

Address Of The Right Rev. The Lord Bishop of Newfoundland.

Delivered At The Opening of The Twenty-Fourth Biennial Session of The Diocesan Synod, Wednesday, Sept. 15th, 1920.

My brethren of the Clergy and Laity:—

When the 23rd Session of Our Diocesan Synod met in the month of July, 1918, the closing scenes of the Great War were being witnessed. Amidst hope and fear, but with unshakable determination to achieve an honourable peace, our Empire was throwing into the conflict all its available resources. No one claimed that mistakes had not been made. Experience had been purchased at tremendous cost. The task had been found out of all proportion to the capacities of pre-war Boards of Army and Navy Administration. The impact of a colossal onslaught had shaken the very foundations of traditional methods, and the national readjustments necessary had been accompanied by dangers and risks which to many seemed to be inviting disaster. Meanwhile other forces than those of the allied arms had been working for the overthrow of the Central Empires of Europe. With startling suddenness the German military machine collapsed. Just at the time when preparations were being matured for a decisive blow, which Germany was obviously incapable of successfully resisting, the allies agreed to an armistice as a preliminary to the arrangement of terms of peace. If we on our part could claim no conspicuous military victory our foes at this rate had failed in their wicked designs against mankind. Freedom had once more triumphed, and free men were glad to lay down their arms, and if it might be, betake themselves to the more congenial tasks of peace.

The most casual survey of the record of the past two years would serve however to bring home to every one of us the conviction that the end of the war has not meant either national or international concord; and at this juncture the wisest of men would hesitate before making a dogmatic pronouncement upon the question as to what measures are best calculated to ensure a real settlement of the many and complex causes of the present unrest. It has been truly said that "Humanity has suffered long years, and for all its expenditure of blood and treasure, has been 'nothing bettered, but is rather grown worse, and is now feeling dimly for the hem of His garment by Whose power alone it may be made whole.' One by one our human expedients have failed. Defensive armaments on the principle of *vis pacem, para bellum*, alliances to secure the balance of power, the efforts of noble minded diplomatists through the concert of Europe, and the far-reaching pronouncements of experts in international law, all have contributed their quota, but the world's wound is not healed and now the League of Nations—the latest and greatest of all human expedients—is painfully struggling into life—what is the moral of all this? The moral is that the social order for which humanity hangs is beyond the reach of merely human expedients. Nothing will establish peace on the earth but a new Creation from God in response to repentance and prayer."

THE LAMBETH CONFERENCE.

Perhaps some of you will recognize that I have been quoting from the Report of the "Committee of the Lambeth Conference appointed to consider and report upon the subject of Christianity and International Relations," especially the League of Nations," and hence it might be considered advisable, pass on to review briefly (and I would add that it must of necessity be very inadequately) some few of the many great questions upon which the Conference was asked to deliberate. But first of all I would lay special stress upon one statement found in the Encyclical Letter which prefaces the Reports and Resolutions emanating from that Body. "For half a century," the Encyclical reads, "the Lambeth Conference has more and more served to focus the experience and counsels of our Communion. But it does not claim to exercise any powers of control or command." "It stands for the far more spiritual and more Christian principle of loyalty to the fellowship. The Churches represented in it

are indeed independent, but independent with the Christian freedom which recognizes the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship. And the objects of our conferences are to attain an ever deeper apprehension of the truth, and to guard the fellowship with ever increasing appreciation of its value."

These words should be borne in mind by all who read or speak of what the Lambeth Conference has said.

The recent gathering at Lambeth though larger than any of the five that preceded it, claimed no greater power than former Conferences: it passed no Canon, and made no laws, it assumed no coercive jurisdiction over any province or national or regional Church. As Archbishop Longley said when defining the position of the first Conference "It has never been contemplated that we should assume the functions of a general Synod of all the Churches in full Communion with the Church of England, and take upon ourselves to enact Canons that should be binding upon those here represented. We merely propose to discuss matters of practical interest and pronounce what we deem expedient in resolutions which may serve as safe guides in future actions." It is necessary to bear in mind the real status of the Conference—what it is not as well as what it is—and then study the documents resulting from its deliberations.

Not one of the 252 Bishops who were in attendance was there by other than moral compulsion. All were there because they had accepted an invitation, not because they had received a command which they were not free to set aside.

And what shall I say in regard to those five momentous weeks? To have had the privilege of sharing in ever so small a degree in the deliberations, to have lived in the electric spiritual atmosphere which pervaded every session, is a never-to-be-forgotten experience. We felt that we were meeting "at an hour which must forever stand by itself in human history; an hour of strain and unrest; an hour of proud bereavement and of deliberate hope: gathered too, not only at the opening service but daily for thanksgiving, for intercession, for dedication, for resolve; gathered in full assurance of faith."

A glance at the Agenda paper will be sufficient to prove that the deliberations ranged far outside any mere ecclesiastical grooves. It can be claimed with truth that the subjects dealt with "touched human needs on every side"—international and inter-racial relations in East and West; industrial perplexities; psychological experiences and developments; marital and moral problems, domestic and civic; woman's place in council and in work.

The Conference was upheld by countless prayers. Doubtless there were some, as the Archbishop of Canterbury reminded us in his opening address, "who would tell us in courteous, not scornful challenge, that it was all an anachronism. Doubtless there were some saying 'Your credal phrases, your holy rites, are out of date. They have had their day. They have their picturesque beauty still, but they are outworn. The forcefulness they bore for men of old, is theirs no longer. Knowledge waxes: the old Faith wanes. Its coast line crumbles and is eroded by ever incoming wave of scientific discovery and conquest. If your Creed is to survive at all, it must be recast with no timorous or cautious hand, but to its very foundations.'"

There is abundant reason to conclude that this contention is not true. Let me quote again, "Rather are men learning to look with fresh reverence upon every beam of light, be it old or new, which has irradiated, even dimly, the mysteries whereof thoughtful folk are becoming daily more aware. Half to their surprise, the philosopher and the reformer are beyond doubt awakening or reverting to the discovery that the old Christian Faith gives the clue to life's deepest mysteries, that the old-world Christian basis gives the

soundest and most rational stand for ethical or social betterment. And so, if any ask what we bishops were met for, after so much travel and with so much circumstance, we assert our firm belief that the message God has entrusted to us is needed more perhaps than ever before, in a world which is waiting half consciously for its fuller and more thoughtful utterance."

It was in the spirit of these words and with a full sense of its great responsibilities that the Conference turned to consider the various questions submitted to it.

During the first week each subject in turn was dealt with by previously selected speakers, known experts in the matter in hand. At the close of the discussion of each subject a Committee was appointed to consider it and report.

Then for two weeks the Committees met, and having fully considered the subjects entrusted to them, drew up reports accompanied in each case by resolutions.

Then for two weeks more the whole Conference considered the reports in turn, and received them; and after the most careful deliberation agreed to the resolutions in the form in which they now stand.

It was felt that by far the most important of the reports was that dealing with the question of reunion amongst Christians; and that the Synod may the better understand the entirely new method of approach by which the Conference entered upon the consideration of this question, I now propose to read the "Appeal to All Christian People" which the Conference has adopted and sent forth.

AN APPEAL TO ALL CHRISTIAN PEOPLE.

From the Bishops Assembled in the Lambeth Conference of 1920.

We, Archbishops, Bishops, Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the division of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship so far as this world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world to-day. On the one hand there are other ancient episcopal communions in East and West, to whom ours is bound by many ties of common faith and tradition. On the other hand there are the great non-episcopal communions, standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities, racial, historical and spiritual. We cherish the earnest hope that all these communions, and our own, may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in act we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past and are by no means simple or wholly blameworthy. Yet none can doubt that self-will, ambition and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of division, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fulness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision that arises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian communions now separated from

one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:—
The Holy Scriptures, as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief;

The divinely instituted Sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ;

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to

be in future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay, more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying on of hands, and in the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that, for all the truly equitable approach to union by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that, if the authorities of other communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations, as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship. In so acting, no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experi-

ence rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God, Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make

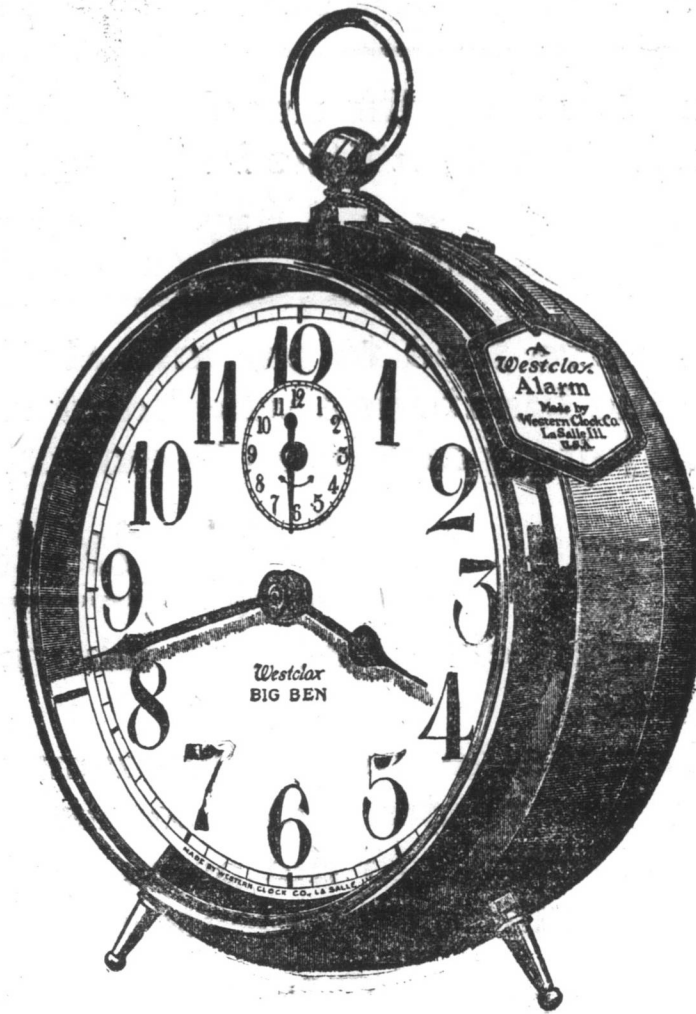
the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

(To be continued.)

MR. F. J. KING, Organist of the C. of E. Cathedral, will resume teaching on September 20th, Organ Piano, Singing and Theoretical subjects. For terms apply 235 Theatre Hill.—sep18,71

Westclox

REG. U. S. PAT. OFF.



Big Ben—just tell him when

MAYBE you wear at him some mornings when you'd give anything in the world for forty winks more!

But, after all, you swear by him because he's only carrying out your own orders and calling you exactly when you say.

And isn't that what you want? A clock that takes time seriously: that lets you

sleep right up to the last tick; and then keeps good time all day.

Right there's the reason why Westclox alarms have so many friends: they run and ring on time. Why shouldn't they? Every Westclox has that same good construction that got Big Ben up in the world.

WESTERN CLOCK CO., LA SALLE ILLINOIS, U. S. A.

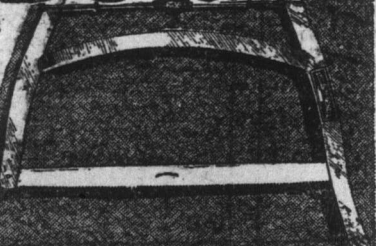
Makers of Westclox: Big Ben, Baby Ben, Pocket Ben, Glo Ben, America, Sleep-Meter, Jack O' Lantern

Factory: Peru, Illinois. In Canada: Western Clock Co., Ltd., Peterborough, Ont.

SIMONDS SAWS

A Simonds buck saw cuts faster and with less effort. Frames are rigid and blades the keenest.

SIMONDS CANADA SAW CO., LIMITED.
St. Basil Street and Main Avenue,
MONTREAL, Que.
VANCOUVER, B. C. ST. JOHN, N. B.
S-232



HORSES for Lumber Camps.

We have a selection of young horses, weighing from 1300 to 1800 lbs.—a selection that will enable you to buy exactly what you want.

For fifty-five years the firm of J. W. Jacobs, Limited, has been in business—giving satisfaction to its customers and building up its reputation for honest dealing and fair prices. Our experience is valuable to you; our reputation is your guarantee.

J.W. Jacobs, Limited

29 HERMINE ST., MONTREAL.
Telephone Main 1639.