

ized to appoint a committee to study the question in all its bearings, and make such recommendations as it may see fit. Personally, I should like to see the use of the simple and beautiful form given in our first reformed Prayer Book (1549) recommended, or at any rate allowed when the sick man should desire it. Whether the Committee appointed would feel it wise or right to take this step, is of course, another matter.

In any case, I should like to see the whole question conscientiously discussed. At the present time, in our service for the visitation of the sick there is no direct petition for the recovery of the sick person.

Perhaps some one here will say : " Why, after the subject has been dormant for over three centuries, why revive it ? " I would reply because I feel we need it. I do not hold, I see no ground whatever for holding, that the healing power of the Church has left her. I appeal to any presbyter of the Church here if it is not a fact that again and again, in ways beyond his expectation or personal deserts, he has not found his ministrations to have had a direct healing effect upon the sick. The Church is not more dead than it was, surely it is more alive, and if God has appointed a certain definite form as the mode of applying His healing power to the needs of the sick, we cannot but lose by its neglect. A simple, earnest, evangelical and primitive form of applying to those in serious illness, the Unction which St. James speaks of, with the intention which was in his mind and that of the early Church, would be of the greatest assistance to the priest in one of his most difficult ministrations. His visit to the sick man would not then be looked upon as a message, or at any rate warning, of death, but as a witness to the power and goodness of God who holds us in His keeping. It would tend to put the sick man in his proper attitude towards God. The priest, instead of being a half welcome visitor to the sick room, as he sometimes is, one only barely allowed entrance by the family doctor, would then be welcomed by all as one whose mission could have no other than a calming and strengthening effect upon the person lying under God's chastisement.

The question, it seems to me, is a pressing one. We, as a branch of Christ's Catholic Church, have a mission to man's body, to man in his physical strength and health,