved and lost, they never think of what the end is to be, and how many poor souls

travelling along the same road of hysterical excitement in pursuit of satisfaction which can never be given them have come at last to utter and irremediable loss,—loss of nerve, loss of balance, loss of faith, loss of hope, and loss even of hold upon Christ and God!

If only they would stop to think they should remember that all they need is provided for them on safe and sane lines in the religion of Jesus Christ, which teaches that the dead in Christ live, and are at rest in His nearer presence; that through Him we have communion with them here and now; that it is expedient for us to lose for a season their bodily presence, that it may in due course be given back on a higher plane, spiritualized and glorified; and that, till the great Day of Resurrection and Transformation, we must trust Him, and wait in patience for something better than spectral visits and mystical messages, possessing neither power of comfort nor fulness of knowledge; but only a transient, spurious and hysterical gratification of the natural man.

Because the Christian religion alone can produce sane citizenship which will build up the nation on enduring foundations, all fanciful appeals, like those of Spiritualism, tending to false excitement and disturbance of the nervous balance, should be discouraged as alike a menace to the State and a peril to the soul.

UNITY

It is a natural thing, after glancing as we have done at a few typical phases of the world's unrest, to turn our eyes in the direction of the Church. And here we find both encouragement and warning.

The first thing that strikes us is the difficulty of identifying the Church. There is no one organized body into which all Christ's followers may be summed, and to which we may point as the Church of Jesus Christ. Instead of this we find a multitude of separate organiza-

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STAFF

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 Associate Editors } Rev. O. L. Jull L.S.T.
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PUBLISHERS

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REV. F. W. COLLOTON,
 Sault Ste. Marie Ont.

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tions, and a medley of religious teachings. Rivalry and competition, waste and inefficiency, characterize the efforts put forth in Christ's name. The Church is split into fragments. Christ's seamless robe is rent and torn. Christendom is seething with the unrest of religious controversy. Without organization, without cohesion, the followers of Christ have lost the power which in the earliest centuries enabled them, few as they were, to "turn the world upside down," and to defy the forces of heathendom. It was no wonder that when the war broke out Christianity stood shamed and helpless in its impotence, no longer able to bear effective witness to the Truth. It was a pitiful spectacle of humiliation, but out of it has come no small encouragement. The very shame of it has touched the Christian conscience. Christians of all names and creeds are coming to realize that a divided Christianity can never conquer the world for Christ.

Thus the unrest of wilful dissension, which has so far rent the Church into tatters, is now itself disturbed by a higher form of unrest, the unrest of self-con-

demnation and penitence. Everywhere men are beginning to understand that division is wrong and must be overcome. And on every hand schemes and suggestions are being put forward for "getting together" and recovering the lost unity of Christendom. Here is our ground of encouragement. But here, also, is our warning of danger.

It is so easy, under the impulse of a new conviction, to be precipitate. In the past we have been too ready to divide. Now there is danger of our being too eager for immediate reunion. "Unity at any price" is coming to be the cry. And men are looking about them for short cuts and clever devices to effect it.

Quite recently, out of a full heart, with warm appreciation of the gifts and graces of his dissenting brethren, a great Dean, regardless of all protests, and in defiance of law, provoked controversy and bitterness among his people by inviting a prominent minister to occupy the cathedral pulpit. And an earnest Rector, impressed with the character of people outside his own flock, and impatient of restraint, caused offence to many by ignoring the rule of Confirmation, and inviting all who chose to do so to receive Holy Communion at the Church's altar.

Unity will not be hastened by such methods. When it comes it will come by the inbreathing of the Spirit of God. It will come by a process of ripening, by secret advances along unknown paths. We shall wake and find the time ripe. Or it will be like the prophet's vision. We shall suddenly realize that the waters which have been creeping up first to the ankles, then to the knees, and then to the loins, have risen to flood tide, and become waters to swim in, carrying us off our feet. No scheming will be needed in that day, only the necessary courage to overcome the remnants of prejudice and to make the plunge.

In the meanwhile we must cultivate patience, submitting to be led by, and not trying to lead, the Spirit of God.

He knows His work, and is not to be hurried. It is not likely the divisions of centuries will be healed in days, or even years. We must be content to go on with brotherly love, trying to understand and appreciate those who differ from us, and above all, avoiding "short cuts."

But we must do more than this. We must co-operate with the Spirit, who is already at work among us, manfully facing our differences and doing our best to compose them. It is a comfort, of course, that so remarkable a change has come about respecting things that divide; that mutual respect has displaced prejudice and suspicion, and that rivalry in religious matters is coming to be discredited. But, after all, it may only mean that people do not care as they used to do for Truth. It is a fine thing to be at peace. But it is hardly a matter for rejoicing when men and women have no convictions worth fighting for. And that is part of our danger today.

The word "Catholic" today can be used by all kinds of Christian bodies, but only by emptying it of all definite meaning. So the word "Episcopacy" seems to be losing its terrors for our separated brethren, because it has ceased to represent to their minds anything more definite than a method of Church government. Here is the danger point,—union on an ambiguity that means everything to one and nothing to another. Surely what we want is the Truth. No unity that is not based on Truth can have lasting value. Christ enjoined unity, but He died for Truth. And any unity consummated at the expense of Truth will be little short of a mockery of the Crucified One.

So when certain prominent leaders of Dissent in England and America signify their willingness to accept Episcopacy, we should face the issue squarely,—as indeed we should on all occasions,—and make it clear what we see behind Episcopacy. The question is, did Christ found a Church and ordain a Ministry

to last through the ages; or is the Church a voluntary association of disciples free to form any ministry it chooses age by age? That is the question which lies behind the Historic Episcopate. That is the issue between the Historic Church and newer bodies of Christians. Upon the answer to that question must rest the Church's ultimate unity, and so her efficiency as an evangelizing force. Therefore, first and foremost, it is essential to face and answer that great enquiry.

And is this all? Is there no definite effort we may safely make? There is indeed. A great movement, known as the Faith and Order Movement, to bring about a Conference between all Christian communions throughout the world, confessing our Lord Jesus Christ as God and Saviour, has made good progress, and holds its preliminary conference this August in Geneva. It is a great effort to deal with a great subject, and it faces its task in the right spirit. It is at once progressive and cautious. It includes the whole of Christendom in its purview, and it aims at nothing less than the organic union of the whole. There is nothing of panic about it. It is not in blind haste. It is prepared to wait long, and to consider every claim and argument presented to it. But it keeps its aim,—organic unity based on Truth,—always in view.

Into this great movement we shall do well to throw ourselves with heart and soul. Meanwhile, let us keep before us the view so well expressed by the Secretary of the American Faith and Order Commission, Dr. Robert H. Gardiner, of Maine: "The Church is the Divine organism created of God through Jesus Christ to bring the world to its Saviour; and Christ, the Head of that Body, is waiting, in infinite love and patience, to do His perfect work until we, the members of that Body, are willing to surrender our wills to His, and let Him fill us with grace and power to bring the world to Him."